First Congregational Church

PARSONAGE
392 ANGIER AVENUE, N. E.
PHONE: VE. 0041

ATLANTA, GEORGIA
HOMER CLYDE McEWEN, MINISTER

STUDY
105 COURTLAND ST., N. E.
PHONE: MA. 3757

J. P. WHITTAKER
Chairman, Deacon Board

BIRDIE GAITHER
Church Clerk

C. R. YATES
Chairman, Trustee Board

VIOLA WALLER
Office Secretary

November 11, 1953

RECEIVED
NOV 13
Southern Regional Council

Dr. George Mitchell,
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Mitchell:

For sometime the Congregational-Christian ministers of Greater Atlanta have been thinking together apropos the role that christians might play in the important legal and community decisions that are imminent. Because we know that you have a vital contribution, as christian and citizen, to make to the community efforts to solve these problems on a basis of value, we invite you to share with us a dinner meeting Tuesday, November 17, 1953 at 5:30 P. M. We have been invited to hold this meeting in the Rush Memorial Congregational Church, 150 Chestnut Street, S. W. Representative groups have laymen from Central, Rush Memorial, Center and First Congregational Churches have accepted our invitation to share in this meeting. Dr. George Mitchell of the Southern Regional Council, Mr. Robert Thompson of the Urban League, Dr. E. M. Butterfield of the Southeastern Convention of Congregational-Christian Churches and Dr. Galen Weaver of our denominational Race Relations Department are among those invited to serve as resource persons.

The enclosures include information pertinent to some of the items that may be discussed.

We sincerely desire your participation in this meeting. Dinner will be one dollar per plate.

Sincerely,

Homer C. McEwen

Homer C. McEwen, Minister, First Congregational Church

Thomas Anderson

Thomas Anderson, Minister, Central Congregational Church

HCMcE/vw

September 26,1953

Mr. H. C.McEwen
392 Angier Avenue, Northeast
Atlanta, Georgia

Dear Mr. McEwen:

Here are two copies.

Appreciatively,

George S. Mitchell,
Executive Director

GSM/allo
enclosures

RACE RELATIONS DEPARTMENT
AMERICAN MISSIONARY ASSOCIATION DIVISION
BOARD OF HOME MISSIONS, CONGREGATIONAL CHRISTIAN CHURCHES
FISK UNIVERSITY OFFICE NASHVILLE 8, TENNESSEE

February 5, 1954

RECEIVED
FEB 8
Southern Regional Council

Dr. George S. Mitchell
Executive-Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

Dr. Long is at present out in the field but I have made an attempt to reach him to relay your suggestion about the theme for the 1954 Institute. This note of acknowledgment will be explanatory of any delay in a direct response from him, and you will know that the delay does not mean any lack of interest on his part.

Sincerely yours,

H. M. Perry

(Mrs.) H. M. Perry
Administrative Secretary

Dope file - Feb. 1954

C
o
p
y

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

Wake Forest, North Carolina

May 22, 1954

FOR YOUR INFORMATION

Dr. Galen R. Weaver
Race Relations Department
Board of Home Missions
Congregational Christian Churches
287 Fourth Avenue
New York 10, N. Y.

My dear Dr. Weaver:

I hope that you will forgive me for the delay in acknowledging your letters of April 15 and 19. I put your letters aside until I had opportunity to reply in proper fashion. In the meantime, I got caught in the rush of closing days at the seminary and then engagements and finally a trip to the hospital. I was suffering from nervous and physical exhaustion, but I am happy to say that I was found to be in sound physical condition. I learned, however, that I cannot undertake too many engagements in a row and that I must manage my emotions.

Since the receipt of your letters, the Supreme Court decision has been rendered. I rejoice in the decision. There are many other Southerners, as you know, who are of the same mind. We shall now be faced with the period of adjustment, and I am confident that in North Carolina the issues that arise will be met. I cannot say now what moves will be made in our community, but I think you may rest assured that men like Dr. Easly and myself will recognize our responsibility and stewardship in this situation.

It was good to have you come our way, and we appreciate your visit to our home.

Very sincerely yours,

/s/ Edward A. McDowell

RECEIVED 1954

a.H. 192
for 1P
Cor

INTERCHURCH COUNSELING SERVICE, INC.

(PILGRIM CONGREGATIONAL CHURCH)

HENRY M. EDMONDS, *Director*
JOHN HALL JONES, *Associate Director*

1819 - 8TH AVENUE, NORTH
BIRMINGHAM, ALABAMA

MRS. PORTER LANDRUM, JR., *Secretary*
JOHN C. PERSONS, *Treasurer*

Telephone 4-8028

10 S. 80th St. 6.00 P.M.
9-2375.
home phone

September 17, 1954

RECEIVED
9/20/54
Southern Regional Council

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

The AP Story by Bem Price regarding your work focused my mind on the similarity between what you are trying to do and the efforts of some of the rest of us in psychology and the social sciences. The enclosed memo will give you an idea about an undertaking on which we should work together. I note the bibliography in your June-July New South includes reference to the Journal of Social Issues, Voume 9, No. IV which indicates that you are already familiar with the Society for the Psychological Study of Social Issues. The project which we are undertaking grew out of a session on desegregation during our annual meeting in New York. I concluded the discussion by suggesting that the members from segregated states meet with me to outline an action-research project, which they did, and the society approved it as its main project for the year. Dr. Stanley Sargent of Columbia is Chairman and Dr. Marie Jahoda of NYU is Chairman-elect, and both are very much interested in doing something constructive in this field. Let me know your reactions and give me a call if you are going to be in Birmingham any time soon so we can talk it over.

Cordially yours,

John Hall Jones

John Hall Jones, Director

JHJ:jwl

ticket for membership in state org. to RH.

Memo to Colleagues of American Psychological Association who attended Division 9 Symposium on Desegregation and the after-session of members from segregated states

1. Business meeting of SPSSI endorsed the project which was suggested by the group and discussed by the writer.

2. The nature of the project discussed by you and the others in the group meeting seemed to be action and research or action-research in the border states where scientific theories may be tested in a process of social change and shared with the other states as they implement the May 17 decision of the Supreme Court and its subsequent directives.

3. Dr. S. S. Sargent, Chairman of SPSSI and Dr. Marie Jahoda, Chairman-elect, are both interested in pursuing this important project, and we can get a lot of cooperation out of such men as Dr. Horace English of Ohio State University, Gardner Murphy of Menninger Foundation, and others who expressed interest in serving as consultants or active workers with us.

4. I wish you would write a letter to me stating what you would like to do and would like to see done in your area in terms of: (a) Groups to whom you can communicate some viewpoints and with whom you can discuss ways of bringing public consent and cooperation up to the law of our land and the moral-religious dictates of the individual conscience. (b) Opinion surveys and attitude research at various stages of integration beginning as early as possible. (c) Significant groups in your community such as churches, PTA's, civic clubs, social agencies, education associations, and legislators who could profit by some objective discussion with view to positive action if adequate leadership could be brought in for such community undertakings. (d) Interested colleagues and able individuals in other professions whom we could expect real cooperation from in your area. It would be helpful if you know of any sources of funds to finance this study, to suggest that also. SPSSI is hoping to secure some foundation grants for this undertaking.

I'm keeping a file of clippings from local newspapers concerning this issue and I think you should too, because it's one way to write history from primary sources. Let me hear from you as soon as possible so that Dr. Sargent and the Executive Committee can design the project and get it under way at an early date.

If you have not read Volume 9, Number IV of the Journal of Social Issues, you should order a copy from the Association Press enclosing $1.25 or send $5.00 for an annual subscription. You should also read the June-July issue of New South published by Southern Regional Council, Atlanta 3, Georgia for $1.50 per year.

John Hall Jones
1819 - 8th Avenue North
Birmingham, Alabama

What's Your Problem?

Dr. Dale Le Count
Dr. John Hall Jones
Rev. Ernest Somerville

Panelists of the Interchurch Counseling Service

CHANNEL 6

Each Sunday, 1:30-2:00 p.m.

Sponsored by
Blue Cross-Blue Shield
of Alabama

Congregational Church

January 19, 1955

Mr. George W. Cathcart
3804 Iroquois
Detroit 13, Michigan

Dear Mr. Cathcart:

I'm trying to match up a travel schedule for the trip to Detroit to be there January 29th and 30th.

By present arrangements I'd fly up the afternoon of January 28th, arriving at Detroit in the early evening, and bedding down somewhere to be sure to be on hand for Saturday evening.

Then I'd leave Detroit by Delta Airlines 4:00 p.m., Sunday, getting back to Atlanta about 10:00 p.m.

I can change my plans to fit the Church's wishes.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

December 20, 1954

Mr. George W. Cathcart
5804 Iroquois
Detroit 13, Michigan

Dear Mr. Cathcart:

I have marked my calander to be in Detroit and at the disposal of the Men's Club at the church on Saturday and Sunday, January 29th and 30th.

For the Saturday evening occasion I would like to talk on "Toward Unsegregated Schools in the South — The Ways to Work."

I have got to ruminate for a couple of weeks about my sermon, and then I will write Mr. White about it.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

MEN'S CLUB

Plymouth Congregational Church

514 Garfield Avenue

Detroit 1, Michigan

REV. HORACE A. WHITE, D.D., Minister

TE. 2-8355

OFFICERS

GEORGE W. CATHCART, President
5804 Iroquois
Detroit 13, Mich.
WA. 2-4701

LUTHER JONES, Vice-President
216 E. Euclid
TR. 2-7155

VERNON BOYD, Secretary
2529 McDougall
LO. 7-6655

CLARENCE FAIRBANKS, Treasurer
1733 Clairmont
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TR. 3-1121

KEY MEN

THOMAS BRANCH
5451 Beaubien — TR. 5-7234

AUGUSTUS J. CALLOWAY III
4440 Tireman

LEROY DUES
79 Holbrook — TR. 2-5135

THEODORE FORTSON
227 Woodland — TO. 7-5496

ARCHIBALD HARPER
4450 St. Clair — WA. 4-3922

GEORGE R. LOVEJOY
2187 W. Grand Blvd. — TY. 4-2232

L. J. MAY, JR.
18442 Klinger — TW. 3-3039

JOHN HENRY PATTERSON
3281 Hogarth — TY. 4-6338

FLETCHER ROUTT
1164 Taylor — TR. 5-6225

CARL TURNER
67 Chandler — TR. 1-7766

SAM F. WINFIELD
5844 Iroquois — WA. 3-1970

December 15, 1954

RECEIVED
12/17/54
Southern Regional Council

Dr. George S. Mitchell, Executive Director,
Southern Regional Council, Inc.
63 Auburn Avenue, N. E. Room 432
Atlanta 3, Georgia

Dear Dr. Mitchell:

We were very happy to learn that you are free in the month of January. We are asking you to come to us on the night of Saturday January 29, 1955 to be our honored guest and speaker at a banquet in the Social Room of the church at 7:30 P.M. and to speak at the morning serviceSunday January 30, 1955 at eleven o'clock. We will pay your expenses and an honorarium.

We would like your subject to be something about desegregation.

Yours very truly,

George W. Cathcart

George W. Cathcart, Pres.

Meeting 3rd Saturday Each Month at Church, 8 P.M.

November 23, 1954

Mr. George W. Cathcart
Plymouth Congregational Church
514 Garfield Avenue
Detroit 1, Michigan

Dear Mr. Cathcart:

How very kind of the Men's Club to want me back again.

For the moment I am scot free during the whole of January and would be glad to come up anytime that it suits you.

I haven't got any Winter travel scheduled for your direction, so if you want me I am afraid you are stuck with travel cost to Detroit, but I will make it as reasonable as I can.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

OFFICERS

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5804 Iroquois
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SAM F. WINFIELD
5844 Iroquois — WA. 3-1970

MEN'S CLUB

Plymouth Congregational Church

514 Garfield Avenue

Detroit 1, Michigan

REV. HORACE A. WHITE, D.D., Minister

TE. 2-8355

RECEIVED
Southern Regional Council

November 17, 1954

Dr. George S. Mitchell, Executive Director,
Southern Regional Council, Inc.
63 Auburn Avenue, N.E. Room 432
Atlanta 3, Georgia

Dear Dr. Mitchell:

At the last meeting of the Men's Club of Plymouth C ongregational Church, the members voiced a strong desire to have you with us again in the near future.

Will you please advise us when you will be in this section of the country. We are very anxious to complete plans for our fall and winter activities.

Sincerely yours,

George W. Cathcart

George W. Cathcart
President.

January 24, 1955

Mr. Horace A. White
Plymouth Congregational Church
Garfield and Beaubien Streets
Detroit 1, Michigan

Dear Mr. White:

The nearest I can come to a topic for Sunday morning, January 30th, is "Segregation Versus a Free Society."

I have a sister and her brood temporarily at Grosse Point, and they will house me for the Detroit stay, Friday night, Saturday night, and Sunday night. So no one need worry on that score. Her name and address is: Mrs. G. O. Clifford, 672 St. Clair Street, Grosse Point 30, Michigan. She and some others in the family will duly be coming to one or two of the meetings at your church.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

HORACE A. WHITE, D.D.
MINISTER

CHURCH PHONE:
TE. 2-8355
RESIDENCE: TO. 8-3082

PLYMOUTH CONGREGATIONAL CHURCH

GARFIELD & BEAUBIEN STREETS
DETROIT 1, MICHIGAN

January 18, 1955

JAN 20 1955

Dr George S. Mitchell, Executive Director,
Southern Regional Council, Inc.
63 Auburn Avenue, N.E. Room 432
Atlanta 3, Georgia

Dear Dr. Mitchell:

We at Plymouth Congregational Church are looking forward with great antipation to your coming to Detroit and the Mens Club of Plymouth Congregational Church.

I sincerely hope you can plan to stay over to speak to my Youth Group at Plymouth Sunday evening at 6:00 P.M. I have told them about you and they are planning for you.

you have made reservations to leave Detroit at 4:30 p.m. on Sunday, the 30th
eth

I am building up the Youth Group of the church and I feel that your information will be very benificial to them. Say that you will be with them.

Very sincerely,

Horace A. White

Horace A. White

Possibility for inclusion in quarterly report

June 23, 1955

Came into the office four Negro Congregational ministers and a white associate. Trouble at Wadley, Alabama. The college had announced months ago that it would be open for Negro students. None have as yet come. But there had been a ripple of excitement locally at that time.

June 20th. Some thirty-five Negro persons, many of them officials of the Congregational Church nationally, in the course of a tour of Church installations had reach Southern Union College and had been quartered variously about for a night's stay and conference. One part of the quartering had offended local sympathies, and a smallish crowd of white toughs had gathered in the evening and demanded that the Negro group leave town within half an hour. The college attempted to reach the Governor and the sheriff without success. Talked to the mayor and were rebuffed. As no protection was available, and as the college is well outside of a minute hamlet in notably difficult country, decision was taken that the delegation would leave, though at an hour markedly later than the appointed deadline. The group had come on to a stated meeting in Atlanta and were concerned here to devise suitable corrective action. One among their number brought them to SRC's office.

We suggested a plan under which Bob Hughes, SRC's state man at Montgomery, Alabama, would go to the town, collect the story in detail, and arrange for a conference in the Governor's office, of those concerned, with a view to getting the Governor to make it plain to Wadley officialdom that Negro rights would be protected in the area.

It was left that if the delegation desired service of this kind, they would request in on return of one of their number to Birmingham tomorrow.

Precautionarily, we called Hughes in Montgomery to apprise him of the matter. When we got his office, the young lady in the office said "I am sorry, Mr. Hughes is not here; he has gone to Wadley; there is some trouble up there at a college."

The Congregational Christian Churches

REV. ROYAL J. GIBSON
CONFERENCE MINISTER
AND SUPERINTENDENT
HOME PHONE
WINDSOR 2-4981

CENTRAL SOUTH CONFERENCE
LOUISIANA, OKLAHOMA, TEXAS
217 N.W. 13TH STREET
OKLAHOMA CITY 3, OKLAHOMA
TELEPHONE CENTRAL 2-9609

MRS. MILDRED HALL
OFFICE SECRETARY

June 18, 1956

Rec'd 6/20/56

Mrs. Tilley,
Southern Regional Council Inc.
Wesley Memorial Bldg.
65 Auburn Ave. N.E.
Atlanta, Georgia.

Dear Mrs. Tilley:

I have recently received a letter from Rev. Annie Campbell of our Southeast Convention of Congregational Christian churches. It was relative to an interracial interdenominational meeting of women in Atlanta, Georgia, September 27-28. Unfortunately Texas and Oklahoma are not included. She asks about Louisiana. I am not sure at the moment and whom we might ask to represent us from there. If the other states were included from our area representation would be an easy matter.

Most sincerely yours,

Royal Gibson

Royal J. Gibson

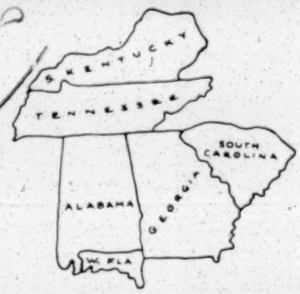
RJG/mh

Southeast Convention

CONGREGATIONAL CHRISTIAN CHURCHES

REV. ERSTON M. BUTTERFIELD
SUPERINTENDENT

REV. ANNIE R. CAMPBELL
MINISTER OF CHRISTIAN EDUCATION



MR. ODELL YANCEY
MODERATOR

MR. WM. FRANK GORDON
TREASURER

MRS. ED A. ALBRIGHT
REGISTRAR AND ASST. TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA, GEORGIA

June 12, 1956.

Southern Regional Council Inc.
Wesley Memorial Bldg.
65 Auburn Ave. N.E.
Atlanta, Georgia.

Dear Mrs. Tilley,

I did not have time to attend to the matter of sending you names after you called. I have just come back from a Conference in Tennessee and hope to be able to attend to the matter now. I did write to our Ala. Women's Fellowship president and have not heard from her. She is supposed to be having or have just had a new baby, so that is probably the reason why.

Mrs. Arnold Slater, 1800 Crestwood Drive, Chattanooga, Tenn. is willing to represent us for Tenn. Incidentally, she is the president of our Women's Work for our whole Southeast Convention and a native of Tennessee.

I have just called Mrs. Frank L. Simmons, 3668 Kingsboro Rd.N.E., Atlanta, Ga. to see if ~~xxx~~ she would be willing to represent Georgia. She is willing and as far as she knows now has that date free.

I shall have to do some further checking on Ky. and Alabama, before I send you names from there.

Mrs. Sadie L. Burroughs, 62 Hanover St., Charleston, S. C. is president of some of our negro women's work in S. C. and Ga. I have not consulted her. I am writing to Rev. J. Taylor Stanley, Greensboro, N. C., P. O. Box 957 to ask him for suggestions from them from different states as he is superintendent of all of our negro work in the South.

I am writing to find out who can represent us from La. We have no churches in Mississippi.

I shall try to write again before too long about these others.

Sincerely,

Annie Campbell

May 23, 1956

Miss Annie Tait Jenkins
Presbyterian Committee on Woman's Work
341-A Ponce De Leon Avenue
Atlanta, Georgia

Dear Miss Annie Tait:

The September meeting is shaping up very well. The dates I hope you are guarding are September 27-28. Please give me your key women in each of the following States: Louisiana, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Virginia, Tennessee, and Kentucky. We will have transportation and entertainment for them.

Under separate cover I am sending you the Gleanings of the Montgomery and Columbia workshops. I know you will particularly enjoy the one from Montgomery and note that the presiding officers were Mrs. Andrews and Mrs. Adair. Mrs. Adair is under indictment for the bus boycott. As I told you, there was no mention that day of their own sufferings and troubles. They lost themselves in something bigger as they were searching for ways of peaceful living together.

With every good wish to you,

Sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:maf

Enclosures, usc

November 27, 1956

Mr. Louis Schulz
First Congregational Church
214 East Welbourne Avenue
Winter Park, Florida

Dear Mr. Schulz:

You pose a problem that passes the wit of man. No one sane can issue a guarantee that the Attorney General of the United States will never at some later date list an organization as Communist-related. But I give you for your comfort a copy of the recent interchange of correspondence with the Chairman of the House Committee on Un-American Activities. Also a mimeographed leaflet giving the history of the Council.

I guess the best thing to do is to look through the Board members of the Florida Council on Human Relations and see whether any of them frighten you!

I stand guarantor that there are no Communists or persons who think like Communists on the Board of Directors of the Southern Regional Council, and that nobody employed by the Southern Regional Council has any links with the Communist movement. But then there are persons about who would never take my guarantee!

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

First Congregational Church

of the Congregational Christian Churches

Church Office: 214 East Welbourne Avenue

Winter Park, Florida

Louis Schulz
R. A. Potts
Ministers

November 20, 1956

Southern Regional Council
63 Auburn Avenue
Atlanta, Georgia

Gentlemen:

I have been a member of the Southern Regional Council (probably not consistently) for a number of years. In Winter Park I am a member of the Interracial Committee. In the past months I have been encouraged to become a member of the Committee or Council of Human Relations which, I understand, is related to the Southern Regional Council.

I seldom join an organization like this without using every possible means to be assured that it is not infiltrated by Communism, so I must ask you how can I be certain that the Council for Human Relations will not be cited by the Attorney General's Office at some later date? I have made personal inquiries of individuals interested and was given personal assurances that I need have no qualms but you, who are consistently under fire, will understand how cautious a person must be when even the Attorney General's Office is loathe to answer inquiries of this nature.

There is no doubt of my interest in working for justice and fair play and good citizenship rights for all Americans.

Your interest in this matter will be deeply appreciated.

Very truly yours,

Louis Schulz

Louis Schulz

LS/eb

RECEIVED APR 3 1957

Voting

The Rev. W. Judson King
Franklin Center
Brisko, North Carolina

Dear Judson:

I have a memorandum from Wesley Hotchkiss calling attention to a situation in the community of Tillery. I think that he got his information originally from you. As it came to me there is a feeling in your community that the extension of the prison farm by taking over adjacent lands is being carried out as a kind of reprisal against the efforts of the Negro citizens to vote in the elections. I would be very much interested to know if you have some documentary or other direct evidence that this is so. Please share with me anything that seems to you explicit. Also, will you let me know if you have had an opportunity to work with any of the forces in North Carolina that might be interested to assist in seeing that justice is done.

I would appreciate it very much if you would write any information of this type and also send a carbon copy to such persons as the Rev. Will Campbell, 1716 West End Ave., Nashville, Tennessee, the Rev. Harry S. Jones, Exec. Sec. North Carolina Council on Human Relations, Room 209, 121 East 3rd St., Charlotte, North Carolina, and Mr. Harold C. Fleming, Southern Regional Council, 63 Auburn Ave., N.E., Atlanta, Georgia. It seems to me that among these various groups some counter-influences might be stimulated and concerted. I am sending copies of this letter to these same individuals.

Very cordially yours,

Galen R. Weaver

GRW:ls

Congregational Christian Churches

May 23, 1957

Miss Dorothy E. Hampton
1503 Benehan Street
Raleigh, North Carolina

Dear Miss Hampton:

We deeply regret the mistake made in our directory concerning your address. We have corrected this, as you will note from the enclosed revised directory. In addition, we will see that Mrs. Puryear is also listed as a consultant.

Unfortunately, a number of directories were distributed before you called the mistake to our attention. However, I trust that you will not be too inconvenienced by this.

Sincerely yours,

Paul Anthony
Administrative Assistant

PA/mf
Encl.

Consultants on Racial Relations
FOR THE
CONGREGATIONAL CHRISTIAN AND EVANGELICAL AND REFORMED CHURCHES
A JOINT PROJECT FOR NORTH CAROLINA AND VIRGINIA.

MRS. THOMAS L. PURYEAR
31 SOUTH LITTLE CHURCH STREET
PETERSBURG, VIRGINIA
REGENT 2-5766

MISS DOROTHY E. HAMPTON
1503 BENEHAN STREET
RALEIGH, NORTH CAROLINA
TEMPLE 4-1213

May 7, 1957

Mr. Paul Anthony
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Anthony:

I should have written to you much sooner with regard to the Directory of Organizations and Personnel, etc., sent out on April 1. If there is still time for correction and addition, may I refer you to listing number 9.

My street name and number are incorrect. It should read: 1503 Benehan Street.

Also, my co-worker should be listed with me as: Mrs. Thomas L. Puryear, 31 South Little Church Street, Petersburg, Virginia.

Actually, we are employed by the Council for Social Action of the Congregational Christian Churches and by the Commission on Christian Social Action of the Evangelical and Reformed Church. All of this may be too complicated in this listing, but I give you the information in case you can find a way of incorporating it. I suppose the E & R national headquarters should be included along with Chester L. Marcus as Secretary for Race Relations, if everything is to be given. I hope this is not more confusing than it is helpful.

Sincerely yours,
Dorothy E. Hampton
Dorothy E. Hampton

May 31, 1957

Mrs. Montez Albright
Southeastern Convention of the
Congregational Christian Churches
673 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Albright:

I have just read your new version of the article and, like the earlier one, it is good. I will see that Harold Fleming has this called to his attention at the first of the week when he returns to the office.

We still have no word from Red Book, though I don't suppose that this is too surprising - magazines being what they are. As agreed earlier, I will see that you hear, immediately, of any word that we do get. We remain convinced, in fact more so than ever, of the desirability and good of having this article in a national publication. Of course, we will discuss the matter before taking such action. If we do not hear from Red Book in time or receive a negative reply from them, I hope we can shoot for something like the Saturday Evening Post.

In the meantime, I continue to have admiration for the courage and conviction represented by what you have done.

Sincerely yours,

Paul Anthony
Administrative Assistant

PA/mf

June 21, 1957

Mrs. Montez Albright
Congregational Christian Church
673 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Albright:

Andre Fontaine, Roving Editor of Redbook writes:

> I am afraid it isn't an article we could use just now. Her story, while interesting and courageous, is not exactly the type of thing we had in mind. I am sorry.

We are sorry too. This probably is a relief to your public relations but it is a blow to our cause. Harold Fleming will be in the office on Monday, at which time we will discuss what to do next.

Warmest regards,

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

January 7, 1958

Dr. Ralph R. Shrader
Project Secretary
Missions Council of the Congregational
Christian Churches
14 Beacon Street
Boston 8, Massachusetts

Dear Dr. Shrader:

It was a pleasure to receive your letter and to know that you will again direct the Southern tour. I will certainly plan to be at the First Church on the evening of April 11th.

I discussed your visit this morning with Mr. Thomas who was by the office. Such advance planning is admirable, especially to those of us who so frequently work under self-imposed 11th hour planning.

If there is anything we of the Council can do to be of help, please let us know.

Best regards.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

JOHN H. IVES, *Chairman* HENRY SMITH LEIPER, *Minister and Executive Secretary* HAROLD B. BELCHER, *Treasurer*

MISSION COUNCIL
OF THE CONGREGATIONAL CHRISTIAN CHURCHES
Interpretive Activities, Support and Services for the
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, THE BOARD OF HOME MISSIONS, THE COUNCIL FOR SOCIAL ACTION AND THE SERVICE COMMITTEE
14 Beacon Street, Boston 8, Massachusetts

RALPH R. SHRADER
Project Secretary

Jan. 2, 1958

Dear Paul:

Just a note to thank you for your Christmas Card and to let you know that Mr. Thomas is again arranging the program for our party. We are hoping that the after-dinner discussion this will center more around the Church and the position taken by the 80 Ministers and their statement, etc.

Just what Mr. Thomas will do remains to be seen but whether he can make room for you on the program or not, I want to extend a most cordial invitation to you to come to First Church on Friday evening, April 11th. You made a wonderful contribution to our thinking last year for which we are grateful.

Cordially,
Ralph

copy to Mr Thomas.:

March 25, 1958

Reverend W. Raymond Berry, Chairman
Christian Social Action
Southeast Convention
The United Congregation Christian Church
623 Juniper Street
LaGrange, Georgia

Dear Mr. Berry:

I notice from your recent letter that you intended to be in Atlanta on March 17, and mentioned that you would come by the Southern Regional Council concerning materials for your April conference. If you came by the Council, I missed you.

If you are still interested in the material, I will be glad to mail you some sample copies. If you find that you will not be able to come by the office in the meantime, I am putting your name on our mailing list.

With best wishes.

Sincerely,

John Constable
Director of Information

JC:lec

The United Congregational Christian Church "a friendly church in a friendly community"

W. RAYMOND BERRY, PASTOR TELEPHONE 6327 623 JUNIPER STREET

LaGrange, Georgia

March 3, 1958

Mr. John Constable
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mr. Constable:

I was recently named Chairman of Christian Social Action for the Southeast Convention Congregational ChristiansChurches. One of the first things I must do is make material available to our people about the nature of Social Action, its relation to the Christian Faith, etc. Our annual meeting will be held on April 19-20, at which time I would like to have a display of available materials from the Southern Regional.

I will be in Atlanta on March 17 and would like to come by the office to browse awhile. Perhaps while there I might get a selection of materials. In the meantime, will you please put me on your regular mailing list?

Sincerely yours,

W. Raymond Berry

W. Raymond Berry, Chm
Christian Social Action
Southeast Convention

April 2, 1958

Dr. Ralph R. Shrader
Project Secretary
Mission Council of the Congregational
Christian Churches
14 Beacon Street
Boston 8, Massachusetts

Dear Dr. Shrader:

It is a matter of real disappointment to learn that you and the Southern Tour group will not be in Atlanta next week.

At this point, it seems a long way off but I will certainly look forward to seeing you next year.

With all best wishes,

Sincerely,

Paul Anthony
Administrativ e Assistant

PA/mf

JOHN H. IVES, *Chairman* HENRY SMITH LEIPER, *Minister and Executive Secretary* HAROLD B. BELCHER, *Treasurer*

MISSION COUNCIL

OF THE CONGREGATIONAL CHRISTIAN CHURCHES

Interpretive Activities, Support and Services for the

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, THE BOARD OF HOME MISSIONS, THE COUNCIL FOR SOCIAL ACTION AND THE SERVICE COMMITTEE

14 Beacon Street, Boston 8, Massachusetts

March 21, 1958

RALPH R. SHRADER
Project Secretary

The Rev. Paul Anthony
Administrative Assistant
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Anthony:

We have waited until the latest possible date before deciding to postpone our Southern Tour--Eastern Section until 1959.

As of this date, we have less than half the registrants required to enable us to charter the Greyhound coach. Therefore, we must regretfully cancel our tentative reservations.

We hope that you have not put too much time and effort into planning for our coming. Will you please express our deep appreciation to all who have worked with you. If all goes well, we hope to be with you on the corresponding date, after Easter which comes on March 29th, next year.

Cordially yours,

Ralph

Ralph R. Shrader

RRS:mgl

Our Christian World Mission:

The inclusive witness and extensive work which unites us with other Christians in the cause of Christ in the local, the national and the world community.

THE 1958 SOUTHERN "TOUR WITH A PURPOSE"

April 7 – 19

1958

THE 1958 SOUTHERN TOUR

April 7 - 19

A Mission of Fellowship

The purpose of our Southern Tour is to provide a personal experience of fellowship and mutual understanding with people in the areas visited, and to enter sympathetically into their work, their hopes, and aspirations.

We invite you to join the 1958 "Tour With A Purpose." As a member of the group, you will have glad, lifting moments every time you visit a church, a community center, or a church-related college. You will return knowing you have had an experience so deep and far-reaching that you cannot absorb it all at once. You will be grateful that through your church you are identified with the people and places you have seen.

The tour will begin with an orientation period in New York on the work of The Board of Home Missions. Dr. Stanley U. North will speak on the history, purpose, problems and progress of the Division of Church Extension and Evangelism; Dr. Philip M. Widenhouse will use the same approach to the Higher Education and American Missionary Association Division. Dr. Earle H. Ballou will speak on the work of the Service Committee.

After leaving New York, we shall have twelve stimulating days crowded with friendly visits, discussions, interviews and seminars. We shall learn first-hand about the ministry of our churches and colleges in parts of our country where social changes are taking place at an unprecedented rate. We shall go as learners, eager to enter in mind and spirit into the thought, worship and action of our friends in the areas visited. This is a mission of fellowship and understanding which will yield rich practical and spiritual values.

People We Will Meet

There will be opportunities to meet students, social workers, ministers, college presidents, — among them being the Rev. Hubert S. Beckwith of our new church in Annandale, Virginia; the Rev. W. Judson King of Franklinton Center; Supt. J. Taylor Stanley of the Convention of the South; Dr. A. R. Keppel of Catawba College, an Evangelical and Reformed college at Salisbury, North Carolina; the Rev. Homer C. McEwen, minister

of First Congregational Church in Atlanta; Supt. James H. Lightbourne, Jr. of the Southeast Convention; President Walter A. Graham of Southern Union College at Wadley, Alabama; President Arthur D. Gray of Talladega College; President S. J. Wright of Fisk University; Dr. Herman Long, Director of Race Relations at Fisk University, Nashville, Tennessee.

This Includes You

The Southern Tour is planned especially for men and women on Church or Association Committees on Social Action, Evangelism, Missionary Education and Stewardship, and Friendly Service. It is for Sunday School superintendents and teachers; for ministers and their wives; and it is for all Congregational Christian and Evangelical and Reformed Church people who want to become better informed on what is being done by churches, colleges and other institutions with the help of the Conferences, The Board of Home Missions, the Council for Social Action, The Service Committee, and other church-related agencies.

How We Will Travel

Our party will travel by Chartered air-conditioned Greyhound Coach in order to avoid the hazards of accidents in private cars, to facilitate worship and discussion en route, and to enable the party to travel as a unit.

Overnight reservations will be made for the party from New York and return. We shall usually be "paying guests" in the institutions visited, but at times we shall stay in private homes or motels.

The Greyhound Coach will leave 6 St. James Ave. (near Statler Hotel), Boston at 8:30 A. M. on Monday, April 7. It will stop en route to New York to receive passengers at the Greyhound Terminal in Springfield (11:00), Hartford (11:45), New Haven (1:15). In New York we shall stay at the Congregational Christian Service Center, 110 E. 29th Street (Tel. MUrray Hill 5-1432). Members of the party who will not arrive in New York on the coach will be **expected to come to the Service Center for dinner and the orientation period on Monday evening.**

Preparation Is Important

Walter A. Graham
So. Union College

Such a study tour involves responsibilities and preparaation. In order to participate intelligently, members should inform themselves by reading books, mazagine and newspaper articles — especially those related to the work of our churches and schools, and the movement toward integration. Certain materials will be recommended. In addition, each member is encouraged to develop a file and scrapbook with pictures and articles of his own choosing.

TENTATIVE ITINERARY

Monday, April 7

8:30 A.M. Meet at Greyhound Lines, 6 St. James Ave. Boston. 5:00 P.M. Assemble at Congregational Christian Service Center, 110 E. 29th St., New York City, for "get-acquainted" meeting and orientation.

Tuesday, April 8

9:00 A.M. Leave for Washington, D.C. (about 245 miles) 5:30 P.M. Arrive Fairfax County Congregational Church, Annandale, Va.

Wednesday, April 9

9:30 A.M. Leave for Franklinton Center, Bricks, North Carolina (233 miles) 5:00 P.M. Arrive Franklinton.

Thursday, April 10

8.00 A.M. Leave for Catawba College, Salisbury, N. C., an E. & R. institution (about 233 miles)
4.30 P.M. Arrive Salisbury.
6:00 P.M. Overnight at Catawba College.

Friday, April 11

8:30 A.M. Leave for Atlanta, Georgia (260 miles)
5.00 P.M. Arrive Atlanta — Atlanta University, Dinner in First Church. Evening program arranged by Harold H. Thomas.

Saturday, April 12

8:00 A.M. Leave for Southern Union College, Wadley, Alabama (81 miles)
10:00 A.M. Arrive Wadley.
Inauguration Pres. Walter A. Graham.

Sunday, April 13

10:30 A.M. Attend Churches in area.
2:45 P.M. Leave for Talladega, Alabama (about 66 miles)
4:45 P.M. Arrive Talladega College.
8:00 P.M. Informal program.

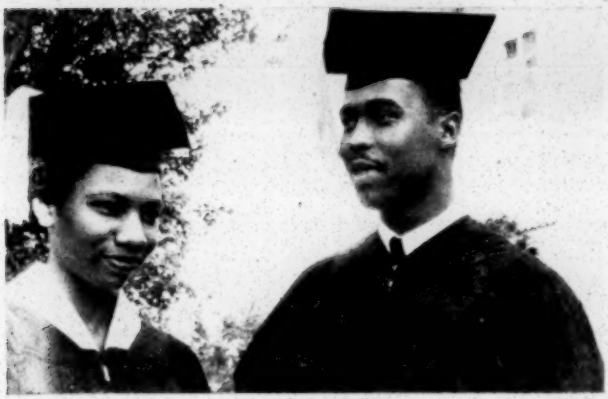
Monday, April 14	9:00 A.M. Visit rural schools with Talladega Bookmobile 12:30 P.M. Luncheon and Afternoon program — Relaxation! 8.00 P.M. Seminar to be arranged by President Arthur D. Gray and faculty.
Tuesday, April 15	8:45 A.M. Leave for Fisk University, Nashville, Tennessee (243 miles) 4.00 P.M. Arrive Alamo Plaza Motel. Evening program to be arranged by Dr. Herman Long of Race Relations Division.
Wednesday, April 16	9:15 A.M. Seminar on "Purpose, Program and Progress at Fisk" 1:00 P.M. Leave for Pleasant Hill Community Center (about 120 miles) 4:30 P.M. Arrive Pleasant Hill, Tennessee 8:00 P.M. Evening program as arranged by Pleasant Hill Staff.
Thursday, April 17	7:30 A.M. Leave for Knoxville, Tennessee and Charlottesville, Virginia.
Friday, April 18	8.00 A.M. Leave for New York. Spend night at Congregational Christian Service Center, New York City.
Saturday, April 19	8:30 A.M. Proceed to Boston (about 210 miles)

What It Will Cost

The cost of the tour, including a $10.00 deposit which should be sent with the application, will be from $165 to $175 according to the number who register. (A minimum of 18 is required to make the tour possible.) As the Greyhound coach is chartered for the **entire trip**, the cost will be the same regardless of where it is boarded. This works to the advantage of everyone, as a better mileage rate is obtainable from Boston. The sum of $165-$175 covers coach transportation, meals and rooms from New York and return. It does NOT include transportation to and from the place where the coach is boarded, nor personal expenditures for offerings, gifts, and souvenirs.

Send Applications Now

Applications with deposit of $10 should be sent at once or by March 15th if possible. **Checks should be made payable to the Missions Council** and sent to the Rev. Ralph R. Snrader, 14 Beacon Street, Boston 8, Mass.



Graduates, Church-Related College

Applications will be honored in the order received. We recommend not more than three from one church as the maximum number that can be accommodated is 25. *Registration closes April 1st.* Further information will be sent after registration and acceptance.

He Speaks For Many

"My mind has gone back again and again over many of the moments and experiences of our Southern Tour, and I feel more thankful each time that it was my privilege to be a member of the 1957 group. It proved to be a most interesting party. Even though we were very much a bunch of individuals, the bus made us a group from the start. The resources of leadership, knowledge and experience gave it all an added dimension of meaning and value for me and, I am sure, every member of the party. I feel most grateful for the privilege.

For me Atlanta, Talladega and Fiske were especially informing and rewarding experiences. The people we met and the viewpoints we shared helped to bring order out of the confusion as to what was happening in integration and what progress we could hope for and work for.

Having said that, I would hasten to add that each of the other stops, Annandale, Bricks, Catawba, Southern Union, Pleasant Hill, was an unforgettable experience for me and added significantly to the whole tour. In fact, as I look back it seems to me to have been quite the perfect tour. *Now* to share it with others!"

— A Member of the 1957 Party

JOHN H. IVES, *Chairman* HENRY SMITH LEIPER, *Minister and Executive Secretary* HAROLD B. BELCHER, *Treasurer*

MISSION COUNCIL

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, THE BOARD OF HOME MISSIONS, THE COUNCIL FOR SOCIAL ACTION AND THE SERVICE COMMITTEE

14 Beacon Street, Boston 8, Massachusetts

April 9, 1958

RALPH R. SHRADER
Project Secretary

Mr. Paul Anthony, Administrative Assistant
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Paul:

Thank you for writing me in connection with our Southern Tour, which, because we did not have enough applicants, had to be postponed until next year. It was a real disappointment to me because we had publicized the tour greatly and had expected to have a party similar to the one which we had in 1957.

Let me commend you and your co-workers for the splendid work which you are doing.

Cordially yours,

Ralph R. Shrader

Ralph R. Shrader

RRS:mgl
Dictated April 7th.

I was greatly interested in Chester Bowles' article in the Sat. Eve. Post on "What the Negroes can Learn from Gandhi."

September 15, 1958

Miss Annie R. Campbell
Southeast Convention
Congregational Christian Churches
673 Piedmont Avenue, N. E.
Atlanta 8, Georgia

Dear Miss Annie:

Thanks for the good word from the campers. I am writing each of them a note and sending the enclosed materials - as well as New South for six months.

I'm particularly happy to hear the reaction of Nancy Newberry. She's got a lot of spunk and would make a strong ally.

Yell, if I can help again.

All the best.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Enclosures

Same ltr. sent to the attached list of Work Campers. NEW SOUTH to be sent to each for six months.

Enclosures: Wall St. Journal Reprint - 2/14/58
John Popham's N. Y. Times Reprint - 12/1/57
New Steps in the South

September 15, 1958

Miss Eleanor Jordan
1250 Godetia Drive
Woodside, California

Dear Eleanor:

Miss Annie has sent me your name as one of the Work Campers who requested more material from the Council. Accordingly, enclosed you will find several things which I believe you will find of interest. Also, your name is being put on our complimentary mailing list to receive our monthly publication, New South, for the next six months.

If we can be of any other help, supply more information, or answer any questions, let me know. Enjoyed meeting you at Southern Union - only wish I could have been with the group longer.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Enclosures

Southeast Convention
CONGREGATIONAL CHRISTIAN CHURCHES

REV. JAMES H. LIGHTBOURNE, JR.
SUPERINTENDENT

REV. ANNIE R. CAMPBELL
MINISTER OF CHRISTIAN EDUCATION

MRS. ARNOLD SLATER
MODERATOR

MR. W. J. STRICKLAND
TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA 8, GEORGIA
TELEPHONE: TRINITY 4-2558

Sept. 12, 1958.

Mr. Paul Anthony
63 Auburn Ave. N.E.
Atlanta, Ga.

Dear Paul Anthony,

Every time I see a Work Camper, he says, "Did you send in my name and address to Paul Anthony so that I will receive material?" I did not take each name down as I should have, but I am practically positive that it was one hundred percent, so I am sending you the total list. When in Evaluation, one WorkCamper suggested that some of our discussions may have been lengthy, Nancy N. piped up furiously, "Well, if anyone couldn't listen to Paul Anthony, there is something the matter with them." -- From our gal who insists she is a 'segregationist'! I think it was merely the Yankee influence for according to her pastor she takes the other side in her church.

Eleanor Jordan, 1250 Godetia Dr., Woodside, Calif.
Alice Wilmot, Box 277, Rt. L., Chardon, Ohio.
Ann Doscher, 61 Horatio Ave., Merrick, N. Y.
Robert Saunders, 43 Edgehill Drive, Birmingham 9, Ala.
Ann Turner, 1614 32nd Ave., Birmingham,9, Ala.
Peter Gruber, 6 Oak St., New Canaan, Conn.
Edward Bastow Jr., 534 Washington Ave., Alpena, Mich.
Beulah Blalock, Pleasant Hill, Tenn.
Dora Cole, Pleasant Hill, Tenn.
Wayne Graves, 929 River Falls St., Andalusia, Ala.
Robert S. Rose, 27560 E. California Dr., Lathrup Village, Mich.
Julia Slagle, 3523 Sunrise Terrace, Chattanooga, Tenn.
~~Lowell Kennedy, Route # 1 Headland, Ala.~~ - Southern Union College, Wadley, Ala.
Henry Rodgers, Route # 4, Cullman, Ala. ??????????????
Nancy Newberry, 1011 Juniper St., La Grange, Ga.
Lee Vessell, La Grange, Ga.

Thank you so much for coming through storm and adversity to get to our Work Camp for the discussion group. It was greatly appreciated.

Sincerely,

Annie C.

September 23, 1958

Mr. Clarence W. Baldwin
Pilgrim Congregational Church
1819 Eighth Avenue, North
Birmingham, Alabama

Dear Mr. Baldwin:

My most sincere appreciation for your kind comments about my "appearance" at Southern Union. However, I am of the opinion that persons such as you, Mrs. Baldwin, and Miss Campbell are the real pioneers in this difficult area of human relations since you daily deal with all the people and make it possible for others of us to "visit".

Incidentally, the enclosed materials have been sent to most of the campers at Miss Campbell's request. Also, each will receive New South for six months.

New South does go to most of the editors in the deep South; most complimentary, some by subscription. We'll never turn down a contribution, but honesty compels me to forewarn you!

It occurs to me that you and the Rev. Bob Hughes (Alabama Council on Human Relations, 1218 Comer Building, Birmingham) have much in common and I hope you will become acquainted with Bob and his work. I am sure that your interest would

mean a great deal.

Again, it was thoughtful of you to write and if we can be of any possible help, please let us know.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Enclosures - Wall Street Journal Reprint, dtd. 2/14/58
Popham's N. Y. Times Reprint, dtd. 12/1/57
Next Steps in the South

B.C. Rbt. Hughes - Ala. Council
Miss Annie R. Campbell - Congregational Christian Churches

MEMO--- FROM PASTOR'S STUDY . . . Pilgrim Congregational Church, Birmingham, Ala.
OFFICE PHONE ALPINE 1-4522 HOME PHONE TREMONT 1-8687

1819 Eighth Ave. North

Sept. 16, 1958

Dear Mr. Anthony:

Please accept my belated gratitude for the discussion you led at Work Camp -- Southern Union College -- in August. You really have a fine grasp of the "facts" which you believe and so aptly defined.

The publication "New South" is a fine little paper. I hope that the last issue was mailed to the editors of the newspapers in the deep south. I would be glad to contribute to a fund to finance the sending of them to the editors if need be.

Cordially yours,

Clarence W. Baldwin

March 13, 1959

Mrs. F. R. Muhleman
871 McCallie Avenue
Chattanooga 3, Tennessee

Dear Mrs. Muhleman:

Thank you for your letter of March 12, and your request for materials to include in packets for the Congregational Churches Social Action Committee. We are mailing you, under separate cover, one hundred forty copies of New South. These are various issues of which we have a number in stock. Since you are using these for promotional material, there is no charge.

I am sorry but we do not have copies of the McCall article which you mentioned. I am enclosing a recent publication which may be of interest to you. If you would like additional copies, please let me know.

With best wishes.

Sincerely,

John Constable
Director of Information

JC:lec

DON SELLERS, INC.
871 McCALLIE AVENUE
CHATTANOOGA 3, TENNESSEE
TELEPHONE AM 7-4721

HOME OFFICE
MIDDLETOWN, OHIO

March 12th, 1959.

Southern Regional Council,
63 Auburn Avenue, N.E.,
Atlanta 3, Georgia,

Gemtlemen:

As chairman of the Social Action Committee for the Southeast Conference of the Congregational Churches, I am interested in sending in our material for use this coming year, a sample copy of the New South.

Will you kindly let me know what would be the cost to us for 100 copies, not recent ones necessarily,but copies we could send in order to encourage our leaders to read the New South. I believe the exact number we need is 140 copies, to include one in each packet.

You were most kind to forward to this writer through the request of Miss Annie Campbell of Atlanta some literature that I forwarded to our local chairman. We know this is in some instances a slow process but we can only work and encourage more study and education.

Do you have copies of the McCall article,"The Story Nobody Tells You"? I would appreciate prices on these if you have them.

Thank you.

Most cordially yours,

Pauline H. Muhleman

Pauline H. Muhleman
(Mrs. F.R.)
above address
871 McCallie.

July 17, 1959

Rev. Sidney Lovett
Rock Springs Congregational Church
Arlington, Virginia

Dear Sid:

I hope you will let me know how things are progressing on your plans for the fall so that we may move in new directions if this would be helpful.

Sincerely,

Paul M. Rilling
Director of Field Activities

PMR/sl

Clip passed on to John Constable

October 21, 1959

Miss Dorothy E. Hampton
c/o United Church
Hillsboro & Dawson Streets
Raleigh, North Carolina

Dear Dorothy:

Thanks for the Raleigh Times clip. It's a a fine editorial, though the issue it is commenting on is apparently a dead duck for the time-being. The next time it comes up -- and it will -- maybe we can use a quote.

All the best.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
(Signed in Mr. Fleming's absence.)

CONSULTANT ON RACIAL RELATIONS

A Project of the Council for Christian Social Action of the United Church of Christ (Congregational Christian and Evangelical and Reformed) in North Carolina and Virginia

MISS DOROTHY E. HAMPTON, ~~1303 Beneath Street~~
Raleigh, North Carolina
C/o United Church
Hillsboro & Dawson Sts.
TEmple 2-1119

RECEIVED OCT 12 1959

Note on Directory if included

October 9, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, NE
Atlanta 3, Georgia

RECEIVED OCT 12 1959

Dear Harold:

Back in June I clipped an editorial from the Raleigh Times which is the kind of thing you sometimes use in The New South. I meant to send it to you much earlier but have just verified the date. You probably get the News and Observer, but I thought it probable that you did not get the Raleigh Times, which is our afternoon paper and is not as liberal, generally speaking, I suppose.

Sincerely,

Dorothy

Dorothy E. Hampton

vm
Enclosure

June 1, 1960

Mrs. Roy W. Benton
2685 North Lake Drive
Milwaukee 11, Wisconsin

Dear Mrs. Benton:

The Georgia statutes do not directly forbid a private educational institution to admit both races, but there is a threat to tax-exemption in such cases inherent in the state law. This measure has never been invoked, although Georgia has one white and several Negro institutions that have admitted students of the other race. Obviously, the law would be held unconstitutional, if challenged.

In order that you may have this information in precise form, I enclose reproductions of two pages from the book Racial Discrimination and Private Education: A Legal Analysis, by Arthur S. Miller, of the Emory University Law School. This is regarded as the most authoritative analysis of its kind.

As you may know, Mrs. Ed Albright of our staff has previously had some correspondence with the Rev. Mr. Edge about Piedmont College.

If we can help further, feel free to call on us.

Sincerely,

Harold C. Fleming
Executive Director

Enc.

WOMEN'S GUILD
PLYMOUTH CONGREGATIONAL
CHURCH

Milwaukee 11, Wisconsin
May 25, 1960

Mr. Harold Fleming, Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mr. Fleming: Re: Georgia statutes and private schools.

Some groups within the Congregational Church are considering giving financial support to a private college at Demorest, Georgia.

The historical relationship of the Congregational churches to education in the South, goes back to over one hundred years, and the basic Congregational position is that it does not support schools which do not support racial integration.

It is understood that the position of Piedmont College, is that it cannot accept negro students because it would be contrary to the statutes of the State of Georgia.

We are interested in securing factual interpretation of the state laws now in existence there, as they can affect integration in a private college, such as Piedmont. Would you be good enough to send me this information? We would find it so helpful - and would appreciate it very much.

Sincerely yours,

Madelon C. Benton

Madelon C. Benton (Mrs. Roy W.)
Missionary Chairman.

2685 North Lake Drive,
Milwaukee 11, Wisconsin

Enclosed: airmail stamp.

file Congregational Church

June 6, 1960

JC MF

Please add the following person to the New South and All-Purpose mailing lists:

Reverend Robert Hoskins**
The United Church
Bridgeport, Connecticut

**SRC received a $25.00 contribution from the Bd. of Benevolences of The United Church through Mr. Hoskins.

June 3, 1960

Reverend Robert Hoskins
The United Church
Bridgeport, Connecticut

Dear Mr. Hoskins:

We do indeed rejoice in the support of the Council's work as expressed in the gift from the Board of Benevolences of The United Church. The gift in itself is tangibly helpful, but we appreciate even more the friendship and mutual purpose which it represents.

We are placing your name on our mailing list; if there are others who you feel would be interested, please let me know.

With warm good wishes to you and your associates,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1. (Official receipt)

The United Church
CONGREGATIONAL
Bridgeport 4, Connecticut

TELEPHONE
EDison 5-3108

MINISTERS
WALLACE WITMER ANDERSON, D.D.
ROBERT WARREN HOSKINS, B.D.
HOWARD CHURCHILL NUTTING, B.D.

MINISTER OF MUSIC
CHARLES HICKMAN, S.M.M.

May 31, 1960

Southern Regional Council
63 Auburn Avenue, North East
Atlanta 3, Georgia

Dear Sirs:

RHA 6/2/60

Enclosed is a check for $25.00, a gift from the Board of Benevolences of The United Church. Despite the smallness of this gift, I know you will rejoice with me that our church now recognizes the importance of the work which you are doing. I look forward to further contact with the Southern Regional Council.

In these crucial days you are continually in our prayers.

Sincerely,

Robert Hoskins

Robert Hoskins

RH:mr

MA ✓
MF

WOMEN'S GUILD
PLYMOUTH CONGREGATIONAL
CHURCH

June 10, 1960

Mr. Harold Fleming, Executive Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Fleming: Re: Georgia statutes and private schools.

Your letter of June 1st, and its photostat enclosures of two pages from Arthur S. Miller's book "Racial Discrimination and Private Education", were the perfect reply to my need for factual information of laws. (Though not "perfect" from the human angle in "import" !!)

I have shared your letter and other facts, with our minister Mr. Edge, and both of us are grateful to you, indeed. This points up many facets--and loopholes--which provide the very enlightenment we were seeking. I did not learn until the day after writing myself, that he had already contacted Mrs. Albright, of your research staff.

Mr. Stanley Hebert, an assistant city attorney for Milwaukee, had been kind enough to guide me to you and your constructive Council.

My personal duties with the 400 women of our Guild, have been tremendously aided and forwarded in the field of Home Missions, by your perceptive and ready response to my questions of May 25th.

In my own mind, the question arises--"if even a few educational institutions (private) in Georgia have managed to integrate without sanctions being invoked--why not one more?"

Hearty thanks and appreciation of your help.

Sincerely,

Madelon C. Benton

Madelon C. Benton (Mrs. Roy W.)
Missionary Chairman

2685 North Lake Drive,
Milwaukee 11, Wisconsin

January 26, 1961

Rev. Galen R. Weaver
United Church of Christ
Council for Christian Social Action
289 Park Avenue, South
New York 10, New York

Dear Galen:

I have just discovered, to my great embarrassment and regret, my failure to reply to your letter of December 22; a week's illness during the holiday season played havoc with my correspondence.

Belatedly, this is to applaud the idea originated by the Council for Christian Social Action. There is no established machinery for rallying the religious leaders of communities where crisis situations can be anticipated in advance. The Southern Interagency Conference is supposed to do this, in a general way, it has done little of this sort.

Through Will Campbell, I have learned of the forthcoming meeting of denominational representatives to discuss this question. This is a good first step.

I need hardly tell you that SRC will gladly offer any cooperation it can in the execution of any plans developed by you and the others.

With my best regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

P.S. - Thanks for the word about Dorothy Hampton's change of position. Her successor will be welcome to call on us for any assistance we can render.

United Church of Christ
COUNCIL FOR CHRISTIAN SOCIAL ACTION

289 PARK AVENUE SOUTH, NEW YORK 10, NEW YORK • GRamercy 5-2121

December 20, 1960

12-22-60

Mr. Harold C. Fleming, Executive Director
Southern Regional Council
Room 201, 5 Forsyth Street N.W.,
Atlanta 3, Georgia

Dear Harold:

At the last Staff Meeting of the Council for Christian Social Action, we were exploring the idea of some kind of forecasting of emergency or crisis situations in Southern cities. Our exploration had to do with the possibility of anticipating such difficulties and calling together the clergy and perhaps selected lay persons from local churches of the United Church of Christ. I suppose this might even better be done in cooperation with Will Campbell, with clergy of other churches as well, and perhaps lay persons, too. I thought that if we could have a carefully prepared meeting weeks or months in advance of an anticipated crisis, we could prepare lines of communication and methods of support which could be useful when the actual emergency arises.

We would appreciate the comment of you or your staff members upon such a proposal. Perhaps it is already being done in some fashion and we should merely cooperate, rather than seek to take an initiative. Is there some way to make reasonably reliable predictions of this sort, and if so, would you have any to offer us as of now? Your comments and suggestions would be much appreciated. Perhaps, best of all, we should work through the Southern Regional Council.

With best wishes of this joyous season, I am

Sincerely yours,

Galen R. Weaver

Galen R. Weaver

P.S. We are in the process of searching for an able successor to Dorothy Hampton in the North Carolina-Virginia area. Dorothy is, by the way, taking a position with our Missions Council in the Boston office, where she will be doing research and writing for this missionary education and promotional agency of the Congregational Christian Churches.

Uniting the work of the Council for Social Action of the Congregational Christian Churches and of the Commission on Christian Social Action of the Evangelical and Reformed Church.

PROF. HUGO W. THOMPSON, *Chairman*
REV. HENRY C. KOCH, *Vice-chairman*
MRS. F. P. BRASSEUR, *Secretary*
MR. HAROLD C. KROPF, *Treasurer*

REV. RAY GIBBONS, *Director*
REV. HUBER F. KLEMME, *Associate Director*

REV. CHESTER L. MARCUS
REV. GALEN R. WEAVER, *Racial and Cultural Relations*
REV. HERMAN F. REISSIG, *International Relations*
REV. F. NELSEN SCHLEGEL, *Field Secretary*
MISS FERN BABCOCK, *Publications and Editor, SOCIAL ACTION*

GRW:mo

September 30, 1953

Mr. Calen R. Weaver
Race Relations Department
American Missionary Association Division
287 Fourth Avenue
New York 10, N. Y.

Dear Calen:

How nice of you to write as you did to Mrs. Barr at Austin. That helps tremendously.

The pamphlet is moving well. It seems to have come out at just the right time.

Sincerely,

George S. Mitchell,
Executive Director

GSM/allo

October 22, 1953

Mr George L P Weaver
718 Jackson Place N W
Washington, D C

Dear George:

Here are the pamphlets that Paul Williams talked with you about. We are working hard to get them used by local discussion groups all over the South. The gain in that is obvious. Mr Oliver and Paul Sifton are trying to work out some plan for the whole C I O to help in getting them out.

Meanwhile, Paul and I bespeak your interest in getting us some much needed help from the Phillip Murray Foundation. We are at the end of our resources and there is this tremendous task to be done.

Sincerely yours,

George S Mitchell
Executive Director

gsm-t
enclosures - 2
cc: Paul Williams

October 29, 1953

Mr Robert Weaver
John Hay Whitney Foundation
30 Rockefeller Plaza
New York, N Y

Dear Bob:

A few days ago Mrs M E Tilly of our staff convened here in Atlanta a South-wide meeting of church women leaders. They met, as the Fellowship of the Concern, to discuss ways of bringing about, in the Southeastern states, a public opinion favorable to whatever may be the changes in school segregation ordered by the oncoming Supreme Court decision.

It was a notable gathering. I enclose a list of the women who were present and the denominational bodies they informally represented.

This meeting would have been impossible without the 1953 grant from the John Hay Whitney Foundation and the Council and Mrs Tilly and the Fellowship of the Concern are deeply grateful for this help in a critical need.

Sincerely yours

George S Mitchell
Executive Director

gsm-t
enclosure - 1

Meeting of the Fellowship of the Concerned
Atlanta, Georgia
October 20, 1953

Denominations Represented:

Methodist
Baptist
Episcopalian
Presbyterian
Disciples of Christ
Congregational
Jewish
Y W C A

Attending:

Reverend Ernest Arnold	Atlanta
Mrs L L Austin	Atlanta
Mrs Edwin Askren	Atlanta
Mrs J S Boyce	Asheville, N C
Mr Morris Abram	Atlanta
Miss Fannie Bame	Augusta, Georgia
Mrs Charles Boling	Atlanta
Mrs J A Burt	Clarksdale, Miss
Miss Mary Cameron	Luverne, Alabama
Mrs J W Clark	Utica, Mississippi
Mrs Stewart Colley	Grantville, Georgia
Miss Ella Virginia Courtney	Carrollton, Georgia
Reverend Ed Driscoll	Decatur, Georgia
Mrs F P Drake	Decatur, Georgia
Miss Mary Kate Duskin	Atlanta
Mrs Scott Edwards	Savannah, Georgia
Miss Moselle Eubanks	Jackson, Mississippi
Mrs Julia Friedman	Atlanta
Mr Harold Fleming	Atlanta
Miss Cora Lee Glenn	Iuka, Mississippi
Mr John Griffin	Atlanta
Mrs Harry Gershon	Atlanta
Mrs Grace Towns Hamilton	Atlanta
Mrs A A Hardy	Thomaston, Georgia
Mrs W S Helms	Moss Point, Miss
Miss Ann Heard	Ellijay, Georgia
Mrs Herman Heyman	Atlanta
Reverend H C Holland	Atlanta
Mr R L Hunt	Chicago, Illinois
Mrs Florence Harris	Atlanta

Miss Ethel Ingram	Hahira, Georgia
Mrs Lester Quattlebaum	Athens, Georgia
Mrs Reaves Jarrell	Greenville, Georgia
Miss Sheila Nuttall	Yazoo City, Mississippi
Miss Annie Tait Jenkins	Atlanta
Mrs John Patton	Atlanta
Mrs David Jones	Greensboro, N C
Mrs Sidney Parks	Atlanta
Mrs George Longino	Atlanta
Mrs Isaac Pitman	Columbia, Mississippi
Mr Alex Miller	Atlanta
Mrs Donald Poole	Albany, Georgia
Mrs Durand Miller	Chipley, Georgia
Mrs Charles Robeson	Atlanta
Miss June Manley	Hamilton, Alabama
Mrs E U Robinson	Gallatin, Tennessee
Mrs E G Mackay	Oxford, Georgia
Mrs J D Rhyne	Jeffersonville, Georgia
Mrs Herbert McAbee	Greenville, S C
Mrs I H Sterne	Atlanta
Mrs W L Moore	Tigrett, Tennessee
Miss Thelma Stevens	New York
Mrs Philip Schulhafer	Atlanta
Mrs A H Sterne	Atlanta
Mrs M E Tilly	Atlanta
Mrs J C Thoroughman	Atlanta
Miss Betty Wade	Wrens, Georgia
Mrs E K Witt	Rome, Georgia
Mrs R T Wilson	Laurens, S C
Miss Martha Worley	Greenville, Georgia
Miss Louise Young	Nashville, Tennessee
Miss Rosamond Johnson	Atlanta
Miss Sarah Garrett	Atlanta
Mrs J E Neblett	Tampa, Florida
Mrs J H Cook	Greenville, S C
Mrs E H Huggins	Greenville, S C
Mrs Mary Slattery	Greenville, S C
Miss Joyce Ryerson	Citrus, Florida

JOHN HAY WHITNEY FOUNDATION
30 ROCKEFELLER PLAZA
NEW YORK 20, N.Y.

November 4, 1953

RECEIVED
NOV 6
Southern Regional Council

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Many thanks for your letter of October 29. I am delighted to know of a meeting of church women leaders in Atlanta. The list of those in attendance is most impressive and I am confident that it was a significant affair.

In order that the Trustees may know of this development, I am sending a copy of this correspondence to Mr. Samuel Park, Secretary of the Foundation.

Sincerely yours,

Robert C. Weaver
Director
OPPORTUNITY FELLOWSHIPS

RCW:v
cc: Mr. S. Park

November
seventeen
1953

Dr Robert C Weaver, Director
OPPORTUNITY FELLOWSHIPS
John Hay Whitney Foundation
30 Rockefeller Plaza
New York 20, N Y

Dear Bob:

Many thanks for the NEW YORK TIMES story on the National Planning Association's study. They have not sent us any but I have written for a set and have asked them to send a set to you. Their Washington address is:

Howard T Hudson
National Planning Association
1606 New Hampshire Avenue
Washington 9, D C

Sincerely yours

George S Mitchell
Executive Director

gsm-t

November seventeen, 1953

Mr Howard T Hudson
National Planning Association
1606 New Hampshire Avenue
Washington 9, D C

Dear Mr Hudson:

Please send one set of the FOUR STUDIES OF NEGRO EMPLOYMENT IN THE UPPER SOUTH to us here and another set to the address given below and send us the bill. We will be grateful.

Robert C Weaver, Director
OPPORTUNITY FELLOWSHIPS
John Hay Whitney Foundation
30 Rockefeller Plaza
New York 20, N Y

Sincerely yours

George S Mitchell
Executive Director

gsm-t

February 4, 1954

Mr. Galen R. Weaver
Race Relations Department
Board of Home Missions
Congregational Christian Churches
287 Fourth Avenue
New York 10, N. Y.

Dear Galen:

I do thank you greatly for the circular you sent out January 20, praising the Q & A and Check List.

That will help tremendously.

I got Oscar Lee working on a plan to get various denominations to break loose leg-men to do as Vastine did. Vastine Report herewith and richly worth your reading.

Could you do something later, in gentle cooperation with us?

Sincerely,

George S. Mitchell
Executive-Director

GSM:hh
Enclosure

February 11, '54

Mr. George Weaver
CIO
718 Jackson Place, NW
Washington, D.C.

Dear George,

You will remember that SRC put in a request last summer to the CIO nationally for a grant of a thousand dollars. It was suggested that I make the request of the Phillip Murray Foundation, which I did, but I haven't had official word from them of their action. Meanwhile, as I doubt that they propose at this late date any grant on that original request, may I through you renew my asking for a grant from the CIO itself?

There is just the mischief of a lot to do here, on preparing people for the changes in the schools, and hardly anybody is concerned to work ahead of t ime, when the working is the best. We have been getting results, with small local interracial discussion groups, using our Questions and Answers, the Schools and the Courts booklet. And we've had significant help from the National Council of Churches is assigning people (at their expense) to go about knocking up such local groups. These are critical weeks and months in the campaign to prepare public opinion, and we are still without major foundation backing (though hopeful of getting it later on), and in real need of plain money to keep going with. John Rife and plenty of others up there will parise what we do and how we do it. And you know I work in the closest harmony with the CIO locals and internationals.

Won't you make a try with people at the forthcoming Board meeting, and see if this emergency can't be met?

I'm writing Mr. Rife, but I want your friendship to the purpose.

Galen Weaver

February 23, '54

Dear Galen,

Oscarm Lee just called with the great news that you will be able to travel and promote discussion groups a la Vastine March 24-31.

Area. Take your pick of either South Central North Carolina (where you could center on Elon College and its contacts) or South Florida. If neither suited, I could offer Western Arkansas. The North Carolina area may well be best, but Florida's all right, too. Let us know for sure, and we will send to you, either in New York or at Southern destination two or three hundred copies of the pamphlets, which are stock in trade for the enterprise.

I am all gratitude, too, for the fine way you have been writing to your people. Such cooperation is sweet.

Sincerely,

George S. Mitchell
Executive Director

March 4, '54

Dear Galen,

Good job.

I suggest a block of counties as follows:

Rockingham	Guilford
Caswell	Forsyth
Person	Davidson
Durham	Randolph
Orange	Chatham
Alamance	

Spill over if you wish, or neglect some or several; but that general area.

Q and A and Check list going forward to you, at Greensboro

Harold Trigg, at St. Augustine's College, Raleigh, is member of NC State School Board, and knows all of us intimately. Could give mighty good advice.
Chris Crittenden, State Archivist, Raleigh, could advie helpfully
Episcopal Bishop at Greensboro would be helpful
Tartt Bell, AFSC, 615 West Marjet or West Gaston St., Greensboro, most contacts
S. E. Duncan, 1010 Piedmont Street, Reidsville, is able and well-informed Negro former State official in NC and our friend
Pres. David Jones at Bennet Coll, G'boro
Joel Savell, parson in chg youth work 1st Meth. Ch. Chapel Hill
Guy Johnson, Prof. Sociology, Ch. Hill
Clyde Milner, Pres. Guilford Coll, is on our Board
Pres. of Davidson Coll if good guy, name not remembered by me
You have a Church at Winston-Salem, or start with Kenneth Williams, Negro alderman (ex)
Mrs. Laura Fox, at Chestnut St YWCA (Negro), Winston-Salem
John H. Wheeler, Durham, (at the Negro Bank)
High Point, GSM's friend O.A.Kirkman, Pres. of a short-line Ry.

You needn't write these people ahead. If you don't find them in, you can get plenty of other contacts. If stuck, try a Methodist minister, or hunt up NAACP.

Try your luck in such places as Siler City, or Asheboro

Send your own folks a report, copy to us. We cherish names and addresses of helpful people.

Thousand thanks,

GSM

RACE RELATIONS DEPARTMENT
AMERICAN MISSIONARY ASSOCIATION DIVISION
BOARD OF HOME MISSIONS, CONGREGATIONAL CHRISTIAN CHURCHES
287 FOURTH AVENUE
NEW YORK 10, NEW YORK

March 1, 1954.

HERMAN H. LONG, DIRECTOR

GALEN R. WEAVER
RELIGION AND RACE

Dear George:

This will be short and sweet as I have no secretary for the present. I think I will choose south central North Carolina. Do you wish to designate counties so I won't duplicate? Can you send me persons whom you would recommend contacting? Would it not be wise for me to write ahead and make some tentative appointments? Could I get guidance from your N.C. unit? I assume that in the space of time I can give I can most usefully confine myself to one city (Greensboro) and two or three smaller places not far away from Greensboro and Elon College.

You may send 100 of each of the pamphlets to me care of Supt. J. Taylor Stanley, PO Box 957, Greensboro. I have quite a number remaining here that I will draw upon also.

I have read Vastine's diary which is helpful to have a background. Please let me have the names and connections of some of your better known supporters and driectors in that geographical area so that I can commend the cause rather quickly.

Cordially yours,

Galen

RECEIVED
MAR 4 1954
Southern Regional Council

April 15, 1954

Rev. Galen R. Weaver
Race Relations Department
American Missionary Association
287 Fourth Avenue
New York 10, N.Y.

Dear Galen:

Thank you for rejoicing with us. They really forecast total aid of about 500,000, stretching over three and a half years, but the first actual grant was 240,000 for 18 months, and we so framed the news release. I wish, of course, that we could have been sure of helping the States for five years, but this was all that they would do, andwe are full of praise for them in undertaking this.

A friend in Alabama wrote in that he didn't suppose we'd be busier than in the past, but that we would get more done!

Warm thanks to you for all your great help.

Sincerely,

George S. Mitchell
Executive Director

GSM/m

RACE RELATIONS DEPARTMENT
AMERICAN MISSIONARY ASSOCIATION DIVISION
BOARD OF HOME MISSIONS, CONGREGATIONAL CHRISTIAN CHURCHES
287 FOURTH AVENUE
NEW YORK 10, NEW YORK

RECEIVED
APR 15 1954
Southern Regional Council

April 12, 1954.

HERMAN H. LONG, DIRECTOR

GALEN R. WEAVER
RELIGION AND RACE

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Ave. N.E.
Atlanta 3, Georgia.

Dear George:

All of your friends and well-wishers are rejoicing today at the news story in yesterday's NY TIMES reporting the grant of $240,000 to the SRC. The restriction that the money be spent in an 18-months period, we trust, will be modified as this will put an almost impossible condition upon this munificent gift. Anyway, power to your right arm and steadiness to your nerves! I don't suppose I could stand the shock of so much money all at once. It is a most strategic time to have the funds available.

With every personal good wish and warm congratulations,

Very sincerely yours,

Galen

April 21, 1954

Mr. Galen R. Weaver
Race Relations Department
Board of Home Missions
287 Fourth Avenue
New York 10, New York

Dear Galen:

Many thanks for April 9th letter with first report. I am sure that trip did much more in good than the amount it cost, and we are honored that the Department authorized it to be made in conjunction with the general plan.

Send on down the whole report when you get it done.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

RECEIVED
APR 12 1954
Southern Regional Council

RACE RELATIONS DEPARTMENT
AMERICAN MISSIONARY ASSOCIATION DIVISION
BOARD OF HOME MISSIONS, CONGREGATIONAL CHRISTIAN CHURCHES
287 FOURTH AVENUE
NEW YORK 10, NEW YORK

HERMAN H. LONG, DIRECTOR

GALEN R. WEAVER
RELIGION AND RACE

April 9, 1954

Mr. George S. Mitchell
Executive, Southern Regional Council
63 Auburn Ave. Atlanta 3, Ga.

Dear George:

This letter is simply a preliminary report to you pending an opportunity to write up a detailed diary on my visit to North Carolina. I left New York on the evening of Wednesday March 24 arriving in Raleigh the morning of March 25 ; I spent Thursday and Friday and Saturday a.m. in Raleigh going to Wake Forest in the afternoon of Saturday. I stayed overnight Saturday in Chapel Hill preaching at our Congregational church there Sunday morning and meeting with a group of twelve persons in the late afternoon. I returned to Raleigh for further conferences with individuals and to speak to the Ministers's Association at noon. I spent Tuesday , March 30 in Greensboro and Wednesday in Highpoint; Thursday I was in Reidsville and Friday in Durham going back to New York by night train Friday and Saturday.

I hired a Hertz U-drive car in Raleigh and returned it in Durham $79- but it enabled me to cover the various communities I have mentioned. I covered a distance of 454 miles in total.

As soon as possible I will try to put down in an orderly fashion an account of the contacts that I made and some of the things I tried to accomplish. I hope the listing of persons most of whom I saw individually but some of whose names I acquired from others will prove useful to you for future contacts. If you hear from any of these persons or in any way at all about my visit , I would be interested to know what the reactions were. On the whole I was very well received I think and had many productive interchanges of view points. I personally feel that the expenditure of $182 of my travel budget was well justified.

With warm personal good wishes,

Very cordially yours,

Galen R. Weaver

Galen R. Weaver

GRW:MS

The program of Religion and Race is jointly supported by the American Missionary Association Division and the Council for Social Action.

FOR YOUR INFORMATION

May 4, 1954

Mr. B. Tarte Bell
617 West Market Street
Greensboro, North Carolina

Dear Tarte Bell:

I have received today in the mail and just finished reading the American Friends Service Committee's new pamphlet entitled Integration of Washington's Schools. I have no doubt that you have already seen this publication. I think it is quite excellent and the question arises in my mind whether it would not be worthwhile to put it in the hands of the school superintendents of every school system in North Carolina, if not in the South and also in the hands of every school principal. This would be a fairly expensive operation. Perhaps the Southern Regional Council would be interested to do this. No doubt, you have already something like this in mind, but I merely wanted to endorse the idea.

The work that has been done by the American Friends Service Committee in Washington deserves to have a wider applicability and usefulness.

Very cordially yours,

GRW/m

Galen R. Weaver

Galen R. Weaver
Department of Race Relations
237 Fourth Avenue
New York 10, N. Y.

RECEIVED
MAY 5 1954
Southern Regional Council

May 4, 1954

Mr. Galen R. Weaver
Congregational Church
287 Fourth Avenue
New York 10, New York

Dear Galen:

I read your Report with the greatest interest. How absorbing it is to see these good people in process of growth! I am sure that your conversations, simple and unresultful or perhaps with resistance in them, as they may have seemed to you, will grow in the many minds you had them with, and will bring out helpful things later on. And congratulations on having it all go smoothly; tact is so great a blessing.

Your Church will get much more done for your visit. Thank you for all the work, and for all the carefully-listed names. I'll (slowly) cultivate the best of them for membership in the to-be-reorganized North Carolina group.

Cordially,

George S. Mitchell
Executive Director

GSM/eab

RACE RELATIONS DEPARTMENT
AMERICAN MISSIONARY ASSOCIATION DIVISION
BOARD OF HOME MISSIONS, CONGREGATIONAL CHRISTIAN CHURCHES
287 FOURTH AVENUE
NEW YORK 10, NEW YORK

HERMAN H. LONG, DIRECTOR

GALEN R. WEAVER
RELIGION AND RACE

April 26, 1954

RECEIVED
APR 29 1954
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear George:

Herewith is my report marked "confidential". You will see why when you read the frank reports and comments. The directory of names should be helpful even though I saw only a fraction of the people.

Normally I would suggest a follow-up by letter to the ones on whom I called to thank them for giving me of their valuable time and to ask certain questions.

1. Was Mr. Weaver's visit helpful? In what ways?

2. Do you know of any useful consequences at least partially attributable to his visit to your community?

3. Is there any way in which we of the Southern Regional Council can supplement Mr. Weaver's visit, e.g. with educational materials, another visit, assistance in organizing a group of interested citizens, a public meeting, etc.? Please specify.

Perhaps you are so overwhelmed with other pressing matters to the extent that such a follow-up is not feasible now.

Cordially yours,

Galen R. Weaver

Galen R. Weaver

GRW:ea
Encl.

report to A. H.
5/4/54

The program of Religion and Race is jointly supported by the American Missionary Association Division and the Council for Social Action.

ORIG. LTR. TO AH FOR CORRECTIONS

May 11, 1954

Mr. Galen Weaver
Race Relations Department
Board of Home Missions
287 Fourth Avenue
New York 10, New York

Dear Galen:

Many thanks for your corrections which we will carefully insert.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

mailed c/o General Council
Congregational Christian Churches
Yale University
New Haven, Connecticut

June 18, 1954

Mr. Galen Weaver
287 Fourth Avenue
New York 10, New York

Dear Galen:

The program underway in the Southern Regional Council with the proceeds of the grant from the Fund for the Republic is separate and distinct from the work we undertook earlier (and still continue in) with various church bodies in getting people to travel out to selected parts of the South and attempt to build up local discussion groups on the school and the courts.

With the grant from the Fund for the Republic, we are proceeding to organize in each of twelve Southern states what we hope will be continuing state-wide human relations agencies. Each is expected to have its own paid staff. The principal contribution of the Council is in enabling the payment of the greater part of the salaries involved for the staff personnel of each of the twelve state organizations. We can assist them for a period of three and one-half years, at the end of which time we hope they can be strong enough to stand on their own two feet. The state groups will work at the many and multiplying problems of race relations within their states. Where they can, they will establish local chapter strength. Necessarily, the whole matter of the schools will be one of the first items of business for each state group. Additionally, we will continue, here in Atlanta, a coordinating office called the Southern Regional Council.

As you took part in the program with the churches on discussion groups you will be quite familiar with it. The National Council of Churches sent us in all three persons: Bill Vastine worked in Central Kentucky; Al Kramer worked in Southeastern Virginia; and Lanier Hunt worked in Up-Country, South Carolina. The Congregationalists very kindly offered us your helpful services in North Central, North Carolina. The Methodist Church has undertaken to make available the services of six local lay leaders, two in Tennessee, two in Mississippi, and two in Arkansas, within the Women's Society of Christian Service. The Division of Christian Citizenship of the National Council of Protestant-Episcopal Churches, undertook to make the services of a lay woman leader in South Carolina available. Arrangements are pending for a similar assignment for the Presbyterians, U.S.A. and more remotely the Disciples of Christ.

Each of these persons has worked, or is to work, approximately two weeks in the area assigned. In addition, the Presbyterian Church in the U.S.A. sent copies of Questions and Answers: The Schools and the Courts to all the 4,000-odd ministers in the Southern territory, and copies of Checklist for Your Schools were sent to some hundreds of people particularly connected with the Board of Women's Work.

I have kept the Christian Life Commission of the Southern Baptist Convention informed of these various assignments made by other denominations, and I am hopeful that some reflections of this movement have reached into the Southern Baptist Convention. We have been greatly pleased with the reports received from the travellers and with the evidences of real results in strengthening community attitudes.

I could make this letter longer, but don't in order to get it off to you quickly.

We have voluminous files on the actions of the various governors and other state officials, but they are mainly clippings, and I have no way of summarizing them at the moment.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

(Dictated by Dr. Mitchell - signed in his absence)

RACE RELATIONS DEPARTMENT
AMERICAN MISSIONARY ASSOCIATION DIVISION
BOARD OF HOME MISSIONS, CONGREGATIONAL CHRISTIAN CHURCHES
287 FOURTH AVENUE
NEW YORK 10, NEW YORK

HERMAN H. LONG, DIRECTOR

GALEN R. WEAVER
RELIGION AND RACE

RECEIVED
JUN 18 1954
Southern Regional Council

June 17, 1954

RECEIVED
JUN 1954
Southern Regional Council

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

I am sure that you will be interested in a move which we are making with our Superintendents from the Southeast by calling them together at New Haven, perhaps with several other persons from their respective areas, to discuss the current situation since the non-segregation decisions of the Supreme Court. We want to raise with them the question as to what we can do effectively to assist the local churches and our various church organizations in confronting the emerging situation and turning it into an opportunity for advance in human relations.

As we were working out the agenda, several of us felt that perhaps one of the first things to be done would be to give them an accurate idea of some of the resources and the background from recent actions taken by denominations. For example, I would like to be able to tell them briefly, but authoritatively, something of the scope of the work of the Southern Regional Council under the grant from the Ford Foundation. Do you have in mimeographed or printed form some outline that I could have covering this point? If you do will you kindly airmail the data to me in care of the General Council, Congregational Christian Churches, Yale University, New Haven, Connecticut. I will be there, leaving sometime Monday or Tuesday, so that I am afraid that it would not reach me if sent to this office.

I am also trying to put together such material as I can from the New York newspapers regarding the reactions of the various Governors and other state officials. I will try to discover something of the editorial sentiment in the South by consulting Oscar Lee and perhaps the NAACP. If you have a clip sheet or anything of the sort that would summarize editorial and newspaper reactions, I would be glad to have it.

The program of Religion and Race is jointly supported by the American Missionary Association Division and the Council for Social Action.

I am also getting from the Presbyterians, Baptists and Methodists the texts of actions taken.

With cordial appreciation and good wishes,

Very sincerely yours,

Galen

GRW/m

Galen R. Weaver

January 19, 1959

Mr. Galen R. Weaver
The Board of Home Missions of the
Congregational and Christian Churches
287 Fourth Avenue
New York 10, New York

Dear Galen:

By this time, you will probably have had much refutation of the wild charges against Koinonia. I am enclosing, however, clippings and other materials which are pertinent.

Of course, the charges that Koinonia has any Communist connections or sympathies are unfounded. All of the legal and investigative machinery of the State of Georgia has been unable to find a shred of evidence to this effect - despite the most strenuous efforts. The added fact that reputable Georgia clergymen and organizations like the United Church Women of Georgia have defended Koinonia should allay any genuine doubts that may exist elsewhere.

All best personal regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures

ENCLS. ON KOINONIA SENT TO GALEN R. WEAVER - Jan. 19, 1959

"DARE THEY WITNESS?" - United Churchwomen of Georgia

Thermofax copies of series of articles from Atlanta Journal beginning 4/4/57 on Koinonia - Articles 1 - 6

"Statement of Koinonia Farm - In Response to Sumter County Grand Jury Presentments" (Printed copy)

Thermofax copy of article appearing in The Macon Telegraph, Thursday, Feb. 7, 1957 "Macon Ministers Condemn Use of Violence in Sumter"

Atlanta Journal - 4/29/57 "28 State Pastors Decry Violence at Koinonia"

Atl. Const. - 3/1/57 "U.S. Church Council Backs Americus Bi-Racial Farm"

Atl. Journal - 4/29/57 "Who Are Outsiders? Koinonia Head Asks"

" " 1/31/57 "Laud Action on Koinonia"

Atl. Const. - 5/1/57 "Presbyterians Rip 'Racial Bias,' Koinonia Violence"

"Background Summary of Violence at Koinonia Farm, Sumter Ct., Ga." (S.R.C. - Feb. 13, 1957) Attn focused on Chronology for Sumter County Americus Ministers' Statement.

TRUMAN B. DOUGLASS, *Executive Vice President*

WILLIAM F. FRAZIER, *Treasurer*

THE BOARD OF HOME MISSIONS

of the Congregational and Christian Churches, 287 Fourth Ave., New York 10, N. Y.

THE DIVISION OF HIGHER EDUCATION AND THE AMERICAN MISSIONARY ASSOCIATION

PHILIP M. WIDENHOUSE, *General Secretary*

Herman H. Long, *Secretary Race Relations*
Galen R. Weaver, *Religion and Race*

January 6, 1959

Mr. Harold C. Fleming, Executive Director
Southern Regional Council
63 Auburn Avenue, Northeast
Atlanta 3, Georgia

Dear Harold:

I wonder what you can do to assist us at the point of helping to answer the charges which are being made against Clarence Jordan and the Koinonia Farm community. One of these is that they have been convicted of Communist activities by the Georgia Supreme Court. Others are quite as ridiculous. The case arises in one of our strong churches in Connecticut where the minister and some of the members were proposing to make a financial contribution to the Koinonia Farm and ran into very strong opposition on the part of people whom the minister described as transplanted white Southerners, who made these charges. It is probably impossible to convince such persons because they have already made up their minds, however, the minister does need some support in order to get the backing of his board and the larger share of his members. I am undertaking to assemble some documentation which I can convey to him and can use in similar situations. The question did arise from a lady in Colorado recently, for example; and I think it likely that there will be other such inquiries.

Is there some thing that you can do for us? I have written to Supt. Lightbourne asking if he will give us his evaluation. I am also writing to the president of the Georgia United Church Women. I have written to Will Campbell. I also have requested Clarence, himself, to give us a brief narrative account of the evolution of the opposition there. I have asked several people if there is any one of real stature in the legal profession in the State of Georgia who would have an objective and a fair-minded appraisal to give us.

The program of Religion and Race is jointly supported by the American Missionary Association Division and the Council for Christian Social Action.

Thank you for any suggestions you may have or any testimonial that you would be willing to give me and have me use.

With sincere personal regards and good wishes for 1959, I am

Cordially yours,

Galen R. Weaver

Galen R. Weaver

GRW b

TRUMAN B. DOUGLASS, *Executive Vice President*

HOWARD E. SPRAGG, *Treasurer*

THE BOARD OF HOME MISSIONS

of the Congregational and Christian Churches, 287 Fourth Ave., New York 10, N. Y.

THE DIVISION OF HIGHER EDUCATION AND THE AMERICAN MISSIONARY ASSOCIATION
WESLEY A. HOTCHKISS, *General Secretary*

Herman H. Long, *Secretary Race Relations*
Galen R. Weaver, *Religion and Race*

January 27, 1959

Mr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.,
63 Auburn Ave., N.E.,
Atlanta 3, Georgia

Dear Harold:

Thank you very much for the sheaf of helpful materials which you kindly mailed to me in relation to my inquiries regarding Koinonia Farm. I am sharing these documents with the minister of our church in Old Greenwich, the Rev. Vincent Daniels. I hope these materials, and others that I have sent him, will help to reinforce his own position and that of the reasonable people in his congregation with the result that Koinonia will get a sizeable contribution in money.

I assume that the question will be coming up from other quarters. I had an inquiry also from Colorado recently.

With appreciation for your attention in this matter, I am

Cordially yours,

Galen

Galen R. Weaver

GRW:lc

The program of Religion and Race is jointly supported by the American Missionary Association Division and the Council for Christian Social Action.

C O P Y

RECEIVED
SEP 30
Council

Miss Katherine Barr UCCW
807 Brazos, Apt. 1
Austin 1, Texas

Dear Miss Barr:

Recently I came back to my office after the long trip which Mrs. Weaver and I took by auto to the West Coast and back. I have a note in my book indicating your interest in the school cases in the South and requesting some information. Recently there came to me a publication of the Southern Regional Council which you may have already seen and which contains in a very useful way the material that I think you would find most useful. In fact the document can be used as a basis of discussion in a group to very good advantage. It is entitled, "The Schools and the Courts (Questions and Answers)" and can be obtained at the Southern Regional Council, 63 Auburn Avenue, N.E., Atlanta 3, Georgia. I am sending you under separate cover a complimentary copy. You will perhaps wish to order others in quantity for distribution among your church women.

I hope you look back at your experience at the Eden Institute with genuine satisfaction. It was a pleasure to meet and work with you.

With sincere good wishes for success in your efforts, I am

Cordially yours,

Galen R. Weaver

GRW:a
cc Dr. George Mitchell

RESOLUTION ON THE BURNING OF CHURCHES

The General Synod of the United Church of Christ in the "Call to Christian Action in Society" has affirmed that "Jesus Christ as Lord and Shepherd of all men requires us as His followers to repent of those violations of brotherhood and justice which create separation, tension and conflict between men of different races and to manifest -- within the Church, the Body of Christ, and within the community and nation -- acts worthy of such repentance."

With this affirmation in mind the Council for Christian Social Action of the United Church of Christ resolves as follows:

I. We condemn the inhumanity and lawlessness manifested in the recent burning of houses of worship in Georgia. As Christians we acknowledge our responsibility to witness in behalf of law and order and the establishment of justice without distinction as to race.

These acts of desecration are doubly outrageous and repugnant. They are symbolic of the intimidation directed against our fellow citizens in order to discourage the recent widespread voter registration campaigns. In their basic threat to the exercise of the right to vote they undermine the foundations of our democratic society.

II. We urge our churches and their members, especially in those regions where these acts most frequently occur: (1) to express their concern and outrage; (2) to call upon public officials and law enforcement officers to bring the offenders speedily to justice; and (3) to give personal and financial support to those who have suffered and to those organizations like the Southern Regional Council which are carrying forward the voter registration campaign.

Executive Committee
Council for Christian Social Action
United Church of Christ
September 21, 1962

TRUMAN B. DOUGLASS, EXECUTIVE VICE PRESIDENT
HOWARD E. SPRAGG, TREASURER

DIVISION OF HIGHER EDUCATION AND
THE AMERICAN MISSIONARY ASSOCIATION
WESLEY A. HOTCHKISS, GENERAL SECRETARY

287 PARK AVENUE SOUTH, NEW YORK 10, N. Y.

UNITED CHURCH BOARD FOR HOMELAND MINISTRIES

Inc Claim 10-12-00
Rebuild 2,000
X - 4000

October 25, 1962

Mr. Harold C. Fleming
Executive Director
Southern Regional Council
5 Forsyth Street, Northwest
Atlanta 3, Georgia

Dear Mr. Fleming:

Enclosed herewith are copies of the resolutions of two agencies of the United Church of Christ. One gift of $5,000 is from the United Church Board for Homeland Ministries and is to be used to help in rebuilding the churches that have been burned in Georgia recently. If, in the judgment of the Southern Regional Council, there are sufficient funds for this purpose, then the gift, or any part of it, should be used for the general purposes of the Southern Regional Council, particularly the voter registration program.

Our concern is primarily for the burned churches, but if the funds can be found for their rebuilding we would not want to tie our gift rigidly to that purpose. We are also concerned that the voter registration (which was the indirect cause of the burning) shall continue with vigor.

The second gift of $1,000 is from the Council for Christian Social Action and is for the voter registration drive.

The Reverend Doctor Everett C. Parker of the Office of Communication of the United Church of Christ and I will be passing through Atlanta on the evening of Friday, November 2, and the afternoon of Saturday, November 3, to and from the locale of one of our citizenship education classes in McIntosh, Georgia. We would be happy to present the check for $6,000 to you or your representative at that time if this would be convenient. If not, we shall be happy to forward it through the regular mail.

Sincerely yours,

Wesley A. Hotchkiss

Wesley A. Hotchkiss

WAH/m
encs.

cc: The Reverend Doctor Everett C. Parker

General Business

Racial Integration

The following votes were taken by mail and are reported for information.

(9700) Voted: To join with the Executive Council and the Council for Christian Social Action in issuing the following "Statement on the Burning of Churches."

The General Synod of the United Church of Christ in the "Call to Christian Action in Society" has affirmed that "Jesus Christ as Lord and Shepherd of all men requires us as his followers to repent of those violations of brotherhood and justice which create separation, tension and conflict between men of different races and to manifest - within the Church, the Body of Christ, and within the community and nation - acts worthy of such repentance."

With this affirmation in mind we, the Council for Christian Social Action, the United Church Board for Homeland Ministries and the Executive Council of the United Church of Christ resolve as follows:

I. We condemn the inhumanity and lawlessness manifested in the recent burning of houses of worship in Georgia. As Christians we acknowledge our responsibility to witness in behalf of law and order and the establishment of justice without distinction as to race.

These acts of desecration are doubly outrageous and repugnant. They are symbolic of the intimidation directed against our fellow citizens in order to discourage the recent widespread voter registration campaigns. In their basic threat to the exercise of the right to vote they undermine the foundations of our democratic society.

II. We urge our churches and their members, especially in those regions where these acts most frequently occur: 1) to express their concern and outrage; 2) to call upon public officials and law enforcement officers to bring the offenders speedily to justice; and 3) to give personal and financial support to those who have suffered and to those organizations like the Southern Regional Council which are carrying forward the voter registration campaign.

(9701) Voted: To appropriate the sum of $5,000 to be paid to the Southern Regional Council as a contribution toward the rebuilding of churches destroyed as a result of the present racial tension, with the provision that any balance not needed for this purpose is to be used by the Council in its program of citizenship education; this amount to be taken from the Reserve Fund established for use in areas of interracial tension.

287 Park Avenue South, New York 10, N. Y., GR 5-2121

AMA College Centennials

DILLARD UNIVERSITY • FISK UNIVERSITY
HUSTON-TILLOTSON COLLEGE • LeMOYNE COLLEGE
TALLADEGA COLLEGE • TOUGALOO SOUTHERN CHRISTIAN COLLEGE

STAFF
Dr. Wesley A. Hotchkiss
Dr. Anna Arnold Hedgeman

COMMITTEE
Mrs. Grace Barbey
Dr. Adam D. Beittel
Dr. Horace Mann Bond
Mr. Alfred E. Buck
The Rev. John J. Carey
The Hon. Elmer A. Carter
The Rev. David G. Colwell
The Rev. Howard J. Conn
The Rev. Alfred L. Creager
The Rev. Gibson I. Daniels
Mr. William L. Dawson
Dr. Albert W. Dent
Mrs. Lila Doar
The Rev. Lawrence L. Durgin
Miss Violet Edwards
Mrs. Keith Elliot
The Rev. Joseph H. Evans
The Rev. William J. Faulkner
Dr. John Hope Franklin
Dr. Buell G. Gallagher
The Rev. Otto R. Gerber
Dr. Arthur D. Gray
Mr. Charles Gregg
The Rev. William L. Halfaker
The Rev. J. Archie Hargraves
Dr. Ben M. Herbster
Mrs. Jean Blackwell Hutson
The Rev. Robert Ross Johnson
Mrs. George E. Kahlenberg
The Rev. Harold M. Kingsley
Dr. Theodore K. Lawless
Dr. Dorothy Lewis
The Rev. Harland G. Lewis
The Rev. Robert E. Marston
The Rev. John F. McClelland
The Rev. Robert J. McCracken
The Rev. Dale H. Moore
Dr. Hollis F. Price
Mrs. A. T. Quarles
Dr. Ira deA. Reid
The Hon Carl T. Rowan
The Rev. R. Wiley Scott
Dr. John J. Seabrook
Mr. George W. Skilton
The Rev. H. Otheman Smith
Mr. William F. Treiber
Mr. Albert B. Tucker
The Rev. Alfred Grant Walton
The Hon. Donald W. Webber
Mrs. Richard L. White
Dr. Leon E. Wright
Dr. Stephen J. Wright
(in formation)

October 31, 1962

Mr. Leslie W. Dunbar
Executive Director
Southern Regional Council
5 Forsyth Street, Northwest
Atlanta 3, Georgia

Dear Mr. Dunbar:

Thank you for your wire saying you would be glad to see Dr. Parker and me anytime on Friday or Saturday.

I had originally planned to deliver the enclosed check to you in person and bring you the good wishes of our fellowship, but travel plans have changed and rather than delay delivering the check I am sending it.

My previous letter explains the purpose of the gift.

My very best regards,

Cordially,

Wesley A. Hotchkiss

Wesley A. Hotchkiss

WAH/m
enclosure
$6,000 check

11/1/62
RHA

PR

TELEGRAM: 10-31-62

Dr. Wesley A. Hotchkiss, United Church of Christ
287 Park Avenue South, New York 10, N.Y.

Will be delighted to see you and Dr. Parker any time on Friday or Saturday.

L. W. Dunbar

rct to MA for filing

November 2, 1962

Dr. Wesley A. Hotchkiss
Division of Higher Education and
The American Missionary Association
The United Church of Christ
287 Park Avenue South
New York 10, New York

Dear Dr. Hotchkiss:

On behalf of the Southern Regional Council I acknowledge with thanks your check for $6,000 as a contribution from the Board for Homeland Ministries and the Council for Christian Social Action. Our official receipt is enclosed.

Our understanding is that the terms of the grant are that $1,000 is to be used for the purposes of the Voter Education Project; and that $5,000 is to be made available for the purpose of helping in the rebuilding of churches recently burned in southwest Georgia unless in our judgment, and after agreement from you, there are sufficient funds collected from other sources and by other agencies or individuals to provide satisfactorily for the rebuilding, in which case the $5,000 or any part of it may also be used for the purposes of the Voter Education Project.

Although we have not been directly or closely informed as to the progress of fund raising for the church construction, we do understand that a good bit of money has been collected by the Jackie Robinson efforts, by the Atlanta Constitution, and by others as well. There seems to be an absence of coordination or even communication among the various recipients of these funds and

with the local people who are members of the now destroyed churches. I can assure you that we shall do everything we responsibly can to learn the facts we shall need in order to make a judgment as to the uses of the money which you and your associates have so generously granted.

I am sorry that you and Dr. Parker had to change your plans and that I did not get to meet you during your Georgia visit. Please let me know if we may at any time be of service to you.

With best regards,

Sincerely yours,

Leslie W. Dunbar

LWD:A
Enclosure

BCC: Wiley Branton
Edward Driscoll

714 South Harding Street
Albany, Georgia
November 8, 1962

Attention : Dr. Martin L. King, Jr.
Dr. Roy O. McClain
Mr. Leslie Dunbar, Minister
Mr, Jackie Robinson

Dear Sir:

As chairman of the local funds for rehabilitation of burned churches and on behalf of the pastors and members of the churches, I would like to forward information to you that we thought would formulatethe next step toward rebuilding the churches.

We were in Atlanta a few weeks ago in a meeting at the office of Mr. Anisano, the architect, for the purpose of approving the purposed plans for the buildings. While there we discussed the whole matter of building the churches and the key persons connected therewith. We concluded that for the most successful and progressive way to proceed, with as many key persons involved as there are, and with them being in various localities, that there should be a conference between above named persons in the immediate future.

We hope that in this conference, we can formulate future plans workable for all concerned. We would like to know what is your thinking relative to this conference and if you think well of it, please let us know the dates you can confer with us and where.

Respectfully yours,

W M Boyd

Rev. W. M. Boyd, Chairman

714 South Harding Street
Albany, Georgia
November 8, 1962

Dr. Leslie Dunbar
Room 201 5-Forsyth Street, N. W.
Atlanta 3, Goergia

Dear Dr. Dunbar:

On November 7th Rev. Elbert Jean was in Albany and contacted me as chairman of local funds for burned churches, for information relative to the progress of rebuilding, which I gave him.

He informed me that you were, as I understand it, custodian of funds for burned churches under the auspices of the Presbyterian Church, and you did not know where such funds should be forwarded. There is a local fund here, there is the Atlanta Constitution Fund, Dr. Roy McClain of Atlanta and the Jackie Robinson Fund. You may send the funds you hold to either.

We are sincerely appreciative for your effort and concern toward our struggle.

Thank you.

Respectfully yours,

Wm. Boyd

Rev. W. M. Boyd, Chairman

November 15, 1962

The Rev. W. M. Boyd, Chairman
Local Funds for Rehabilitation of
Burned Churches in Georgia
714 South Harding Street
Albany, Georgia

Dear Mr. Boyd:

I thank you for your two letters of November 8. I shall be glad to confer with you and the others at any time between Thanksgiving and Christmas; if by chance a date were selected which I could not make, someone else from this office could attend. I would suggest that the meeting be in Atlanta, and if you would care to you would be most welcome to use our conference room for it. If you would prefer to meet in Albany, that would be agreeable.

I believe it might be worthwhile for me to explain briefly the terms under which the funds we have were granted. As you probably know, some months ago the Southern Regional Council established the Voter Education Project. Through it we are assisting financially and administratively with voter registration efforts of a number of agencies. VEP supported, for example, the recently completed registration drive in Albany by the Albany Movement. VEP is similarly helping the Southern Christian Leadership Conference in various Georgia counties. VEP had no connection with the work being done in Terrell and Lee counties at the time of the church burnings; it has now.

In recognition that support of the Voters Education Project is support of a common effort, the United Church granted us $5,000 to be used toward rebuilding the burned churches, unless

"in the judgment of the Southern Regional Council, there are sufficient funds for this purpose" in other hands. As the United Church further said, "We are concerned that the voter registration (which was the indirect cause of the burning) shall continue with vigor."

In other words, if there seems to be enough money adequately to rebuild the churches, we are directed to add this $5,000 to the general funds in support of southwide voter registration.

With best regards, and please let me hear from you as your plans move along.

Sincerely yours,

LWD:A

Leslie W. Dunbar

CC: Dr. M. L. King, Jr.
Dr. Roy O. McClain
Dr. Wesley A. Hotchkiss
Mr. Jackie Robinson

714 South Harding Street
Albany, Georgia
November 20, 1962

Mr. Leslie W. Dunbar
Southern Regional Council, Inc.
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Mr. Dunbar:

Responsive to your agreement to meet with persons designated in my letter to you, please be informed that the meeting has been scheduled for December 3rd at the office of S.C. L. C. 334 Auburn Avenue of Atlanta at 8:00 p.m. We anticipate your presence or a representative from your office. We hope that the time scheduled will meet your apporval.

Respectfully yours,

W. M. Boyd

Rev. W. M. Boyd

Robinson - 33 000 + 2000

$35,000. + $1200. = 36,200

Constitution - 10,000.

SRC - 5000

36,200
19,000
$6,274
64,474
7,500
68,974
4,000
74,974

~~Episcopal - 4 000~~ + Inc.

Fund for Rehabilitation of Burned Churches - 4 000 ? Inc. not

$4,274

Nat'l Council - 1000 $1,500.

$4,500.

$6,000.00

Ga Council Churches
Stamford, Conn
Boston

+

United Church of Christ

1. S.S. Rum. excluded
2. Windows given

} 40 to 60 thousand each. Pre. Rem.

Churches that will seat 300 each.

PA ✓

commendation file?

No. "Gachpot"

January 8, 1963

Reverend Donald W. Strickler
Executive Secretary
New York City Congregational Church
Association
287 Park Avenue, South
New York 10, New York

Dear Mr. Strickler:

On behalf of the Council I acknowledge your check for $317.35 as a contribution from The Community Church of Syosset, New York, toward the rebuilding of Georgia churches. We are very glad to receive and hold this money and shall put it to use for which you intended. Our official receipt is enclosed.

My understanding is that at present negotiations are underway with a contractor and that, assuming these come out successfully, construction should begin soon. An Atlanta architect has donated his services and has drawn up plans for the two churches in Terrell County and the one in Lee County, whose sanctuaries were destroyed.

We do not have an up-to-date or official compilation of funds raised. A few weeks ago, however, there was on hand over $60,000. The largest amount, something over $36,000, had been raised by the Jackie Robinson Fund and was held by the Southern Christian Leadership Conference, the Atlanta Constitution raised about $10,000. In addition to money you have sent, we are holding $5,000 given by the United

Church; that grant, however, was given with the understanding that it should be used for other purposes unless required for the church rebuilding and, consequently, we shall not disburse it until there is a final accounting.

If you receive other contributions, as your letter indicates you possibly may, we shall be happy to put them into the Fund and shall give you a full reporting of their use as soon as possible.

Thank you again for this expression of Christian brotherhood.

With every good wish,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosure - 1. (Official receipt)

NEW YORK CITY CONGREGATIONAL CHURCH ASSOCIATION
of the New York Congregational Christian Conference
297 PARK AVENUE SOUTH, NEW YORK 10, N. Y.
Telephone Gramercy 5-2121

DONALD W. STRICKLER
Minister and Executive Secretary

JED ALFRED HYDE
Treasurer
MADELYN V. WHITE
Asst. Treas.

December 28, 1962

Rev. Leslie W. Dunbar
Executive Director
Southern Regional Council, Inc.
5 Forsyth Street, N. W.
Atlanta 3, Georgia

CR 317.35
1/2/63
R Ida

Dear Mr. Dunbar,

The enclosed check for $317.35 represents a contribution from The Community Church of Syosset, New York, a member of our New York City Association of the United Church of Christ. It is the first contribution toward a Fund for the Reb uilding of Georgia chruches, established at the suggestion of the Syosset Church and by vote of our Association at our Fall Meeting held at the Broadway Congregational Church on November 8, 1962. If other contributions are received we shall forward them to you.

Fund for Burned Churches

We should appreciate very much any report you may be able to send us as to contributions received, and work done so far, as well as any continuing need for assistance.

With this letter come the prayers and good wishes of all of our churches for the Georgia churches and for the work of the Southern Regional Council.

Sincerely yours,

Donald W. Strickler

Donald W. Strickler

DWS:fhk

cc: Miss White
Mr. Phillips

September 12, 1963

Mr. Wyatt T. Walker
Southern Christian Leadership Conference
334 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Walker:

Enclosed herewith please find, as per your request of September 11, 1963, our check in the amount of $5,000 made to the order of B. B. Blaylock and A. Kinnon, builders of the burned churches in Southwest Georgia.

This grant was made possible by the United Church Board for Homeland Ministries. As the trustee of the grant, the Southern Regional Council is pleased to respond to your request consistent with the conditions set by the donor.

We are also pleased with the great progress being made in the construction of the churches, and look forward to their completion.

Thank you for your cooperation in the premises.

Sincerely yours,

Vernon E. Jordan, Jr.
Assistant to the Director

VEJ/mmj
Enclosure - 1. (Check #2082; $5,000)
cc: Dr. Wesley A. Hotchkiss
Miss Helen Bullard

334 Auburn Ave., N.E.
Atlanta, Georgia 30303
Telephone 524-1378

S C L C

Southern Christian Leadership Conference

Martin Luther King Jr., *President* Ralph Abernathy, *Treasurer* Wyatt Tee Walker, *Executive Assistant*

September 11, 1963

Southern Regional Council
Attention: Mr. Vernon E. Jordon, Assistant to the
Executive Director
5 Forsyth Street
Atlanta, Georgia

Dear Mr. Jordon:

Pursuant to our conversation today and your personal knowledge of a certificate of payment from Toombs Amisona & Wells bearing the approval of the supervisory architects for the three churches presently being constructed in Southwest, Georgia. I am hereby applying on their behalf for an immediate draft of $5,000.00 made to the order of B. B. Blaylock and A. Kinnon.

I have been in consultation with Miss Helen Bullard and we have agreed that this second payment ($18,569.92) would be paid according to the schedule following:

SCLC	$10,000.00
SRC	5,000.00
Albany, Ga. (Insurance monies)	3,569.92

It is our conjecture that the third payment due sometime near the end of this month would be borne by the Atlanta Constitution Fund and the monies collected by the Georgia Council of Churches.

For your records you would want to know that SCLC made the entire first payment of $15,244.86.

Sincerely,

wyatt tee walker
executive assistant to
Martin Luther King, Jr.

WTW:wm
cc: Helen Bullard
Ray Stainback
Edward Driskill
Roy McClain
Jackie Robinson

United Church of Christ donation for Committee to Rebuild Churches

file

-AGENDA-

Ad Hoc Committee To Rebuild Churches

Helen Ballard
Vincent Harding
Elbert Jean
Andrew Young

Opening Statement — Martin Luther King, Jr.

Fund Reports:
- SCLC — ~~Jackie Robinson~~ Wyatt Tee Walker
- Atlanta Constitution — ~~Eugene Patterson~~
- National Council of Churches — Edward Driskill

Sketches, Plans, Approximate Cost — Joseph Amisano

How To Proceed: — General Discussion

Remarks: Pastors of Burned Churches

Membership:
- 100 William Boyd - Mount Mary $2,500 - Collected
- 100 F. S. Swaggott - Mount Olive $3,000 - Nat. Lutheran Council
- 85 J. D. Ousley - Shady Grove 3,000 Collected

Other

1. Could cut them in half and save 30%, according to architect.
2. Ought to be built in 3 - 4 mos. time.
3. Mennonite free labor - 30%
4. Donation of old furniture -

1. arch. will give full supervision.

2. ~~Officers~~: Cont ~~arch~~. to be contracted & negotiated.

3. Money

try att to disburse bills

Dec 1.

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 DOWNEY AVENUE, INDIANAPOLIS, INDIANA

OFFICE OF THE PRESIDENT
Telephone IRvington 1166

October 4,1954

RECEIVED 10/6/54 Southern Regional Council

Dr.George S. Mitchell
Executive Director,Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr.Mitchell:

I read with deep interest your letter of September 30 and appreciate the fine work which your Council is doing.

Your letter is being referred to Dr.Barton Hunter, executive secretary of our department of social welfare. No doubt, you will be hearing from him in the near future in regard to your request.

With best wishes for the program of your organization, I am

Cordially yours,

A. Dale Fiers

A.Dale Fiers

ADF/k

September 30, 1954

Mr. A. Dale Fiers
President
United Christian Missionary Society
222 Downey Avenue
Indianapolis, Indiana

Disciples of Christ

Dear Mr. Fiers:

Will the United Christian Missionary Society, at its forthcoming meeting, be good enough to consider adding to its budget a modest contribution to the Southern Regional Council?

Your work and our work have intertwined at a good many points in recent years. You have generously made use of the Council's publications; I have had opportunity to talk to a goodish group of your people at the College of the Bible in Lexington; your good man, Sam Freeman, did a great service in travelling this past Summer in the Carolinas, promoting SRC's program of local bi-racial discussion groups on the schools and the courts; and Lewis Deer, in your group, did yeoman's service with us when he was in Arkansas. So we know each other and we admire and like what you do, and we hope the feeling is mutual.

The test which is on the Southern states today is crucial.

Our Council has funds, I must admit. We have been nobly aided by the Fund for the Republic. But the grant to the Council was made upon a carefully circumscribed budget, and because of specified allotment of funds we are without freedom of action in a good many directions that we see need attention. It will be necessary for the Council to bring in substantial additional contributions if the continuance of our present program is to be assured.

Your church would by no means be alone in helping the Southern Regional Council. For many years appropriate boards of the Methodist Church have given us two or three thousand dollars a year; the Southern Presbyterians and the Northern Presbyterians have given us $250 each a year; the National Council of the Protestant Episcopal Church gives us a thousand. Various local churches help us from time to time; we have had aid from numerous private Jewish sources; and, at one time or another from leading figures in the Catholic Church.

I send you a copy of our 1953 audit showing with accuracy the various contributors in that typical year before the Fund for the Republic grant. And I put in, also, our news release shortly after this major grant was received.

If the Society could include us for some such sum as $250, we would be deeply grateful for the amount in itself, and equally grateful for it as recognition of the Southern Regional Council's responsibility, jointly with your Church and other churches, for helping along the solution of this particular and pressing problem of getting a full assertion of Christian and democratic tradition within the Southern states.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

February 14, 1955

Miss Barbara Wells
Disciples Peace Fellowship
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Miss Wells:

How very kind indeed that is of the Disciples Peace Fellowship to make a contribution of $25.00 to the Southern Regional Council.

We are warm friends of Mr. Long, and would cherish fresh news of him.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. - Official SRC receipt.

OFFICERS
T. W. SIMER, President
LOUIS W. CHAMBERLAIN, Vice-President
BARTON HUNTER, Executive Secretary-Treasurer

EXECUTIVE COMMITTEE
Officers and the Following
Charles E. Dietze
H. C. Gemmer
Walter W. Sikes
Rhodes Thompson, Jr.
Rose Wright

NATIONAL SPONSOR'S COMMITTEE
Mrs. Cornelia Barnes, Los Angeles, Calif.
H. C. Gemmer, Indianapolis, Ind.
James A. Crain, Indianapolis, Ind.
Charles E. Dietze, North Middletown, Ky.
Don B. Genung, Los Angeles, Calif.
Barton Hunter, Indianapolis, Ind.
J. B. Hunter, Lynchburg, Va.
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Mrs. James D. Wyker, Columbia, Mo.

DISCIPLES PEACE FELLOWSHIP

Affiliated with the Fellowship of Reconciliation
222 SOUTH DOWNEY AVENUE
INDIANAPOLIS - 7 - INDIANA

FEB 11 1955

February9, 1955

Mr. George S. Mitchell, executive director
Southern Regional Council Inc
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

to KS
2/11/55
KS 4/14/55

Dear Mr. Mitchell:

With reference to previous correspondence you have had with Barton Hunter - especially his letter of October 15, 1954. | attached

We have today received the enclosed check from John Long, 1034 West 36th Street, Los Angeles 7, California for the sum of $25.00 made payable to the Southern Regional Council, ~~in re~~sponse to a letter sent out by the DPF. No doubt you know Mr. Long, for a number of years he was with our school SCI at Jackson, Mississippi.

Sincerely yours,

Barbara Wells
office secretary

be
enc.

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

EB
Turn up Mar. '54
em.

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

Telephone IRvington 1166

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter,
Executive Secretary

Ruth E. Milner,
National Director
Church and Community Service

Lewis H. Deer,
National Director
Social Education and
Intercultural Relations

Loisanne Buchanan,
Departmental Associate

rec'd

January 4, 1955.

JAN 5 1955

Mr. George S. Mitchell,
Southern Regional Council, Inc.,
63 Auburn Avenue, N.E.,
Atlanta 3, Georgia.

Dear friend:

Thank you for your reminder about bringing up with the Disciples Peace Fellowship the matter of contributions to your budget. Unfortunately during our Miami Convention where the Disciples Peace Fellowship would normally have a meeting of its membership, we found that our scheduling of the business meeting was such that it was very very poorly attended and we did not feel that we could transact any major business. However, I shall be sending a letter out to the entire membership in the very near future and at that time will raise the question with our folks about the support of the S.R.C.

Please be assured of our continued interest and desire to support the work of your group.

Cordially yours,

Barton Hunter

Barton Hunter,
Executive Secretary,
Department of Social Welfare.

BH:a-525

December 21, 1954

Mr. Barton Hunter
The United Christian Missionary Society
222 South Downey Avenue
Indianapolia 7, Indiana

Dear Mr. Hunter:

You were kind enough in your letter of October 15th to say that you would, at an appropriate time, talk with the people in the Disciples Peace Fellowship and see whether from their small budget they might be able to find some small contribution to the work of the Southern Regional Council.

I write to remind you of our hope that this could be worked out.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

October 27, 1954

Mr. Barton Hunter
The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Mr. Hunter:

Your letter of October 15th makes perfectly clear why the United Christian Missionary Society itself couldn't help us directly. I am all gratitude for the care, thought, and warmth, which you put into the whole matter.

Whether means are found to help us or not, we are grateful for the many links we have had with your people, and look forward to more and stronger links in the future.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab

October 19, 1954

Mr. Barton Hunter
The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Mr. Hunter:

Thank you for your letter of October 15th, regarding the status of our request for a contribution.

Dr. Mitchell is out of the city at present and will not return until Monday, October 25th. Your letter will be called to his attention as soon as he returns, and I feel certain that he will write you in appreciation of your efforts on our behalf.

Sincerely,

Elizabeth Brantley
Secretary

\eab/

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

Telephone IRvington 1166

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter,
Executive Secretary

Ruth E. Milner,
National Director
Church and Community Service

Lewis H. Deer,
National Director
Social Education and
Intercultural Relations

Loisanne Buchanan,
Departmental Associate

October 15, 1954

RECEIVED
10/18/54
Southern Regional Council

Dr. George S. Mitchell
Executive Director, Southern Regional Council
Room 432
63 - Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Friend:

Dr. Fiers has referred your letter of October 4, regarding a contribution to the Southern Regional Council to me and we have had a staff conference in our department concerning it. First let me say that as a matter of general policy our department and as far as I know The United Christian Missionary Society as a whole do not make gifts to other agencies even though they are quite in sympathy with their programs excepting when we are represented officially in these agencies and have a definite part in formulating and controlling their policies as is the case in our membership in the National Council of Churches. It is true that we occasionally make token gifts of $10.00 or 15.00 on the basis of supporting memberships in certain organizations. This is usually done on the assumption that through their information services or otherwise they provide assistance to our department that justify the expense involved. I can think of no instance however when we have made substantial gifts from our budget in the support of other organizations. This is not to say that we will not, simply that until such time as our policy is reviewed and it is deemed wise to change it, we can not.

We do of course participate at times in joint projects as was the case when Mr. Sam Freeman was scheduled cooperatively by our department and your organization for a two weeks trip in North and South Carolina in the interests of better understanding of the Supreme Court's May 17, decision. We would be happy to consider other such projects on their merit from time to time.

One possibility for assistance to your organization suggests itself to me. The Disciples Peace Fellowship which is autonomous organization

of Disciples of Christ laymen and ministers has a small budget from which it might, if it wished, vote some money to your council's work. I shall bring this matter before its executive committee and will write you further about it after conferring with them.

Cordially yours

Barton Hunter

BH/aw

Barton Hunter

Membership with Feder

Mrs. James D. Wyker
Green Valley--Route 2
Mt. Vernon, Ohio
Tel. 28185

Serving as
Minister-at-Large
Dept. of Social Welfare
United Christian Missionary Society

~~[illegible] for advice to [illegible]~~

July 6, 1956

Premier course

Mr. George S. Mitchell
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

RECEIVED JUL 9 1956

Dear Mr. Mitchell:

Thank you for your cordial letter of July 3. Yes, I certainly will be friends with S.R.C. people and will expect to learn much from you. I am glad that you feel that church women have been a help in your work.

I shall look forward eagerly to receiving copies of the New South and do want to have a conference with you the first time I am in Atlanta. I will keep in touch with you and I do want to be on your mailing list. I have worked in this area of course for years, but have never been so directly responsible before. I am eager to learn.

Very sincerely yours,

Mossie Allman Wyker

Mrs. James D. Wyker

MAW:rmr

July 3, 1956

Mrs. James D. Wyker
Rural Route #2
Mt. Vernon, Ohio

Dear Mrs. Wyker:

Lewis Deer wrote us that you would be coming to work with the Department he is in. Welcome!

Please be friends with SRC people throughout the South. Here is a list of our state organizations. The Tennessee one and perhaps the Mississippi one are for the moment in the doldrums, but you will find helpful people attached to each one.

I think it would be fair to say that the Southern Regional Council and the Commission on Interracial Cooperation before it have been sustained all these years by the conscience of Southern church women.

Do come to see us whenever you can be in Atlanta.

Lewis subscribed for you for our maggie New South, and it will be coming to you at Mount Vernon.

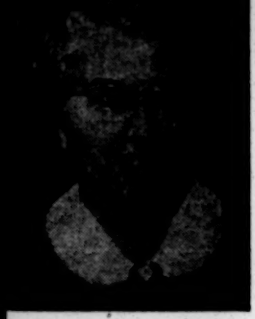
Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. - New South, June '56
SRC Promotion leaflet

cc: Mrs. Tilly
Mr. Lewis Deer*

*Encl - Bill for $2.00



Mrs. James D. Wyker, D. D.
Green Valley—Route 2
Mount Vernon, Ohio
Phone EX 2-8185

MINISTER-AT-LARGE—Dept. of Social Welfare, United Christian Missionary Society.

ORDAINED MINISTER—Disciples of Christ. First woman to receive an honorary Doctor of Divinity degree from Transylvania College.

VICE PRESIDENT—National Council of Churches of Christ in the U.S.A.

PAST PRESIDENT—United Church Women of America.

SERVED as Acting President of The International Convention of the Disciples of Christ 1952.

SERVED as leader of an International Team sent by United Church Women on a mission of good will around the world in 1955.

REPRESENTED the Disciples of Christ at the meetings of the World Council of Churches in Amsterdam, Holland, 1948, and in Evanston Illinois, 1954. Is now a member of one of the Commissions of the World Council of Churches, attending its meetings in Oxford, England, 1952, and in Herrenalb, Germany in 1956.

AUTHOR—book: *Church Women in the Scheme of Things* *

CHOSEN by The Christian Century as one of the six Protestant Church Women exerting the greatest influence in American Church Life today.

SELECTED by the Washington Pilgrimage of Churchmen as CHURCHWOMAN OF THE YEAR, 1956.

★

Mrs. Wyker is a mother and grandmother. Mr. Wyker is an ordained minister. They have a married daughter and a son studying in a university.

* The Bethany Press, St. Louis, Missouri.

Materials sent:

- Economic Effect
- Accent on the South
- Journal and Guide Reprint (3)
- Baltimore Story
- Washington Story
- New South Promotion (several)
- Emory Professors' statement
- Out of Conviction
- Do You Know the Law About Schools? (2)
- News Release--re: buses (3)
- A Southerner's Words Supply Rebuttal (several)
- Intimidation, Reprisal and Violence
- The Easy Chair
- What the S. C. Said
- The Negro Voter
- Three Views
- Changing Pattern
- Why Are You Fearful?
- Next Steps
- New South (May/1959)
- Religious Bodies Statement

June 23, 1959

Mrs. J. S. Faulconer
The Social Welfare Department
The United Christian Missionary Society
222 S. Downey Avenue
Indianapolis 7, Indiana

Dear Mrs. Faulconer:

Thank you for your letter and your request for materials for your International Convention. We are mailing you, under separate cover, copies of some of our materials in which you may be interested. Prices are marked on the front of each pamphlet. An absence of a price listing indicates the item is free.

SOUTHERN SCHOOL NEWS is not one of our publications. It is published by the Southern Education Reporting Service at Box 6156, Acklen Station, Nashville, Tennessee.

Our monthly publication is NEW SOUTH, a copy of which is enclosed in the materials being sent.

With best wishes for your convention.

Sincerely,

John Constable
Director of Information

JC:lec

Mrs. J.S.Faulconer
~~2515 Hackworth St.~~
~~Ashland, Ky.~~
June 20
~~May 28~~, 1959

Southern Regional Council
63 Auburn Ave. N.E.
Atlanta 3, Georgia.

Dear Sirs;

The Disciples Peace Fellowship of the Christian Church, (Disciples of Christ) is to have a literature booth at our International Convention, '59, at which we will display materials on Intergroup Tensions; Interrracial Tensions etc.

Can you provide us with samples of both cost and free items in this field as we are in the process of making some selections? Can you let us have some promotional copies of your monthly publication, "Southern School News"? We arealso interested in your pamphlets giving the current scene data on specific problems related to race; integration, etc.

Thank you so very much.

Cordially,

Mary Ellen Faulconer

Chairman Literature Committee.

Please reply to:
The Social Welfare Dept.
The United Christian Missionary Society
222 S. Downey Ave.
Indianapolis 7, Ind.

January 18, 1960

Mrs. J. S. Faulconer
Literature Chairman
Disciples of Peace Fellowship
Social Welfare Department, U.C.M.S.
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Mrs. Faulconer:

Thank you for your request concerning our materials. Enclosed is a publications listing we have been sending to libraries and which may be helpful to you in selecting some materials for your convention.

We will be happy to let you have the material on the same basis as we offered it to the libraries.

Best wishes.

Sincerely,

John Constable
Director of Information

JC:lec
Enclosures

Disciples Peace Fellowship
Social Welfare Dep't;U.C.M.S.
222 South Downey Ave.
Indianapolis 7, Indiana.

Jan. 15, 1960.

Southern Regional Council
63 Auburn Ave. N.E.
Atlanta, 3, Georgia

Dear Sirs:

We are making plans again for our Disciples Peace Fellowship Booth at the 1960 International Convention of Christian Churches, (Disciples of Christ.) Will you please send us samples of both free and cost material that you can provide us with this year?

We do appreciate your generosity in the past. We thought we had a wonderful booth last year and that our dissemination of literature did a lot of good in thecause of world peace and racial justice.

Thank you so very much.

Cordially,

Mary Ellen Faulconer
(Mrs. J.S. Faulconer)
Literature Chairman.

NOTE: The following resolution was passed unanimously at the 74th state convention of Arkansas Christian Churches (Disciples of Christ) at Rogers, Arkansas, April 19, 1956.

WHEREAS, the Gospel of Christ recognizes all men are made in the image of God and created of one blood; and

WHEREAS the International Convention of Disciples of Christ in its assembly of 1954 approved and commended the decision of the Supreme Court concerning segregation in the public schools, and

WHEREAS some turmoil in our state has been exhibited in regard to the Supreme Court decision, particularly as we approach election time,

THEREFORE, BE IT RESOLVED that we concur with the International Convention of Disciples of Christ in its commendation and approval of the Supreme Court decision in regard to public school segregation.

That we urge our state officials and citizens as a whole to exert their efforts towards orderly compliance with the law of the land.

That we urge candidates for office in our state not to center their campaigns for election upon issues which divide one race from the other and tend to fan the flames of fear and hatred, but to discuss the vital issues confronting all citizens regardless of race.

That we urge our churches, our communities and all citizens of our state in a spirit of reconciliation to practice forbearance, patience and generosity on both sides as we attempt to work out the racial problems confronting us.

October 2, 1953

Rev. Lewis H. Deer
United Christian Missionary Society
222 Downey Avenue
Indianapolis, Indiana

Dear Mr. Deer:

I am most sorry to hear from our mutual friend Ossie Lee that you are transplanted, but I see that you will have a still broader and crucial field of activity in the new job.

Will you not make as one of your first undertakings the wide use throughout the Denomination of the new pamphlet? We want it to be used by local discussion groups in as many Southern counties as possible; often they could be interracial. If in many towns even a few people have met together or this subject, they can so set public opinion that confusion can be avoided when the Court finally rules.

I trust you and you trust us.

Please put your good mind on this job and see what you can do.

My warm regards to Mrs. Deer and those nice children. I will miss the welcome of your home in Little Rock.

Meanwhile if your job can bring you to Atlanta you are part of us still, remember.

Sincerely,

George S. Mitchell,
Executive Director

GSM/allo

November third, 1953

Mr Lewis H Deer
The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Mr Deer:

Good sized job you've got! I know you will do it skillfully and well.

QUESTIONS AND ANSWERS - The Schools and the Courts - can be supplied to you in quantity at ten cents apiece. The other one - CHECK LIST - goes at eight cents each in quantity. We would greatly like to send them to you in goodly amounts. I know hardly any use I would rather have made for four thousand than to get them used by discussion groups in your churches.

Here are some words that could be used about the SRC:

"The Southern Regional Council, beginning in 1919 as the Commission on Interracial Cooperation and organized anew in 1944 as the Southern Regional Council, Inc., has always had as its main job the lessening of racial prejudice and discrimination in the Southern states. It grew directly out of the interest of Southern church leaders in this work and has had the guidance and cooperation of churches in the South ever since.

"In a policy statement issued in 1951, it said that in the South of the future segregation would be looked upon as a cruel and inhuman burden upon the human spirit.

"In its every day work, the Council has worked in the practical fields of lessening interracial tensions and violence and improving the courts and police administrations as they effect race relations, getting respectful treatment of Negroes in news stories and negotiating improved conditions in housing, employment, agriculture, health and schools.

"The Southern Regional Council is governed by a body representing its several thousand white and Negro members throughout the Southern States.

"Ralph McGill, Editor of the ATLANTA CONSTITUTION, thus described the Southern Regional Council some years ago:

" 'The Southern Regional Council is an able and worthwhile organization working in the field of race relations. It has no radical tinge, but is, nevertheless, an aggressively energetic coordinating agency.' "

An interesting new book is NEGRO SEGREGATION IN THE METHODIST CHURCH - Dwight W Culver - Yale University Press. I have never read Frank Loescher's book listed in the bibliography of Culver's book but I know Frank Loescher and I am sure whatever he wrote would be accurate and good.

Malcolm Calhoun, Presbyterian Church in the United States, which has offices here in Atlanta at the Henry Grady Hotel, would be in position to bring you quite up to date by letter on the pulling together of the white and Negro Synods in the various Southern states within the Presbyterian Church.

For the Episcopal Church, some summary could be had from the ~~Rt Reverend J J Gravatt, D B~~ Rt Rev Alfred Cole, Trinity Parish House, Columbia, South Carolina. He is the head of the Department of Christian Social Relations of the Province of Sewanee, Protestant Episcopal Church. The Province of Sewanee is, I think, everything Southern except perhaps Texas and Oklahoma.

The man Culver would know what the present state of affairs is in the Methodist Church. In the Southern Baptist Convention is the Reverend A C Miller, Executive Secretary, The Christian Life Commission, Room 444, 161 Eighth Avenue North, Nashville 3, Tennessee.

For the Catholic Church you might well write Very Reverend Maurice V Shean, C O, The Oratory, Rock Hill, South Carolina. He is an officer of the Catholic Committee of the South, whose General Chairman is Reverend Louis Flaherty, Richmond, Virginia.

For the Disciples of Christ, I suppose the authority would be the Reverend R B Montgomery, College of the Bible, Lexington, Kentucky.

Of course, Oscar Lee, with the National Council of Churches, would have a pretty accurate picture of the situation on all fronts.

Mr Lewis H Deer
T h r e e
November 3, 1953 /

Yes, I have read 707-708 of Simpson and Yinger's book. The whole book contains nothing, I think, later than about 1947 or 1948. No mention anywhere of the National Association of Intergroup Relations officers for instance. I should have considered writing the authors and setting them straight but have never done so. I will, though, now you remind me of it.

Sincerely yours

George S Mitchell
Executive Director

gsm-t

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

DEPARTMENT OF SOCIAL WELFARE

James A. Crain, Executive Secretary
Barton Hunter, National Director Social Education
Ruth E. Milner, National Director Church and Community Service
Loisanne Buchanan, Departmental Associate

Telephone IRvington 1166

October 29, 1953

RECEIVED
NOV 1
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell,

This new job is made of two major responsibilities. One is to do the research and prepare the study on the practices of our 5000 churches in the matter of racial integration. The other is to administer and extend the program of Social Education through such channells as Special Day Observances; Curriculum materials, Institutes, Seminars, Visual Aids, etc. In both responsibilities I shall be looking to you for general help and specific suggestions.

On our use of "The Schools and the Courts" Do you have any discount for quanity users? I have recommended that it be included in our Race Relations Sunday packet which goes to 4000 of our churches. W hat would be the price on 4000? on 300?

Should we decide to use it for such a mailing would you send me a short statement we could include that would identify the SRC for our churches?

I am just in the beginning stages of the study on interracial practices - finding out what others have done. If you know of any such studies that have been published I would appreciate your listing them for me.

Let me know if I can be of help to you. And you'll be hearing more from me with requests for help!

Sincerely,

Lewis

Lewis H. Deer

Have you seen:
Racial and Cultural Minorities
Simpson and Yinger
p. 707-708 ?

January 14, '54

Dear Lewis, Deer

Thanks for your thoughtful letter. I've written the two good parsons, and told them the Ala. Dvisn would be meeting Feb. 4 in Montgomery (not too far from their two towns), and urged them to come, or anyway to write in for more dope.

That Q and A pamphlet has surprised us all. The State Dept. of Edctn in Miss got a thousand (and a thousand of the Check List). The Southern Presbies sent a Q and A to every parson in the Denomination - nearly 5000. The Mthodists sent it to Di. Suptd. from Va. to Texas. The Christian Life Commission of the SO. Baptist Convention bought 250. The Lutherans got 750. The Piskies behaved. And so did the Romans, etc., etc. Altogether we've sold nearly 30,000 copies, and ordered another 5000 today. No order more appreciated than yours; a thousand thanks for putting out a thousand books. Our elevator girl hereabouts, of the affected group, says "them's good-reading books". Which they is.

Katherine Stoney says she ordered the new stencil for your new address long ago, and will today check over what happened and will send you all back issues and generally set things straight. Sorry.

We live - just ticking. But with the help of good friends the show does some good.

Best to Mrs. Deer and the children. We miss you a lot but think you are still floatingly hereabouts.

Sincerely,

GSM

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

RECEIVED
JAN 14

DEPARTMENT OF SOCIAL WELFARE
James A. Crain, Executive Secretary
Barton Hunter, National Director Social Education
Lewis H. Deer, National Director
Ruth E. Milner, National Director Church and Community Service
Loisanne Buchanan, Departmental Associate

January 12, 1954

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear Dr Mitchell,

I have resently had two requests for materials on the segregation in the schools issue awaiting the Supreme Court's decision, Both were from ministers in Alabama. (praise the Lord! we do have some southern ministers that can understand that maybe they'd better get to doin' somethin) I sent each of them a copy of Questions and Answers....., and memtioned A Check List ... as another possibility.

Since they have shone some interest - and one of them sounded a bit desperate I'm sending along their names and addresses to you. You may if you like write to them, mentioning that I suggested that being closer you might be able to render some service. At least I hope you will send them some other pamphlets or materials that deal with the issues. The man at Greenville is the near-desperate one: "We would like to obtain any available information which is related specifically, or generally, to the specific problem which is sure to be presented upon any decision to eliminate segregation. We realize the serious and tragic possibilities of immature, or ill-advised actions."

Here are the addresses:

Mr. Franklin H. Carter
The First Christian Church
118 College Street
Greenville, Alabama

Mr. James G. Wallace
Franklin and Selma
First Christian Church
Selma, Alabama

Another thing: Have I been disowned since moving north? I haven't received New South since September. Keep me posted on what ever you do with the above preachers.

Sincerely,

Lewis

I'd be interested in knowing what comes of it

Questions and Answers has been sent to 900 ministers in the 20 states - marked "order additional copies from publisher."

February 9, 1954

Mr. Lewis Deer
Disciples of Christ
222 Downey Avenue
Indianapolis, Indiana

Dear Lewis:

Here are copies of letters which I have sent to friends in various Denominations in the South. I need not take the typist's time to do it all out again for you.

You will see the point and, I am sure, do whatever may be seemly and feasible within your own Denomination.

Sincerely,

George S. Mitchell
Executive-Director

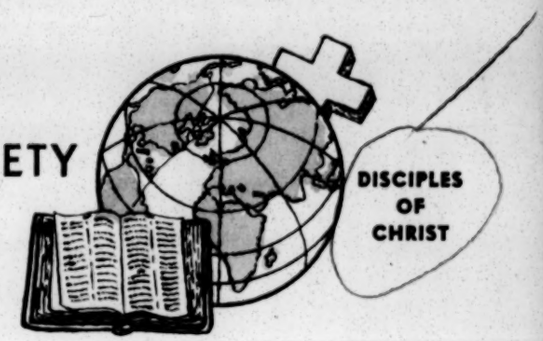
GSM:hh
Enclosures 3

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

RECEIVED MAR 17 1954 Southern Regional Council

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education



MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

DEPARTMENT OF SOCIAL WELFARE

James A. Crain,
Executive Secretary
Barton Hunter,
National Director
Social Education
Lewis H. Deer,
National Director
Ruth E. Milner,
National Director
Church and Community Service
Loisanne Buchanan,
Departmental Associate

March 12, 1954

Dear Dr. Mitchell,

Barton Hunter has told me of your phone call and the plan to enlist persons from each denomination to stump sections of the South to stimulate discussion of what do we do if the Supreme Court declares segregation unconstitutional,

I think it's a tremendous idea. We've talked it over here in the office and are interested in being part of it. Our problem like every other social action group is where to lay our hands on the money to do anything that is not strictly designated in the budget. But we are working on it and are not without hope of coming up with enough to cover one persons travel expenses for a two week stint.

I would like very much to do it myself, but the situation I'm faced with will not permit it - or so it looks at the moment. However, I've written to two persons who could do a good job at such an undertaking, asking if they were interested in representing us should we be able to work things out about the money. One of them is my predecessor at Pulaski Heights in Little Rock whom I am sure you know, Sam Freeman, now minister at East Orange, N. J. Sam is a native of North Carolina and we felt he might delight in doing such a job in his home state.

If neither of these comes through, we'll try some others. (If one or two matters are cleared up sooner than I now anticipated I may yet do it myself.)

Congratulations on a good plan. We'll do our best to help it along.

I still have not received any general mail or New South since september

b

Sincerely,

Lewis

Lewis H. Deer

March 29

Dear Lewis,

Vastines sent today.

Do send us a guy. It's getting popular. Following have or have promised

Congregationalists - G. Weavers
Episcopalians - Mrs. F. O. Clarkson, Charlotte, N.C.
Methodists - Seven local leaders of WSCS
Northern Presbies - exploring hopefully
United Church Women - Mrs. Stamats
Ntnl Cncl
Vastine
Hunt
Krueger
Oscar Lee
Other nibbles from AFSC and from Lutherans.

I've talked by 'phone with the So. Baptists, to keep them informed, and express hope of independent cooperative action.

Best,

GSM

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

RECEIVED
MAR 29 1954
Southern Regional Council

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

DEPARTMENT OF SOCIAL WELFARE

James A. Crain, Executive Secretary
Barton Hunter, National Director Social Education
Lewis H. Deer, National Director
Ruth E. Milner, National Director Church and Community Service
Loisanne Buchanan, Departmental Associate

March 24, 1954

Dear Dr. Mitchell,

May I have 4 or 5 copies of the Vastine report of field work in Kentucky for the S.R.C.? Post haste?

Have you any comments to share about the Hilander School, Tennessee, Summer workshop on the Schools and the Court's decision?

We're exploring all possibilities to finance someone from our communion in the field trip. We have one man who is interested enough if we can get the money.

Sincerely
Lewis

Thanks for the back copies of New South.

Lewis Dec'd

March 15, '54

Dear Lewis,

Do work further on sending out a traveller or two a la Vastine. It's a good scheme, and it works.

Oscar Lee says all he needs is that you and I are working it out, so that he, Lee, won't duplicate. See ltr. Lee to Oscar 6"3/8

We'll do anything helpful in the way of supplying pamphlets or names.

The Woman's Division of the Methodist Church has promised the service, paid, of five or six locality travellers, being head officials of the Woman's Societies (Tenn, Ark, Miss).

Sincerely,

George S. Mitchell
Executive Director

A. DALE FIERS, President
MISS JESSIE M. TROUT, Vice-President
MISS MAYBLE M. EPP, Secretary
FRANCIS W. PAYNE, Treasurer

RECEIVED APR 26 1954 Southern Regional Council
RECEIVED APR 26 1954 Southern Regional Council

THE UNITED CHRISTIAN MISSIONARY SOCIETY

Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

DEPARTMENT OF SOCIAL WELFARE

James A. Crain, Executive Secretary
Barton Hunter, National Director Social Education
Lewis H. Deer, National Director
Ruth E. Milner, National Director Church and Community Service
Loisanne Buchanan, Departmental Associate

April 21, 1954

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George,

I have just today received clearance to make $200 available after July 1, 1954 for the expenses of a Disciple representative to join in the good work of community visitation under SRC guidance. July 1 is the beginning of the new budget year.

I think I indicated earlier that I had written Sam Freeman, my predecessor at Pulaski Heights and now minister in East Orange New Jersey. Sam is a native of North Carolina. I suggested that if it worked out in the over-all scheduling from your office, he might do the job in either North or South Carolina. He responded eagerly. I have sent him Vastine's report and we've exchanged several letters of further clarifying while the financial clearances were being made. I am writing him today that the sum of $200 has been approved for the project available after July 1, and with something definite on our end, I'm sure he will go right ahead with setting his schedule and making arrangements with his church. If you have had any dealings with Sam any recommendation from me is superfluous. If you haven't met him I can assure you that he is a natural for the job. I'm not sure how far he can stretch the $200 on such an assignment, but I'm confident that his interest in the cause will stretch it as far as humanly possible.

In making the arrangements about schedule, state, people to see, and itinerary, would it not be time saving for you to write directly to Sam? If you feel that it is wiser for me to continue as "middle man", I'm willing. Otherwise, an occassional letter or carbon that kept me posted on the arrangements as they are finally worked out would be all I would need.

Sam's address is: Samuel F. Freeman
Park Avenue Church, Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey.

I'm glad that we've been able to get this far into the project. I'm hoping nothing interferes with Sam's intention.

Sincerely,

Lewis

August 3, '54

Dear Lewis,

I've dictated a long letter to you all about the pamphlet, but I load my girl so heavily she hasn't got time to get them out right away.

They go at $15.00 a hundred.

I've sent one to Mrs. Shank, with your compliments, and with a letterlet telling her about them.

Odum got fifty, the So. Babptists a preliminary hundred, the Catholic Committee of the South 2500, etc., etc. And she just starts.

Best,

GSM

DANIEL FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

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DEPARTMENT OF SOCIAL WELFARE
James A. Crain, Executive Secretary
Barton Hunter, National Director Social Education
Lewis H. Deer, National Director
Ruth E. Milner, National Director Church and Community Service
Loisanne Buchanan, Departmental Associate

August 2, 1954

Dr. George S. Mitchell
SOUTHERN REGIONAL COUNCIL
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George,

I have just received and read "Answers For Action". Congratulations on another fine and timely job.

Will it be available at quanity rates?

Will you do me an immediate favor - mail a copy of "Answers For Action" to:

Mrs. H. V. Shank
2704 University Drive
Ft. Worth, Texas

She is working on a program of action for the Christian Churches of Texas and your pamphlet would be most helpful to her.

Let me know the charges on the pamphlet to Mrs. Shank, and also the quantity rates.

Sincerely,

Lewis

Lewis H. Deer

RECEIVED
AUG 4 1954
Southern Regional Council

September 29, 1954

Mr. Lewis H. Deer
222 Downey Avenue
Indianapolis, Indiana

Dear Mr. Deer:

Dr. Mitchell has asked that I send you the address of Southern School News, as requested on your card of September 24:

Mr. C. A. McKnight
Southern Education Reporting Service
P. O. Box 6156
Acklen Station
Nashville, Tennessee

Sincerely,

Elizabeth Brantley
Secretary

9-24-54 222 S. Downey Avenue, Indianapolis, Ind.

Dear George,

How do I arrange to receive copies of

"Southern School News" published by Southern Educational Reporting Service, V. Dabney, chief editor??

Lewis H. Deer

Lewis H. Deer

HCF To
Answer
gam

October 8, 1954

Mr. Lewis Deer
222 Downey Avenue
Indianapolis, Indiana

Dear Lewis:

We are all greatly pleased with the publication, The Church and Minority Groups.

We would like to order fifteen copies and enclose our check for $3.75.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

The College of the Bible
Lexington, Kentucky

LEWIS S. C. SMYTHE
PROFESSOR OF CHRISTIAN COMMUNITY

January 28, 1955

JAN 31 1955

Mr. George S. Mitchell, Executive Director
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Many thanks for your good letter of the 26th describing three types of housing developments for Negroes in the Atlanta area.

I have written to Mr. Thompson and asked him for further information.

I have written to Mrs. Degan of the Kentucky Council on Human Relations, because we had not heard of the new organization.

When the copy of Answers for Action that you are sending me comes, I will take it up with the students in my classes and the Co-op as to how many of these they want.

Thanking you again for your very prompt and comprehensive reply, I am

Cordially yours,

Lewis

LS:jh

October 13, 1955

Mr. Lewis H. Deer
Missions Building
222 S. Downey Avenue
Indianapolis 7, Indiana

Dear Mr. Deer:

George Mitchell has turned your letter of October 11th over to me, since I am the person working with our State organizations and more closely in connection with what is happening to the various states including Arkansas. SRC in Arkansas, known as the Council on Human Relations, has been active in the Hoxie situation. I am enclosing a copy of our director's report on what we have done out there. We are also following through on this matter at the present time. I will send a copy of your letter to George out to our director in Arkansas.

Irene Osborne, who worked with the American Friends Service Committee in desegregating the schools in Washington, D. C., will be out in Arkansas all next week and will certainly include Hoxie on her itinerary. I am going out with her and will look further into the situation and will drop you a note upon my return to this office.

In the cases of Mr. Cox and Dr. Minton in Mississippi, they have both been active with our Mississippi group, Mississippi Council on Human Relations, and we are concerned with the actions of the "White Citizens'Council". In regards to them, I believe it would be helpful if you would write a letter to Mr. Cox re-affirming your faith in him. At a time like this every bit of encouragement is helpful. We are in constant contact with the situations out there.

George sends his best personal regards in which I fully join.

Sincerely,

Frederick B. Routh
Assistant Director

FBR/ys
Enclosure

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY
A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

Telephone IRvington 1166

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter,
Executive Secretary

Ruth E. Milner,
National Director
Church and Community Service

Lewis H. Deer,
National Director
Social Education and
Intercultural Relations

Loisanne Buchanan,
Departmental Associate

OCT 13 1955

October 11, 1955

Mr. George S. Mitchell
Executive Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George:

I have two matters in which you will be interested and may even be able to do something to help.

The first is a letter from Bill Penix of Penix and Penix Attorneys at Law, McAdams Trust Building, Jonesboro, Arkansas. This letter was written to Bob Moffett whom you may remember as the pastor of First Christian Church, Fayetteville, Arkansas a few years back when you and I visited Fayetteville. Bob is now the pastor of First Christian Church at Alliance, Ohio. He has sent this letter from Penix along to me asking what I would have to suggest to Bill as a possible action in his situation. Penix writes, "You probably have noticed from the newspapers that we're having a time over at Hoxie (20 miles west of here) over the fact that Hoxie schools integrated last July. There are between 20 and 25 Negroes and 1,000 white children in the district. My dad and I are attorneys for the district.

"Actually for the first 18 days after the school was integrated, there was no trouble whatsoever. Then, the opposition (White America, Inc.) started getting help from everywhere, particularly Mississippi.

"The terrible thing about it all is that no one will speak up for the school board and integration. One Methodist preacher and the Catholic priest have taken a stand for the board. Otherwise, the community is sticking its collective head in the ground and ignoring it all"

I have written to Penix telling him that the Arkansas chapter of

Southern Regional Council now had an executive secretary and that he could get some help through Colbert Cartwright, pastor of the Pulaski Heights Christian Church in Little Rock and a member of the board of the Arkansas chapter. If you have any other suggestions to throw into his consideration, I am sure that he would welcome hearing from you. It may be that there is more being done in the community than he has yet discovered. And of course, it may be that he is absolutely right that there are no others who are willing to discuss the issue or give support to the school board in its action.

The second item in which I am sure you will be interested concerns Mr. A. E. Cox, who is the manager-director of Cooperative Farms, Inc. at Kruger, Mississippi. I picked up a newspaper account of a meeting in which Cox and another person related to the Cooperative Farms were invited to leave the community. The meeting occurred according to the newspaper because of statements quoted from Cox and his associate about integration. Also, the fact that interracial groups had met on the property of the farm and had had occasions when there was interracial dancing. The newspaper report said that Cox denied this and that it was obvious that he had learned to live with the pattern of the community since he had been there for many years.

It may be that you have fuller information about this incident than I do. I have known Cox and he has served as the acting director of our community center at Edwards, Mississippi this past year. I would welcome any suggestions you might have as to ways in which I might help from this distance.

Sincerely,

Lewis

Lewis H. Deer

LHD:902-f

October 31, 1955

Thanks

Mr. Lewis Deer
222 Downey Avenue
Indianapolis, Indiana

Dear Lewis:

The Attorney General of Georgia made a big speech October 19th, and fussed mightily at the NAACP which he said was full of reds. Then he said that we were a front too! But he never said whether we were a front for the NAACP or the CP. Anyway, we have put together the facts and circulated them. I circulate the facts to you.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

August 10, 1956

Mr. Lewis Deer
The United Christian Missionary Society
Disciples of Christ
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

Various of us have been moving our way toward a revision of Understanding Our Neighbors, but the actual decision to put editorial time on it has not yet been taken. And can't be taken for a week or so until Harold Fleming comes back from his vacation.

A long time ago, eight years or so, the Council did a revision of America's 10th Man and tied up a lot of money -- too much -- in a big printing of that. So when Understanding Our Neighbors began to run out of print the Council fell back on the belief that America's 10th Man contained much similar material, and we peddled our stock of 10th Man (never completely).

I think you are hold of something promising. It should be Harold Fleming's decision, but I am sure there is a good deal of interest in trying to get out a compression of things known these days.

We will send you fifty for free, when as and if it comes out.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

cc: HCF (plus incoming corres.)

August 10, 1956

Mr. Lewis Deer
The United Christian Missionary Society
Disciples of Christ
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

Have had perforce to devote close attention to American Foundations and their Fields.

I came across the Oreon E. Scott Foundation in St. Louis. Somebody of that name put up money in 1950 to help the Disciples and various colleges I judge related to the Disciples, and a particular church of the Disciples in St. Louis. A goodly sum of money!

I am trying to arrive at a choice list of foundations having an interest in intercultural relations, and as to whether there would be some possibility, even though remote, that the Southern Regional Council could get them interested.

Can you write me what is privately known about that Foundation?

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

August 15, 1956

Mr. Lewis Deer
The United Christian Missionary Society
Disciples of Christ
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis Deer:

Not the news, but just the information that I wanted, and I thank you.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

Telephone FLeetwood 7-1166

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter, Executive Secretary
Ruth E. Milner, National Director Social Welfare Services
Lewis H. Deer, National Director Social Education and Intercultural Relations
Robert A. Fangmeier, National Director Christian Citizenship
Loisanne Buchanan Departmental Associate

RECEIVED AUG 14 1956

8/13/56

Dear George,

I wish there was something more encouraging to write about the Orson E. Scott Foundation. Mr. Scott was the Disciples "big millionaire" but we didn't do right by him - we made him so comfortable and great when he gave $50,000 to some Disciples cause, he never learned of his responsibilities to other-than-Disciples-institutions. The Trustees of the Foundation include ① a leading layman of Union Ave Christian Church and ② the President of Drake University - Disciple University at Des Moines. Mr. Scott himself died last year. So there is little expectation that any new causes will be considered by the Foundation. Some of us feel the selection of Disciples causes will be even more restricted than when Scott was alive.

Lewis

M E M O R A N D U M

August 16, 1956

TO: FHR

FROM: GSM

Louis Deer called from Indianapolis. He used to be the parson in the Disciple's Church at North Little Rock - Pulaski Heights and while there was chairman of the Arkansas division of SRC - what there was of it.

Then he got translated to being the assistant to the head cheese in social action for his denomination. This denomination was in Indianapolis. He continues our good friend. Buys pamphlets from us.

Called me up and asked me to speak Monday, October 1 at the Des Moines forgathering of Disciples. I understood him to say they were concerned particularly about pacifism and peace. Anyway, he wants a man to make a speech. I have to be in New York Tuesday, October 2nd making a speech at the New School.

The Monday speech is at night. I was scared to promise to get from Des Moines to New York in what was left of the night. So I told him you were a good egg. He said he had heard you were and he would like you to come there and make a speech.

Expenses paid. I shouldn't be at all surprised that they would make a donation in addition but I don't believe we got close enough to the crux to make him say so.

I promised Louis Deer that I would wire Deer tomorrow morning whether you would come or not.

What say?

GSM:mbo

M E M O R A N D U M

August 17, 1956

TO: GSM

FROM: FHR

RE: LEWIS DEER AFFAIR IN DES MOINES

Wired Deer Friday, August 17th accepting invitation to speak. Sorry we forgot to discuss it while you were in the office.

FHR:mbo

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a full rate telegram	
FULL RATE TELEGRAM	X
DAY LETTER	
NIGHT LETTER	

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S
E

WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			Southern Regional Council 63 Auburn Avenue N.E., Atlanta, Ga.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

August 17, 1956

Mr. Lewis Deer
222 Downey Avenue
Indianapolis, Indiana

George Mitchell asked me to speak for you October 1 in Des Moines.

Happy to accept.

Frederick B. Routh

January 3, 1957

Mr. Lewis H. Deer
Director of Intercultural Relations
United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

I would appreciate as soon as possible a confirmation of the date for the proposed meeting of religious leaders in New York. My schedule is somewhat heavy and it is most helpful to know in advance what my itinerary will be.

I hope that you and your family had a pleasant Christmas and wish you at this time the best of everything in this New Year.

Cordially yours,

Frederick B. Routh
Assistant Director

FBR:mm

June 11, 1957

Mr. Lewis H. Deer, Director
Intercultural Relations
United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

We missed you at the inter-agency meeting. I am very sorry that the notice for the meeting came too late for you to arrange to attend.

You will be receiving a report of the proceedings shortly and also a notice of the next meeting, which will take place in September. I hope I will be seeing you again then. Meanwhile, best regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

RECEIVED JUN 8 1957

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

A Board of Missions and Education • 222 SOUTH DOWNEY AVENUE • FLEETWOOD 7-1166 • INDIANAPOLIS 7, INDIANA

June 6, 1957

Mr. Harold C. Fleming
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold:

I regret very much that my schedule did not permit my attendance at the May 28-29 meeting in Atlanta.

The notice of the meeting came as I was already in the middle of a field trip and I could not make the necessary changes required to get to Atlanta.

Please keep me informed of future meetings.

Sincerely,

Lewis

Lewis H. Deer

Division of Home Missions and Christian Education

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter, Executive Secretary • Mrs. James D. Wyker, Minister-at-large • **National Directors:** Mrs. Ruth E. Milner, Social Welfare Services; Lewis H. Deer, Social Education and Intercultural Relations; Robert A. Fangmeier, Christian Citizenship; Thomas J. Griffin, Church and Community Service • **Departmental Associate:** Loisanne Buchanan • **Field Representative, Refugee Resettlement:** Ella L. Williams

Cross Ref. Card

See: S. C. C. H.R.
Alice Spearman - Ltr. Dated June 20, 1957.

RECEIVED JUN 21 1957

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

A Board of Missions and Education • 222 SOUTH DOWNEY AVENUE • FLEETWOOD 7-1166 • INDIANAPOLIS 7, INDIANA

June 20, 1957

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue N. E.
Room 432
Atlanta 3, Georgia

Dear Mr. Fleming:

Mr. Lewis Deer would like to you to send a copy of the film "Faith of the South" to Harold Lunger, Brite College of Bible, Texas Christian University, Fort Worth, Texas to be used the week of June 24.

Sincerely,

Dorothy Kennedy
Dorothy Kennedy
Secretary to Mr. Deer.

Arrangements made ~~May~~ June 20-

Division of Home Missions and Christian Education

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August 15, 1957

Mr. Lewis H. Deer
The United Christian Missionary Society
Disciples of Christ
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

Many thanks for your letter of August 14 with the kind words about my participation in the Multiracial Institute at Butler. I am pleased that you thought I helped by summarizing the Southern situation and pointing out the chinks in the would-be solid wall of segregation. I was only too happy to talk with the student workers' group at your home that evening. I regretted that I had to leave so soon.

Thanks for the bulletin from TCU. It is heartening to know that the majority of the sixty-two persons enrolled in the Multiracial Institute there were Texas disciple preachers. I was sure that Jack Marion would do a good job and I am pleased that they were happy with him. Gordon Lovejoy, whom I have known for some ten years, is a mighty potent speaker and does his best work at a brief workshop such as this. President Sadler is not unlike many another status person. Once they find that this sort of thing is "safe" and even enhancing, they are quick to adopt it as their own.

Thanks for the list of people in the Knoxville area. I will pass their names on to our state affiliate in Tennessee and to Galen Martin, our former Kentucky director who is now the director of a Unitarian service committee special project in Knoxville.

When Mrs. Wyker gets to Nashville there are some people she should stop to see:

(1) Will D. Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

(2) Dr. A. C. Miller
Executive Secretary
The Christian Life Commission of the
Southern Baptist Convention
161 Eighth Avenue, North
Nashville 3, Tennessee

(3) Mrs. Bonita Valien
Fisk University
Nashville, Tennessee

(4) Dr. Herman Long
Race Relations Department
Fisk University
Nashville, Tennessee

(5) Mr. John Hope, II
Industrial Relations
Fisk University
Nashville, Tennessee

(6) Mrs. James M. Todd, Chairman
Tennessee Council on Human Relations
2005 Grand Avenue
Nashville, Tennessee

Your future schedule sounds very busy but I will hope to see you at the Washington meeting of the CCD.

Best regards to you, your family and Walter Sikes.

Cordially,

Frederick B. Routh
Assistant Director

FBR/mf

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

A Board of Missions and Education • 222 SOUTH DOWNEY AVENUE • FLEETWOOD 7-1166 • INDIANAPOLIS 7, INDIANA

August 14, 1957

Mr. Fred B. Routh
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Fred,

First, may I add my thanks to Walter Sikes' for the contribution you made to our Multiracial Institute at Butler. I'm sure Walter has written you long before this saying that we were pleased and helped by your summary of the southern situation and your presence. Thanks too for the extra chore I trapped you into - talking to the Student Worker's group at our home that evening.

I'm enclosing a bulletin of the Texas Christian Institute. You will be glad to know that we had 62 persons enrolled, most of them Texas Disciple preachers with a scattering from other states. John Marien did a top job. But the hit of the Institute was Lovejoy. He was there the first week and I arrived for the last week but Lovejoy was being quoted on every hand. His enthusiasm was contagious. You will also be glad to hear that President Sadler of TCU, hearing no local nor alumni grumblings in the three week period, claimed the Institute as his own and promised to "continue to assist the churches in every way possible in this difficult social issue." Everyone was happy about it. It looks like we will have another next year.

I was in Knoxville visiting friends during the Clinton trial. While there I met several people pretty deep on the right side of the issue who did not know of the existence of the SRC. I'm sending along the names in case you or someone else is in the vincinity, or you want to add them to the mailing list: Rev. Lea Acuff, Chaplain, East Tennessee State Hospital, 4322 Lyons View Pike, Knoxville; Rev. William T. Crutcher, Pastor, Mt. Olive Baptist Church, Knoxville; Rev. McHarg, Minister Norris Religious Fellowship, Norris. (I can't find the note with McHarg's first name.) McHarg, particularly has been in the middle of the whole Clinton affair - with some of the school board people in his church. He seemed very knowledgeable about the events of Clinton but also rather helpless in knowing where to turn to find allies either in the community or outside. I'm sure the above address would reach him and I'm sure he'd be receptive. I think I have the three of them agreed to start a group

Division of Home Missions and Christian Education

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter, Executive Secretary • Mrs. James D. Wyker, Minister-at-large • **National Directors:** Mrs. Ruth E. Milner, Social Welfare Services; Lewis H. Deer, Social Education and Intercultural Relations; Robert A. Fangmeier, Christian Citizenship; Thomas J. Griffin, Church and Community Service • **Departmental Associate:** Loisanne Buchanan • **Field Representative, Refugee Resettlement:** Ella L. Williams

- informal - but meeting regularly. If they do start such a group they should know about other groups in the county which perhaps you may know about. Anyway, I send you the names in the hope that you can encourage.

In response to your recent note about Nashville this fall: we are fortunate, Mrs. Wyker had accepted an invitation to be in Nashville to assist with a study group on "Christ, the Church and Race". She also had sent out initial feelers about forming an interracial prayer-study-action group among Disciples while there. If there is anything in particular she can help with while she is there, I know she'd be glad to do it. Send any information or suggestions to me and I'll get them to Mrs. Wyker prior to her arrival in Nashville.

On my own schedule I'll be in Florida - 4 one-night stands Jacksonville to Miami - September 22 - 28; and in Louisiana, E. Texas, Tennessee, and South Carolina during October 20-31.

I hope to make the Washington meeting of the DCD and Southern representatives.

Again, my thanks, and come again.

Sincerely,

Lewis

Lewis H. Deer

Deer

October 23, 1957

Mr. Lewis H. Deer
The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lew:

I have received your letter of October 21 and feel as discouraged as your letter would indicate you were when you wrote it. I know the bureaucratic red-tape of any large organization makes it difficult to act with "all deliberate speed", but one expects more than that of the Disciples somehow or other.

Timidity is not a becoming attribute and in situations such as Mississippi it invites further pressure and the threat of violence. There is no way to appease these rabid segregationists, and the moment they believe they have you on the defensive they go all out to get rid of you. The national administration learnt the hard way that to delay indefinitely a decision leads inevitably to crisis situations which demand drastic action.

I am sorry indeed for the people in the Edwards area and at Mt. Beulah who believed they had steadfast friends and then found them wanting when the going got rough. And I am sorry for you knowing the frustration you feel at this time.

Best regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

A Board of Missions and Education • 222 SOUTH DOWNEY AVENUE • FLEETWOOD 7-1166 • INDIANAPOLIS 7, INDIANA

October 21, 1957

Mr. Fred B. Routh
Southern Regional Council
Atlanta, Georgia

Dear Fred:

Thanks for your helpful suggestions in regard to Edwards, Mississippi. But the ways of ecclesiastical beauracracy are torturous and, I'm afraid, less than effective!

To sum up - without carrying you through all the channells, and dead-ends, of the Disciples' high command - those "with administrative responsibility" for the property, persons, and program at Edwards, having asked my advice, listened, grunted, and put off a decision untill they returned to Indianapolis.

I have heard no further reports of threats or violence toward the people living at Mt. Beulah. The general tenor of discussion among those responsible is to "not risk life." That is they are reluctant to ask for police protection, but will limit the program to those aspects that have not been criticized. This means that we are farm operators. When I got the story of the threats made to the man who drives the bus to pick up children, and the visit of two white men to the community center to talk casually of closing the place down, even if it took bombs or fire, I felt that immediate action to get police protection was necessary. No one else - in command - took the threats that seriously.

So, no calls were made; no one was sent to Edwards. All decisions were held for further consideration.

What I'm afraid all this means is withdrawal by UCMS of any attempt to carry a community, educational or religious program there. It may not, but thats the way it looks now.

Thanks anyways

Sincerely,

Lewis

Lewis H. Deer

Division of Home Missions and Christian Education

DEPARTMENT OF SOCIAL WELFARE

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December 4, 1957

Mr. Lewis H. Deer
Director, Intercultural Relations
United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

Received your good letter requesting information about a four page flyer on race and the Bible. Mrs. Tilly is out and unfortunately none of us here recall its name or where it came from, but I am sending you in its place a one page reprint from the Presbyterian Outlook. I hope it meets your needs.

Best personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

Enclosure.

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

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December 2, 1957

Mr. Fred B. Routh
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Fred,

Do you have knowledge of a four page flyer on "The Bible and Race" or "The Bible Speaks on Race" or some similar title?

Some of us here have memory of seeing such a piece, but we can not locate a copy nor a reference to the publisher.

We know the pamphlet from the South African Institute on Race Relations. But what we're searching for now is a much simpler, and popular treatment.

Can you give us any help?

Sincerely,

Lewis H. Deer

Lewis H. Deer

DICTATED BY THE WRITER
SIGNED AND FORWARDED
IN HIS ABSENCE NB

Division of Home Missions and Christian Education

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter, Executive Secretary • Mrs. James D. Wyker, Minister-at-large • **National Directors:** Mrs. Ruth E. Milner, Social Welfare Services; Lewis H. Deer, Social Education and Intercultural Relations; Robert A. Fangmeier, Christian Citizenship; Thomas J. Griffin, Church and Community Service • **Departmental Associate:** Loisanne Buchanan • **Coordinator, Material Aid—Refugee Resettlement Program:** Ella L. Williams

The United Christian Missionary Society

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January 28, 1958

Mr. John Constable
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear John,

I have just now gotten around to reading the December issue of New South.

My purpose in writing is to clarify the origin and present status of the statement in the December issue carried under the title "Practice of Principles Is A Must For Churches."

The statement as it appears on page 12 was adopted as a part of a resolution by the International Convention of Christian Churches (Disciples of Christ) at its 1957 Assembly. The entire resolution dealt with a series of social issues - immigration, world peace, and economic life, among others.

The entire resolution on social issues originated with the department of Social Welfare of The United Christian Missionary Society. But once any resolution is submitted, it is handled by the Convention procedures. The resolution on social issues was discussed in lively fashion, and with changes in several places, was adopted by the Convention.

My point is - the statement you printed, represents not an official document of our department, but a resolution of the most widely representative body that exists among the Disciples of Christ.

I raise the point because it seems to me to be a much more significant statement as the voted position of the convention, than as an official position of a department of a missionary board.

Let me say that we very much appreciate your including the statement in New South.

Division of Home Missions and Christian Education

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You do a continously good job month by month.

Sincerely,

Lewis H. Deer

Lewis H. Deer
National Director, Social Education
and Intercultural Relations

LHD:gyb

. . . . write it • don't say it

FROM THE DESK OF
LEWIS H. DEER

John —

Apropos my letter on the International Convention

COMPLIMENTS OF—CAMPBELL CIRCULAR ADVERTISING CO.—MELROSE 4-4344

Brotherhood Organizational Chart

LOCAL CHRISTIAN CHURCHES

INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

ASSEMBLY

COMMITTEE ON RECOMMENDATIONS
(Elected by State and Provincial Conventions)

NOMINATING COMMITTEE

OFFICERS BOARD OF DIRECTORS AND CONVENTION OFFICE

DEPARTMENT OF PUBLIC RELATIONS

These Cooperative Relationships are on a voluntary basis

Committees

- Fraternal Relations
- Necrology
- Program and Arrangements
- Relief Appeals
- Selective Service Status of Ministerial Students
- Time and Place
- Week of Compassion
- Year Book Publication

Cooperating Organizations

- *All-Canada Committee
- *Bd. of Church Extension
- *Board of Higher Education
- Brazil Christian Mission
- Christian Board of Publication
- Christian Foundation
- Christmount Christian Assembly, Inc.
- *Council of Christian Unity
- European Evangelistic Society
- Historical Society
- National Association of State Secretaries
- National Benevolent Association
- National Christian Missionary Convention
- *National City Christian Church Corporation
- National Evangelistic Association
- *Pension Fund
- *State Organization
- *United Christian Missionary Society
- World Call

Unified Promotion

Council of Agencies

Home and State Missions Planning Council *

Commissions

- Chaplaincy Endorsement
- Promotion of Christian Literature
- Budgets and Promotional Relationships

Commission on Brotherhood Finance (of Unified Promotion)

Interdenominational Relationships

- American Conference on Church Union
- National Council of the Churches of Christ in the U.S.A.
- World Council of Churches

Dept. of So. Wel.
one of 14 depts.

* Members of Unified Promotion

Refer to page 299 for a structural chart of the Department of Public Relations of the Disciples of Christ, International Convention Office, Indianapolis, Indiana.

FOREWORD

This 1956 Year Book of the Christian Churches and their Agencies is made available through the office of The International Convention of Disciples of Christ. Splendid cooperation was received from State and Provincial Secretaries, National Boards, ministers and church secretaries. These and others have joined to make possible this comprehensive volume of the activities of our religious group known in government statistics as Disciples of Christ.

The information contained herein is furnished by the churches and organizations listed, and was up to date at the time the Year Book went to press. All factual data was compiled by the Year Book staff and the book is a monumental task considering the many colleges, state offices, national organizations and churches from which this information was gathered. Every effort has been made to prevent errors in its compilation and to make the book as accurate as possible.

Participation in the Year Book is voluntary and all churches and organizations are invited to cooperate in this annual summary of the Disciples of Christ. We encourage your use of all the reports and statistics contained here. Make this book live in the lives of those who attend our churches to work and worship.

The Editor.

May 8, 1958

Mr. Lewis Deer
United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

At Fred's request we are mailing you, under separate cover, twenty-five copies of the February NEW SOUTH. We will not charge you for these since they apparently are for a good cause.

With best wishes.

Sincerely,

John Constable
Director of Information

JC:lec

October 26, 1959

Mr. Lewis H. Deer
United Christian Missionary Society
Disciples of Christ
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

I'm only too glad to support your application. Whether I can in good conscience represent myself as "responsible" is a question, but otherwise I have no hesitancy.

Best of luck!

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1. (Ltr. to Mr. Katzenbach, Brandeis Univ.)

October 26, 1959

Mr. Edward L. Katzenbach, Jr.
Director - Florina Lasker Fellows Program
Brandeis University
Waltham 54, Massachusetts

Dear Mr. Katzenbach:

The Rev. Lewis H. Deer has informed me that he is applying for a Florina Lasker Fellowship, and I should like to say an enthusiastic word in support of his application.

For some years now, we of the Southern Regional Council have been associated with Mr. Deer in common efforts to advance intergroup relations. As pastor of the Pulaski Heights Christian Church in Little Rock, he was chairman of our affiliated Arkansas Council and gave effective leadership to that organization and to the community. It is a tribute to his efforts that his successors in that pastorate have found it both possible and natural to play a positive public role in the difficulties that subsequently occurred in Little Rock. The Arkansas Council on Human Relations has also built well on the foundation he laid, serving as virtually the only continuing channel between white and Negro citizens during the turbulent days of the Little Rock crisis.

After Mr. Deer moved to his present post, our association continued in terms of the mutual concerns of our respective agencies in the human relations field. We have found him a dedicated and able co-worker, sensitive to problems of injustice and

hardship in the South, and alert to opportunities for contructive action. He enjoys deservedly high esteem among his fellow professionals.

An investment in Mr. Deer's personal and professional development would be a valuable contribution to organized effort in the area of civil liberties and civil rights.

Sincerely yours,

Harold C. Fleming
Executive Director

HCF/mf

Advice PR

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

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RECEIVED OCT 23 1959

October 21, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue NE
Atlanta 3, Georgia

Dear Harold,

I'm making application to the Florina Lasker Fellows Program in Civil Liberties and Civil Rights at Brandeis University.

I need three letters "from responsible associates supporting your application sent directly to the Director". Do you think you might qualify as a responsible associate and have a conscience lenient enough to support my application? If you do, and have, I'd appreciate your writing to:

Edward L. Katzenbach, Jr., Director
Brandeis University
Waltham 54, Mass.

If, on the other hand, you do not think you qualify as an associate or on the grounds of conscience or whatever can not write such a letter, please let me know - I'm trying to meet the stipulations!

Sincerely,

Lewis

Lewis H. Deer

Division of Home Missions and Christian Education

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June 6, 1960

Mr. Lewis Deer
Department of Social Welfare
Disciples of Christ
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Lewis:

It's good to hear from you again after your sojourn at Brandeis.

The statement on the sit-in demonstrations is a fine document, and I'm proud that our reports were helpful to you in its preparation.

Now that you're back on the job, I hope we can lure you to the South again soon.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf

write it • don't say it

FROM THE DESK OF
LEWIS H. DEER

Harold —

I thought you'd like to see this. Our dependence on Southern Regional Council reports is apparent throughout.

I'm back on the job after three months in the wonderful academic life of a Lasker Fellow at Brandeis. My belated and sincere thanks to you for your letter of recommendation.

Lew

Compliments of — MERCURY PRESS, Inc. — MElrose 1-9500

DEPARTMENT OF SOCIAL WELFARE
The United Christian Missionary Society
222 South Downey Ave., Indianapolis 7, Indiana

May 17, 1960

MEMORANDUM ON SIT-IN DEMONSTRATIONS

The attached statement on sit-in demonstrations is being circulated to interested individuals and churches. Originally prepared by the Department of Social Welfare, the statement was revised and approved for circulation by the Board of Trustees of the United Christian Missionary Society at its meeting, May 11, 1960.

THE UNITED CHRISTIAN MISSIONARY SOCIETY

STATEMENT REGARDING THE "SIT-IN" DEMONSTRATIONS

TO: Members of the Christian Churches

PREPARED BY: Department of Social Welfare

APPROVED BY: The Board of Trustees, May 11, 1960

BACKGROUND

Since February 1, 1960, more than 1500 students both Negro and white have been imprisoned, fined, often insulted and in some cases beaten as they have participated in "sit-in" demonstrations designed to register their protest against segregated lunch counters, libraries and similar facilities. These are of course only a few of the thousands of students who have participated in the "sit-ins" and in smypathy actions by other young people and adults who have picketed chain stores whose policies are marked by racial discrimination.

The "sit-in" demonstrations have been conducted with a maximum of orderliness, restraint, dignity and lack of violence. In the few instances where violence has attended them it has almost uniformly been initiated by groups of whites who have attempted to provoke the demonstrators with epithets, minor harrassments such as burning the "sit-inners" with cigarette butts and, at times, physical brutality.

Though the initial acts of the "sit-in" movement in North Carolina were more or less unpremeditated and the early response to them on the part of youth in other parts of the country characterized by a high degree of spontaneity there has developed now a rather extensive and well organized pattern of "training groups" dedicated to guiding students and others who wish to participate in witnessing against segregation in the procedures and philosophy of non-violence. Much of this is religiously motivated and many of the "training sessions" are conducted in churches.

A partial list of cities in which "sit-ins" or sympathy strikes have already occurred includes the following: Greensboro, Durham, Winston Salem, Charlotte, Fayetteville, Raleigh, Elizabeth City, High Point,

Concord, Henderson and Shelby, North Carolina; Orangeburg, Florence, Sumpter, Greenville and Rock Hill, South Carolina; Hampton, Norfolk, Portsmouth, Richmond, Suffolk, Newport News, and Petersburg, Virginia; Deland, Tallahassee, Tampa, Miama, Sarasota and Daytona Beach, Florida; Nashville, Chattanooga, and Knoxville, Tennessee; New York, New York; Indianapolis, Indiana; New Haven, Connecticut; Baltimore, Maryland; Montgomery, Alabama; Boston, Massachusetts; Atlanta, Georgia; Bluefield, West Virginia; Tuscaloosa and Birmingham, Alabama; Little Rock, Arkansas; New Orleans, Louisiana; Cincinnati and Xenia, Ohio and Houston, Texas.

Church groups speaking on this subject are saying:

In Raleigh, North Carolina 46 white ministers and 13 Negro ministers of the city have said:

> "That we commend students and all other persons who use orderly and non-violent means in a forgiving spirit to express their views on the practice of discrimination."

Chapel Hill Ministers - Catholic, Protestant and Jewish said in a Joint statement:

> "We commend the leaders of these current protest for their dedication to the principles of Non-Violence. We believe that the right to protest in this fashion is a right generally recognized in our society - both by our laws and our 'sense of fair play.' Those who exercise this right peaceably deserve the full protection of our law enforcement agencies."

The Board of Social and Economic Relations of the Methodist Church has said:

> "We commend participating students for the dignified non-violent manner in which they have conducted themselves. . . . Students should be free to exercise in their personal Christian responsibilities. Methodist institutions should not penalize students who do so."

The Presbyterian Outlook, published in Richmond, Virginia, has come out wholeheartedly in favor of the "sit-ins."

The Division of Racial Minorities and the Division of Christian Citizenship of the Protestant Episcopal Church observed:

> "Certain laws so degrade the individual that they threaten the dignity of law itself. The remarkable characteristic of most of the "sit-in" protests has been the orderly way in which they have been conducted."

In San Antonio, Texas, a Disciples minister, C. Don Baugh, Executive Director of the San Antonio Council of Churches took the lead in calling together civic leaders and businessmen to eliminate segregated eating facilities when the city was faced with the threat of "Sit-ins."

Religious News Service reported that at Nashville, Tennessee:

> "Faculty members of Vanderbilt University's College of Arts and Sciences and its Divinity School swiftly declared their opposition to dismissal of a Negro Methodist theological student for leading anti-segregation "sit-in" demonstrations in Nashville stores.
>
> "In two separate statements - signed by 127 out of 180 Arts and Science faculty members and 14 of 16 Divinity school professors - the educators deplored the expulsion of James Lawson, 32, a senior in the interdenominational seminary."

The National Student Christian Federation in writing to its members says:

> "One reason for drawing this to your attention is: (1) to remind you that as Christian students we are inevitably involved, and (2) that many of the students involved in the demonstrations while professing to be Christians consider themselves to be outside the camp of either church or society. With reference to the church we again and again receive evidence that there is a growing impatience about the continued segregation of the churches, and a growing feeling that the churches are not taking seriously the demand for racial justice and racial equality."

Though it seems probable that during the summer there will be some slackening of the growth of the "sit-in" movement, all that one can learn of it points toward renewed and greatly increased activity in the fall. Meanwhile, cases of individual "sit-in" protesters are being taken to court in dozens of cities.

THE LEGAL SITUATION

The National Council of the Protestant Episcopal Church has so well summarized the legal aspects of the "sit-in" protests that there is little point in doing more than quoting its statement. It says:

> "The legal issues raised by the 'sit-in' protests are still cloudy, and will remain so until they have been tested through the courts, despite widespread opinion that they simply constitute lawless acts against public order. Some of the legal questions presented are matters of local or state law only, and involve such matters as the scope and meaning of statutory language, the applicability of the common law rule that innkeepers and common carriers are obliged to serve everyone who applies for service, or the right of a proprietor to order patrons from the premises although their original entry was lawful and authorized. Most of the protests thus far have involved 'sit-ins' in lunch counters and restaurants. Such establishments have traditionally been held not to be subject to the common law duties of innkeepers, and are generally considered free to refuse service to whomever they please.[1]
>
> "On the other hand, such protests may raise as yet undecided issues under the United States Constitution. It is well established that the prohibitions of the Fourteenth Amendment concerning equal protection of the law and the right not to be denied life, liberty or property without due process of law are prohibitory only against such action as may fairly be said to be that of one of the states of the union. Such prohibitions are not applicable to merely private conduct, however wrongful or discriminatory.[2]
>
> "Nevertheless, the definition of 'state action' raises serious legal problems. It has been held that the use of state courts to enforce private restrictive covenants which attempt to exclude certain races from the ownership of real property is 'state action,' since the intervention of the state judiciary is sufficient action by the state to fall within the Constitutional prohibition.[3] Thus, the use of state judicial machinery

---

1. See, E. G., State v Clyburn, 247N.C. 455, 101 S.E. 2nd 295 (1958), where several Negroes sought service in the white section of an ice cream parlor. They were refused service and ordered out, and arrested when they refused to leave. The Supreme Court of North Carolina sustained their conviction on a charge of trespass.

2. Civil Rights Cases, 109 U.S. 3 (1883)

3. Shelley v. Kraemer, 334 U.S. 1 (1948)

to enforce the discriminatory practices of private individuals and to protect a discriminatory use of private property, whether in an action brought by the proprietor or by the state for violation of criminal trespass or similar statutes, may soon be challenged as state action taken in contravention of the Fourteenth Amendment to the Constitution.

"Furthermore, the protests have not been confined to local restaurants alone. Sit-ins involving municipally supported libraries and art galleries, and in eating places operated in conjunction with interstate commerce facilities, raise additional Constitutional questions, the ultimate determination of which may differ from that reached in a case arising out of a restaurant sit-in.

"It is conceivable that questions of free speech and assembly may be raised. While these rights cannot be suppressed under the guise of the maintenance of order, the power to preserve order is not thereby displaced by giving a speaker or group complete license.[4] Public officials are entitled to exercise reasonable discretion in the maintenance of public order. The extent of this discretion has not been finally determined by the courts, but it is clear that it cannot and should not be abused or used as a cloak for repression or persecution.

"The ultimate resolution of these legal issues cannot be predicted with certainty, and it will be some time before they can be fully tested in the courts. The fundamental point is that the demonstrations are clearly not simple instances of lawless behavior, but are tests of both law and the unwritten mores by which separation of the races is maintained. Whatever the law in a particular community and state, it is apparent that any legal suppression over and above that necessary to maintain public order will serve to intensify rather than overcome the growing assertion by Negroes of their rights to human dignity and equal treatment. This is necessarily true, since the issue is more than a cup of coffee at a lunch counter. It is one of treatment as a full and dignified human being; of treatment as one for whom Christ suffered and died upon the Cross."

FUNDAMENTAL JUSTICE vs LEGALITY

The question is not one of mere legality, however. One must raise the question of the fundamental justice of the issue which lies behind the sit-ins. Do not Negroes have the same right to be treated with the dignity and decency as whites? Are we not all, Negro and

---

4. Cf., Feiner v. New York, 340 U.S. 315 (1951)

white, brothers and neighbors under God's creation and does not our master say to us "Thou shalt love thy neighbor as thyself."? Are we not then, as Christians, committed to the principle of equitable treatment of all people regardless of race? Must we not therefore, not only admit, but insist upon and work toward the rapid removal of the patterns of segregation which deny fundamental dignity as human beings to certain persons because of accidents of birth. The plain fact is, however, that Christians on the whole have done almost nothing to alleviate the situations in which Negroes have found themselves. We have, furthermore, by our own acquiescence and silence supported those who by restrictive legislation and intimidation have stood in the way of Negroes achieving equality of opportunity. One might wish, as some have, that this whole issue had never arisen - that Negroes had been content to accept an inferior status in our society - that they had not upset the even tenor of our privileged white existence. One might wish that they had never heard of non-violent resistance to evil, but they have. Now Christians must face the issue where it is and decide whether the fundamental justice of their protest overrides possible questions of legality.

LAW AND ORDER

But are we not as Christians committed to the principle of "Law and Order."? Do we not hold the belief that every person must "be subject to the governing authorities"? And does not this mean that where "sit-ins" conflict with state laws or local ordinances, Christians must reject the use of this technique? Perhaps in all fairness we ought to say that the issue here is not one of "law and order," but only of law. Characteristic of the technique of non-violent

picketing is its orderly procedure. Reporters almost universally record that where any disorder occurs it is initiated and carried out by those who oppose the sit-ins and not by those participating in them.

CHRISTIAN CONSCIENCE AND CIVIL DISOBEDIENCE

One must face the further fact that there is a real difference between "civil disobedience," on the one hand, which has been practiced by Christians from earliest times as an expression of their ultimate loyalty to the will of God as their conscience reveals it to them, and on the other hand, reckless law breaking growing out of selfish personal desires. One cannot forget that it was of Jesus himself that the Jews said, "We have a law, and by that law he ought to die." Nor can we forget the words of Peter, "We must obey God rather than men." What then is to be our attitude toward those who honestly feel that though they may be breaking man-made statutes in so doing they are supporting the higher law of God's justice?

CHRISTIAN DIFFERENCES OF OPINION

We cannot, of course, where there is great difference of opinion among Christians, arbitrarily insist that our own point of view, whatever it may be, is Christian.

Those who feel that statutory law itself has a certain degree of sacredness and must be obeyed until it is changed certainly can do no other than insist that where non-violent demonstrators break local laws, they must be treated in accordance with the law. This lays upon those who take such a position certain responsibilities: (1) to support all laws relating to race relations including decisions

of courts of last resort applicable to race relations, (2) to seek to change the laws restricting the use of such semi-public facilities as eating places, libraries and places of recreation, if one does not agree with these laws.

Those who feel that Christian conscience as it is expressed in non-violent demonstrations represents in this historical context a higher law than that appealed to by those opposing non-violent demonstrations have a special responsibility: (1) to express, as have a number of people already, their fundamental agreement and support of the objectives and the nature of the non-violent demonstrations across the nation while at the same time deploring the actions which tend to deprive others of their rights of property, (2) to initiate widespread conversations across the country regarding the justice and the decency of the mores and the supporting legislation that now make segregation a problem of our nation.

Those holding either view must "speak the truth in love" seeking to maintain the bonds of love and mutual forbearance which can unite them with their fellow Christians with whom they may be in disagreement on this particular issue.

The United Christian Missionary Society, through its Department of Social Welfare, in calling this issue to the attention of our churches cannot make a judgment for them. It can only call them to prayer and holy conversation regarding it. This it now does.

April 26, 1954

Mr. Samuel F. Freeman
Park Avenue Church
Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey

Dear Mr. Freeman:

That is the best of news we had today from Lewis Deer. We are delighted with the prospect of your doing some travel in July.

Those who have thus far worked in this way are: Bill Vastine in Central Kentucky; All Krueger in Southeastern Virginia; Lanier Hunt in up-country South Carolina; Galen Weaver in North Central North Carolina; Charles Parrish in Alabama (for SRC).

I think Vastine's report is so full that it displays the method and Lewis Deer sent you a copy of it. We will send you a pamphlet to any spot you say and any date you set. Our job is to assign territories; coach travellers if they need it; supply pamphlets; and receive a copy of the report the traveller makes to his or her own sponsoring agency. Two areas that have not been worked at all are Eastern North Carolina and low-country South Carolina. For North Carolina, I would say from Wake Forest over to Edenton, or from Carthage down to Wilmington. For South Carolina from Darlington to Allendale.

Observe that we are not pushing you actually to set up and be present at these local (wherever possible interracial) discussion groups. All you have to do is to get community leaders, usually church-related people, to undertake to get such little groups set up in their own towns. Be present at one or two if you can, but you won't have time to stay or even to get back.

If you can't make it to, through, and around, and back on the $200, we would be willing to put up another $50.00 ourselves. I will be glad to write you in greater detail on any particular point that you need more on.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Copies to:

Mr. Lewis H. Deer
UCMS

Katherine Stoney

May 18, 1954

Mr. Samuel Freeman
Park Avenue Church
Park Avenue at Seventeenth Street
East Orange, New Jersey

Dear Mr. Freeman:

Here is the list of names and addresses of some of the SRC members who live in the sections of North Carolina and South Carolina designated as your territory in Dr. Mitchell's letter to you of May 12.

Sincerely,

Elizabeth Brantley
Secretary to
George S. Mitchell

Rev. B. A. Asbury
Zebulon Baptist Church
Zebulon, North Carolina

Mr. William Hines
615 East Green Street
Wilson, North Carolina

Mrs. Cleopatra A. Tyner
Box 642
Williamston, North Carolina

Dr. J. A. Tinsley
Kay Building
Weldon, North Carolina

Mother of Mercy Mission
For Colored
c/o Rev. Joseph Endler, C.P.
Washington, North Carolina

Rev. J. F. Herbert
803 Sycamore Street
Rocky Mount, North Carolina

Mrs. Mary W. Wynn
1009 William
New Bern, North Carolina

Mr. & Mrs. R. C. Wellons
Pembroke State College
Pembroke, North Carolina

Miss Charlotte S. Rhone
512 Queen Street
New Bern, North Carolina

Mr. L. S. Inscoe
Nashville
North Carolina

Mother M. Hildegarde
Box 352
Lumberton, North Carolina

Dr. D. Swan Haworth
First Baptist Church
Lumberton, North Carolina

Rev. Embrose Rohrbacher
Infant of Prague Church
Jacksonville, North Carolina

Mrs. A. P. Brantley
120 Church Street
Henderson, North Carolina

Rev. Bruce Le Febre
Church of The Holy Innocents
Henderson, North Carolina

Mrs. F. P. Brooks
431 West 5th Street
Greenville, North Carolina

Mrs. Gertrude Weil
200 West Chestnut Street
Goldsboro, North Carolina

Pres. & Mrs. J. W. Seabrook
State Teachers College
Fayetteville, North Carolina

Mr. Herbert Peele
The Daily Advance
117 South Water Street
Elizabeth City, North Carolina

Mrs. Joseph N. Bynum
St. John's Rectory
Battleboro, North Carolina

Mr. H. D. Cooper
P. O. Box 191
Ahoskie, North Carolina

Dr. Joseph D. Weaver
119 N. Railroad Street
Ahoskie, North Carolina

Mr. & Mrs. C. S. Yeates
Route 3, Box 507
Ahoskie, North Carolina

Mrs. Hoyt Bookhart
Route 1
Orangeburg, South Carolina

Dr. E. M. McDonald
211 W. Oakland Avenue
Sumter, South Carolina

The Rev. A. R. Howard
Box 847
Morris College
Sumter, South Carolina

Mrs. Maggie Glover
556 South Main Street
Sumter, South Carolina

Bishop Joseph E. Kearney, D.D.
P. O. Box 605
Summerville, South Carolina

Mrs. Elizabeth R. Barnwell
Route 3
Sumter, South Carolina

Dr. W. F. Bultman, Jr.
West Barlett Street
Sumter, South Carolina

Mrs. H. L. Shaw
240 Church Street
Sumter, South Carolina

Miss Elizabeth White
North Main Street
Sumter, South Carolina

Mrs. W. S. Suber
Whitmire
South Carolina

Mr. William Mercer
Box 264
Sumter, South Carolina

Mrs. Albert A. Springs
Myrtle Beach
South Carolina

Miss Leila G. Johnson
By Sun & Tide
Murrels Inlet, South Carolina

Rev. W. J. Nelson
Route #1
Mayesville, South Carolina

Miss Sophie M. Dabbs
Mayesville
South Carolina

Mr. J. M. Dabbs
Route #1
Mayesville, South Carolina

Mrs. G. S. Brown
RFD #1, Box 265
John's Island, South Carolina

Mr. James L. Coker
Hartsville
South Carolina

Mrs. David R. Coker
Hartsville
South Carolina

Miss Caroline Lee Gillespie
RDF #1
Hartsville, South Carolina

Mr. E. C. Wall
P. O. Box 405
Conway, South Carolina

Mr. E. E. Burroughs
509 Laurel Street
Conway, South Carolina

Dr. Peter C. Kelly
Drawer 857
Conway, South Carolina

Miss Mary Helen Oetzel
Box 488
Florence, South Carolina

Mr. and Mrs. Courtney Siceloff
St. Helena Island
Frogmore, South Carolina

Rev. & Mrs. H. P. Sharper
Morris College
Sumter, South Carolina

Mrs. Harriet Keyserling
Box 682
Beaufort, South Carolina

Mr. John A. Ziegler, Jr.
9 College Street
Charleston 10, South Carolina

Rev. John Harris
3 Bogard Street
Charleston, South Carolina

Rev. J. W. Boykin
714 Chestnut Street
Camden, South Carolina

Mr. W. L. Gamble
1730 Campbell Street
Camden, South Carolina

Mr. M. A. Sanders
814 Market Street
Camden, South Carolina

Mrs. Edward B. Burroughs
62 Hanover Street
Charleston, South Carolina

Mrs. Margaretta P. Childs
73 King Street
Charleston, South Carolina

Mrs. Walter Aubrey Davis
7 New Town Lane
The Crescent
Charleston 50, South Carolina

Mr. J. P. Frost
21 Broad Street
Charleston 3, South Carolina

Mrs. A. De Wees Kelly
163 President Street
Charleston, South Carolina

Mrs. John A. McCormack
11 Bull Street
Charleston, South Carolina

Mr. Robert F. Morrison
179 Coming Street
Charleston, South Carolina

Miss Josephine Pinckney
36 Chalmers Street
Charleston 8, South Carolina

Most Rev. J. J. Russell
114 Broad Street
Charleston, South Carolina

Mr. and Mrs. Albert Simons
84 Battery
Charleston 21, South Carolina

Rev. Matthew D. McCollom
191 Boulevard, N. E.
Orangeburg, South Carolina

Mr. & Mrs. J. E. Blanton
RFD #1, Box 99, Cordova
Orangeburg, South Carolina

Mr. J. Wilson Cutliff
State College
Orangeburg, South Carolina

Mr. Gabe Buckman
State College
Orangeburg, South Carolina

Dr. J. J. Seabrook
Clafin University
Orangeburg, South Carolina

Mrs. M. B. Wilkinson
State A. and M. College
Orangeburg, South Carolina

Mrs. Ed Palmer
South Main Street
Sumter, South Carolina

Miss Julia R. Reynolds
302 W. Calhoun Street
Sumter, South Carolina

June 17, 1954

Mr. Samuel F. Freeman
Park Avenue Church
Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey

Dear Freeman:

Lewis Deer asked me, June 2, to write such a letter and send it to you for your use if need be. I have been travelling and only get to it today.

Do try to make it all work out. We need you.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

A. DALE FIERS, President MISS JESSIE M. TROUT, Vice-President MISS MAYBLE M. EPP, Secretary FRANCIS W. PAYNE, Treasurer

THE UNITED CHRISTIAN MISSIONARY SOCIETY

A Board of Missions and Education

DISCIPLES OF CHRIST

MISSIONS BUILDING, 222 S. DOWNEY AVENUE, INDIANAPOLIS 7, INDIANA
DIVISION OF HOME MISSIONS

DEPARTMENT OF SOCIAL WELFARE
James A. Crain, Executive Secretary
Barton Hunter, National Director Social Education
Lewis H. Deer, National Director
Ruth E. Milner, National Director Church and Community Service
Loisanne Buchanan, Departmental Associate

RECEIVED
Southern Regional Council

June 2, 1954

Dear George,

Sam Freeman feels that a letter from me and another from you addressed to the chairman of the Board of Elders setting forth our keen desire to have him as the Disciple representative in the "stumping" project might prove useful.

I had suggested sometime back that I would be willing to prepare such a letter and that I was confident you would be also. Sam is a victim of bad timing - he had a resolution declaring non-segregation as the policy of his congregation coming before the official board, a Negro couple about to become members, and his request to be released to participate in our project. Then the opposition showed that it did have some strength . He reports that he has managed to stay ahead in manuevers at least til now.

Anyway the letter is the simple statement that the churches are rendering a significant service through this project and that Sam is the best qualified Disciple to undertake it.

Will you address the letter:

Mr. Paul Poeschel
Park Avenue Church, Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey

and send it to Sam - he's not sure he will need the letters but wants them on hand should strategy indicate their usefulness.

Sincerely,

Lewis

Copy to: Reverend Lewis Deer
222 Downey Avenue
Philadelphia, Pennsylvania

Ltr mailed to Sam Freeman instead of Poeschel

June 17, 1954

Mr. Paul Poeschel
Park Avenue Church,
Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey

Dear Mr. Poeschel:

We have had, through Lewis Deer, who is my long time friend, some interest in participation by the Disciples in a most hopeful and helpful movement now underway in the Southern states. It began with the assignment of two or three ministers from the National Council of Churches to travel, for a couple of weeks each, to various points in the Southern states, working with local religious and other leadership in getting a small number of neighborhood discussion groups -- generally interracial in character, on the then approaching problem of schools and the courts. It has been carried along further by the National Council and has been picked up officially by the Division of Christian Citizenship of the Protestant Episcopal Church, by the Congregational Church, by the offer of lay personnel from the Women's Society of Christian Service in the Methodist Church. The Southern Presbyterian Church has cooperated indirectly on this project by sending out to their ministers the same material that has been the basic thing used by local discussion groups.

From the beginning of the movement I was in touch with Lewis Deer, and asked him to try to get someone from the United Christian Missionary Society to go to some selected place in the South. He said that Sam Freeman was the guy, and from all I can hear, that is greatly true.

It involves, mainly, the assignment of Freeman, or anyone you select, for a couple of weeks with travel and salary pay to move about in ten or a dozen counties in some agreed upon part of the South. And further, the setting up of local discussion groups. I do greatly hope that an arrangement of this kind can be made. The solution of the many problems attendant upon the Supreme Court's decision is very largely one of building local opinion favorable to integration. It is clear that the churches have a pressing duty in the matter, and I would greatly like to see your Church share in this helpful way in the movement.

Sincerely,

George S. Mitchell
Executive Director

Katherine Stoney
for Information

June 18, 1954

Mr. Samuel Freeman
Park Avenue Church, Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey

Dear Friend:

Your letter bearing the good news of your church board's unanimous action on the plan for the summer will be good news indeed to greet Lewis Deer as he returns from an extended field trip through the west.

I must confess that I did not completely "unravel" some of the details until a note came today from Katherine Stoney, or this acknowledgment note would have gone to you earlier this week, in order that you might understand why a letter from Lewis Deer did not come "bouncing back" enthusiastically by return mail !

He will be coming in Monday of next week. Again , our staff rejoices in the news that you will be able to serve in this important capacity as our Disciple representative on this project. You mention sending a copy of "The Minister Writes" - do send one along, when you write next time.

You have probably received a letter from Katherine Stoney indicating she was asking Mr. Mitchell to send you a "clearer note on arrangements", for your use in referrals you may want to make.

Sincerely,

Loisanne Buchanan
Departmental Associate

lb

cc Katherine Stoney -
Mr. Freeman mentions he will be writing Mr. Mitchell. Thanks for your letter of today to Mr. Deer.

Freeman, Samuel

June 21, 1954

Mr. Paul Poeschel
Park Avenue Church
Disciples of Christ
Park Avenue at 17th Street
East Orange, New Jersey

Dear Mr. Poeschel:

We are delighted with the news that the Board of the Church has so kindly made Mr. Freeman's services available for the cooperative project in working up local discussion groups on the schools and the courts.

He will do an extremely useful piece of work and it is heartening to know that he has your backing and encouragement in it.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

June 21, 1954

Mr. Samuel Freeman
Park Avenue Church
Disciples of Christ
Park Avenue at 17th Street
East Orange, New Jersey

Dear Freeman:

I am so glad Katherine Stoney, with a better knowledge than mine of the internal mechanics of the Church, saw that my letter to you of June 17 was hardly appropriate.

I was about to dictate a more useful one for you when Katherine Stoney said that she had word from you that your Board has approved and that the trip will occur. That is the best of news and we are very grateful.

I enclose, as possibly helpful to be used, a fresh letter to Mr. Poeschel. Let me know when you are to be on the job and what you will choose as to place?

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

SAMUEL F. FREEMAN, Jr.
MINISTER

PARK AVENUE CHURCH, DISCIPLES OF CHRIST
PARK AVENUE AT SEVENTEENTH STREET
EAST ORANGE, NEW JERSEY

June 24, 1954

Dr. George S. Mitchell
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta, Georgia

RECEIVED
JUN 30 1954
Southern Regional Council

Dear Dr. Mitchell:

Thank you for latest letter, a most timely one to Mr. Poeschel. I will give it to him immediately.

It is my understanding that I am to participate in this venture below the Fall Line of the Carolinas, using as much time and covering as much territory as the $250 expense allotment will allow up to two weeks. At the moment I have not chosen the cities or towns to be included in the itinerary. Of course, I do have the materials you sent, and I did have in mind working with integrated or interracial groups wherever possible. The period I have chosen to be away from this church for the venture is between July 19th through July 31st.

In a former communication you offered to send me materials for use on the trip. I would like for you to send me these materials at the following address: Rev. Samuel F. Freeman, %Mr. G.V. Freeman, Box 414, Washington, North Carolina. They should arrive not later than July 19th. Any suggestions you may have on approach, program, or specific cities and towns to be included will be welcome. If you have maps of South Carolina and North Carolina, send them to me now. They might help.

Last week we had the Annual Meeting of our Essex County Inter-Group Council in Newark, N.J. Our guest speaker was Judge J. Waties Waring, who speaks in the highest terms of our Southern Regional Council. He and Mrs. Waring shared most interesting and engaging experiences. We took them back to their hotel in New York City, where we had another half night's visit with them. I told them of my proposed venture. They insisted that I give them an opportunity to hear a report on my return to the East. There they are in a New York apartment with their hearts in South Carolina.

SAMUEL F. FREEMAN, Jr.
MINISTER

PARK AVENUE CHURCH, DISCIPLES OF CHRIST
PARK AVENUE AT SEVENTEENTH STREET
EAST ORANGE, NEW JERSEY

You might like to see a couple of statements which I wrote for my little church paper, thus I am enclosing them.

My schedule for the next three weeks is very heavy here, but the week before my leaving for the Carolinas I plan to be able to give the venture more careful attention.

Best wishes to Katherine as well as to yourself and family.

Sincerely yours,

S. F. Freeman

Samuel F. Freeman, Jr.

SFF:acj
Encs.

Disciples News

PARK AVENUE CHURCH, DISCIPLES of CHRIST

PARK AVENUE AT 17th STREET
EAST ORANGE, NEW JERSEY

Church School - 9:45 a.m.
Morning Worship - 11: a.m.

Rev. Samuel F. Freeman, Jr.
Minister

HOME TELEPHONE OR 5-7865
CHURCH TELEPHONE OR 4-4578

"This Church defends no doctrine but Christ, preaches no gospel but love, and has no purpose but to serve"

A MINISTRY OF RECONCILIATION

The decision of the Supreme Court outlawing Negro segregation in the public schools brings in its wake many problems of adjustment. To your Minister and to this Church has come a call from the Social Welfare Department of the United Christian Missionary Society to work with the Southern Regional Conference in this ministry of reconciliation. The request is that your Minister spend ten days to two weeks the last part of July below the Fall Line in the Carolinas. He would meet with small groups of enlightened citizens and help them discover and plan for peaceful adjustment in the acceptance of the Court decision.

On June 2 he brought this invitation to the attention of the Elders. They, in turn, brought the matter, with their support, to the Official Board.

The Board, by enthusiastic and unanimous vote, expressed their approval of the Minister's acceptance of the challenge One person did suggest that since this offer of assistance might not be one hundred per cent welcomed, he would volunteer to contribute solvent in case of "tar and feathers"! Perish the thought! Christ calls us to be servants in the kingdom of justice, love, and peace. "Blessed are the peacemakers, for they shall be called sons of God." This is a time for serious thought and consideration

S.F.F.

CHILDREN'S DAY SERVICE

On Sunday, June 13, all children will report to their classrooms at 10:30 A.M. in order to be ready to take their part in the 11 o'clock worship. They know that the special offering on Children's Day will go to the aid of our World Outreach Program - that boys and girls as close to home as Puerto Rico and as far away as Thailand will benefit. This is one of the Special Days you will not want to miss.

IN MEMORY OF MRS. THOMAS McCORMICK
the Christian Women's Fellowship has presented a gift of money to the Elders' Fund.

PRAYERS FOR: Mrs. Oliver Wilson, who is in the Orange Memorial Hospital. No visitors allowed.

Mr. Arthur Jansky, who is now at home, 58 Brookside Ave., Livingston, N.J.

YOUTH CONFERENCE FOR HIGH SCHOOL YOUNG PEOPLE:

Make a note of the place - and reserve the date!

CAZENOVIA, NEW YORK
July 1 - 6

If you've never been to Conference, you've missed a wonderful experience. Why not consider going this year?

VACATION CHURCH SCHOOL

Let this summer be a really worthwhile one for your child. All children between the ages of two and eleven are invited to attend the VACATION CHURCH SCHOOL, June 28 to July 2. It's fun with a purpose. Each day from 9:00 A.M. to 11:00 A.M. the children will do handiwork, learn more about the Bible, new stories, new songs, how to worship, and how to get along together.

The instructors are competent, the program well planned. Make certain that your child does not miss this delightful experience.

If you would like your child to be included, please contact Mrs. R.E. Bunn, OR 3-1816, or one of the following:

Miss Nancy Mayer - OR 3-8830
Mrs. Paul Willcox - OR 4-3974
Mrs. Fred Miller - OR 2-7821
Mrs. S.F. Freeman - OR 5-7865

CAN YOU HELP US?
Bedrooms and breakfast are needed by Faculty and Student teachers of our Vacation Bible School - June 27 to July 2. If you can help us, please call the Housing Committee:

Gladys Van Nostrand OR 5-4470
Lovina De Hart OR 6-6270

. . . . . .

A JUNE SQUARE DANCE

YOUNG ADULTS GROUP

Tuesday - June 15 — 8 to 11:00 P.M.
Disciples of Christ Church
Refreshments - - - - - - Donation $1.00
Tickets at the door, or call:
FISCHER --- OR 5-9283

. . . . . .

BAZAAR SEWING
Tuesday - June 15 - at Church - 10:30
Bring a sandwich if you wish, but be sure to come!

MRS. GOLDT'S CIRCLE will meet
Wednesday - June 16 - at 1:00 P.M.

. . . . . .

COME ONE - COME ALL - TO THE POP CONCERT!

TUESDAY - JUNE 22 - 8:00 P.M.

You won't want to miss the music by the Senior and Junior Choirs, and our guest - Marjorie Shepherd - whose character impersonations are as familiar as the face of a friend. She is your Cousin Emily with her talented (?) offspring; the woman next door who is trying to reduce; or the lady who is rehearsing the Christmas Pageant for the Wednesday Afternoon Club.

An offering will be taken and the proceeds added to the Organ Fund.

. . . . . .

THE CHURCH SECRETARY: Welcome to our staff Mrs. A. Leonard Johnson as church secretary. Mrs. Howard Caldwell, because of illness, could not continue.

MR. & MRS. CLARK BOWMAN have moved from East Orange to a new position at Wesleyan University, Bloomington, Ill. Mr. Bowman has served well as Deacon and Chairman of our Human Relations Committee. Mrs. Bowman has served faithfully as Superintendent of the Junior Department of the Church School. We shall miss them very much. The Good Lord will bless them as they go to their new home.

PARK AVENUE CHURCH, DISCIPLES OF CHRIST
Sec. 34.65(e) P.L.& R.
U.S. POSTAGE
P A I D
East Orange, New Jersey
Permit No. 80

Disciples News

PARK AVENUE CHURCH,
DISCIPLES of CHRIST

PARK AVENUE AT 17th STREET
EAST ORANGE, NEW JERSEY

Church School - 9:45 a.m.
Morning Worship - 11: a.m.

Rev. Samuel F. Freeman, Jr.
Minister

HOME TELEPHONE OR 5-7865
CHURCH TELEPHONE OR 4-4578

"This Church defends no doctrine but Christ, preaches no gospel but love, and has no purpose but to serve"

THE DECISION

May 19, 1954

On Tuesday, May 18th, headlines in The New York Times read: "HIGH COURT BANS SCHOOL SEGREGATION; 9-To-0 DECISION GRANTS TIME TO COMPLY". What else could the court say? Times have changed since 1868 when the Fourteenth Amendment was adopted, and since 1896 when the "separate but equal doctrine" was laid down.

Thomas Jefferson and others responsible for the Declaration Of Independence which stated "that all men are created equal" meant that they ought to be equal before the law. Now at this late hour in history the Court is saying that children must have equal educational opportunity; and that this can be had only with "the same facilities in the same schools." Chief Justice Warren writes, "segregation of children in the public schools solely on the basis of race. . deprives the children of the minority group equal educational opportunities." It is also true that the majority group is thereby deprived of equal educational opportunities.

The Court also holds that segregation has "a detrimental effect upon the colored children. . to deprive them of some of the benefits they would receive in a racially integrated school system." These men of the High Court could with equal truth have stated that segregation has "a detrimental effect upon the white children," and deprives them of the inestimable benefits of an integrated school system. The writer can speak with the authority of personal experience. We now know that prejudice and discrimination exact their personality toll from those who discriminate as well as those who are discriminated against.

Inner conflict develops when principles taught and actual practice are so at variance. Tension and feelings of guilt result. Frustrations and hostilities seek an object for expression. We are thus prevented from facing up to our real selves. Not only are members of the minority group hurt and blocked but the majority group is set off to fighting the real sources of their insecurity and unhappiness. Emotional illness results.

(cont'd.)

PRAYERS FOR Mr. Arthur Jansky who is in the Orange Memorial Hospital, Orange, N.J.

ROSCOE CONKLIN wishes to thank everyone who sent flowers and cards during his illness.

BRING THE FAMILY to the covered dish dinner, May 26, 6:30 to 8:30 P.M. The Junior Choir will sing some favorite selections and there will be movies for children and adults. Make your reservations for an evening of fun and fellowship with Mrs. Van Nostrand, OR-5-4470, or call the Church Office, OR 4-4578. 50¢ for each person over 12.

THE METROPOLITAN DISTRICT CWF will meet on Tuesday, May 25, at the Ridgewood Christian Church, Forest Ave. and Linden Street, in Brooklyn. Following the luncheon at 12 noon, there will be the election and installation of officers, reports from the Syracuse Convention, and a presentation of CWF program plans for New York and New Jersey for the coming year. Our delegation will leave Ampere Station at 10:08. Here is an opportunity for fresh ideas and fellowship. Luncheon $1.00. Make reservations by Sunday, May 23, with Mrs. F.L. Dallery, OR 6-4047.

THE N.Y. and N.J. CHRISTIAN MISSIONARY SOCIETY, in convention at Syracuse last week, elected from our church the following officers:

Mrs. Samuel F. Freeman - Trustee
Mrs. Bryant Griffin - Recording Secretary
Mr. Bryant Griffin - Chairman, State Stewardship Commission.

Mrs. Warren Berry continues as the Executive Secretary of the New York and New Jersey Christian Women's Fellowship, and Mr. Samuel F. Freeman continues as Chairman of the Social Action Commission.

THE HOME BUILDERS wish to extend their thanks to the people who took part in the show, also those who helped in other ways to take it a success. We appreciate all your help.

(cont'd.)

This is not only an educational and psychological issue but a moral one. The peoples of the world have heard our professions of democratic values of equality and brotherhood. They have also seem our failure to match our creed with deeds. They know our hypocrisy. We can be sure astute totalitarian Communists have utilized our failures with propaganda value to the vast numbers of colored peoples of the world where we need friends so much. A writer recently returned from Western Europe reports that the first question which came to him did not deal with "McCarthyism", but was, "What about the future of the Negro in America?" The Negro in America is the key to our relationship with peoples of Asia and Africa.

What does this Supreme Court decision have to do with our churches? One half of one percent of Negro churchmen are worshipping with whites. Less than one percent of white churches have Negro members. Our Human Relations Committee has already been instructed by the official board to make available a resolution on Segregation vs Integration as the urgent call of the Kingdom for study, consideration, counsel, and action by the board of elders and any other group of the church willing to participate in the educational venture. Our New York and New Jersey Convention last week passed this resolution, and asked that the State Social Welfare Commission take it to our local churches for study, consideration and action. Under inspiration the writer of Acts wrote, God "hath made of one blood all nations of men for to dwell on all the face of the earth. ."(Acts 17:26) Remember this. The Judeo-Christian faith formed the background out of which the decision of the High Court came.

What now will be our action?

Your minister,

Samuel F. Freeman

.....oOo.....

CONGRATULATIONS TO Mrs. Wm. S. Knight who has received an academic award of $110.- as the outstanding practice teacher of her class at Butler University, Indianapolis, Indiana.

We have also learned that her brother, Walter Goldt Jr. has received a promotion to 3rd Class M.M. in the Navy.

THE ESSEX COUNTY BLOOD MOBILE, on June 3, from 3:30 to 6:30 P.M., will conduct a blood bank in our church. The Ward Baking Company, with the Newark News and others are sponsoring this to afford blood protection to their employees and their families when an emergency arises.
The Oranges and Maplewood Chapter of the American Red Cross, which is the recruitment agency of the Essex County Blood Bank, feels this an opportune time to offer the same health protection to eligible members of our Church by establishing a Group Credit in the name of the Park Avenue, Disciples of Christ Church of East Orange. Age Limit 18 to 59 years. Those over age can arrange to have a member of the family donote.
Capt. Fred B. Goldt, OR 3-8155, and Mrs. Rita Caldwell, Church Secretary, will be happy to schedule you to donate at the time most convenient.

Pamphlets and donor cards will be available at the church.

NOTE: The Radio and Television Committee of the New Jersey council of Churches will present The Reverend John Crew Tyler, B.D., Ph.D. in a weekly radio commentary on religious and church news of world-wide and local significance:
SUNDAYS - 9:05-9:15 P.M. --- Station WAAT: Dial 970

LADIES! Won't you join us on Monday, May 24, about 10:30 A.M. at the Church? We plan to start Bazaar work together. Bring a sandwich.

L. DeHart, Chairman

A SHOWER OF HANDKERCHIEFS will be appreciated at the CWF meeting on June 16.

Mrs. M. Walsh, Chairman

LOST and FOUND: We have found a pair each of black, purple and green gloves, and one odd white glove; young girl's green leather pocketbook; handkerchief with blue crocheted edge. You may claim these at the Church Office.

PLEASE NOTE: Will you share your news about our church members in writing, and send it in to us not later than Tuesday?

July 6, 1954

Reverend Samuel F. Freeman, Jr.
Park Avenue Church
Disciples of Christ
Park Avenue at 17th Street
East Orange, New Jersey

Dear Reverend Freeman:

Many thanks for your letter of June 24. So glad that you are going.

We are in the throes of printing a new pamphlet called Answers for Action. Excellent for just the discussion group use you will be needing it for. If we can get you 200 copies to the address at Washington, North Carolina, by or before July 19, we will do so. If we cannot get it then, we will get you some copies of Questions and Answers, which is now a bit out of date, but still useful. Also some copies of our Checklist.

I will think of your territory as East of the line from Aiken, South Carolina to Warrenton, North Carolina.

If you get into South Carolina, the man to begin with would be Mr. J. M. Dabbs, at a plantation called "Rip Raps." His postal address is Mayesville, South Carolina, and his place is about eight or ten miles East by North of Sumter, five or six miles South by East of Mayesville. He formerly taught English at Coker College, and knows everybody in South Carolina who is helpful in these matters. In Eastern North Carolina you should begin with Leon C. Russell, Rocky Mount, North Carolina. He is Chairman of the North Carolina Division of the Southern Regional Council, and has had churches, generally, in the Eastern part of the State.

I haven't got any maps which will be more helpful to you than highway maps, and those you can find in any filling station up there.

Call on us at any time for any service.

Sincerely,

GSM/eab
Dictated by Dr. Mitchell
Signed in his absence

George S. Mitchell
Executive Director

July 6, 1954

To: Harold C. Fleming

Reverend Samuel F. Freeman, of the Park Avenue Church of the Disciples of Christ, East Orange, New Jersey, ~~will be going out,~~ for the period of July 19th through the 31st, to Eastern North Carolina, and, perhaps, some of Low-Country, South Carolina. He will need materials.

If we could get Answers for Action to him by July 19th, that would be the right thing to do. The address to send them is: Reverend Samuel F. Freeman, c/o Mr. G. V. Freeman, Box 414, Washington, North Carolina. Mailed

If Answers for Action is not available, he should have Questions and Answers and Checklist. If no Questions and Answers are available, some could be sent him in an emergency by Mrs. F. O. Clarkson, Charlotte, North Carolina (2-8449), 227 Cherokee, who has a couple of hundred for a trip that she was to have made in May and that I don't know that she has or has not made.

GSM

Copy and original incoming ltr to KS for information.

July 12, 1954

Reverend Samuel F. Freeman
Park Avenue Church
Disciples of Christ
Park Avenue at 17th Street
East Orange, New Jersey

Dear Reverend Freeman:

Yes, I agree that SRC will put up $50.00 if it is needed. Here is an SRC Expense Voucher. If the $200 runs out on you, go ahead and travel up to $50.00 worth, and list the travel on the blue blank and we will pay it.

Answers for Action goes to the press today. I hope we can have it available for you in time, but we will have something if not that.

We should have said that Russell at Rocky Mount, North Carolina holds the office of Chairman of the North Carolina Division by default and while interested is not vigorously interested. But as he has held pastorates in Eastern North Carolina, he must know who, in that part of the state can be helpful. And he is a pretty good guy.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

SAMUEL F. FREEMAN, Jr.
MINISTER

PARK AVENUE CHURCH, DISCIPLES OF CHRIST
PARK AVENUE AT SEVENTEENTH STREET
EAST ORANGE, NEW JERSEY

July 8, 1954

Dr. George S. Mitchell
Southern Regional Council
Atlanta 3, Georgia

Dear Dr. Mitchell,

Thank you for your good letter of July 6th. Possibly the new pamphlet "Answers for Action" will be available to me for the trip. Otherwise I shall use what is available.

The information concerning Mr. Dabbs and Mr. Russell will be valuable.

I believe the time I have available may be cut short from lack of funds for expenses. You suggested that the $200 from the Department Of Social Welfare of the Disciples Of Christ could be supplemented with $50 from the Southern Regional Council. It is now time to give me a more definite word about the $50 from the Council.

Sincerely yours,

S. F. Freeman

Samuel F. Freeman

RECEIVED
JUL 12 1954
Southern Regional Council

July 16, 1954

Reverend Samuel F. Freeman
c/o Mr. G. V. Freeman
Box 414
Washington, North Carolina

Dear Reverend Freeman:

Answers for Action is coming back from the printer by or before Tuesday morning, July 20th. Wire us or telephone us, Walnut 1821, where to send you some and we will get you a stack of it quickly.

Meanwhile, to keep my promise, here's ten copies of Questions and Answers and ten copies of the Checklist.

Answers for Action is a honey and is worth some fidgeting around to get into your hands and into the hands of those you talk to.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

August 25, 1954

See letter to Samuel F. Freeman
dtd 5/12/54

(See 2nd para. pg. 2)

I believe this was taken care of by over pending a f a to him.

(SA)

396 m →

May 12, 1954

Mr. Samuel F. Freeman
Park Avenue Church
Disciples of Christ
Park Avenue at Seventeenth Street
East Orange, New Jersey

Dear Mr. Freeman:

That is the best of news and we are very grateful.

Your territory would be east of the Fall line in North Carolina and/or South Carolina. The head of SRC for us in North Carolina is Reverend Leon Russell, Jarvis Memorial Baptist Church, Rocky Mount, North Carolina. In South Carolina the head man is a Juvenile Court judge named Richard Foster, who lives at Greenville and has his law office in the Curb Market Building in Greenville: His telphone is 5-3011. I am having run off for you and sent separately the names and addresses of some of our members who live in that part of each state. Our records have no notation of race and except by luck I don't know who is who in that matter.

At Columbia, you could be in touch with our people through F. Clyde Helms. On of the most helpful friends to you in South Carolina would be Mr. James Dabbs, who lives on a plantation called "Rip Raps" in Maysville, but more conveniently reached from Sumter, South Carolina. Miss Rebecca Reid from Sumter, a long time SRC member, could direct you to Max Bliss. He writes for the Presbyterian publication and knows the State intimately. Former professor of English at Coker College. If you take in Rock Hill, where many interesting things are happening, you could start with Miss Dorothy Jones who teaches sociology at Winthrop.

You are, of course, much better off as you suggest, with a car. Last half of July it is quite all right though hot.

The Episcopal bishop in Columbia, Bishop Cole at the Trinity Parish House, is influential in the matter all over the Southeast, as Chairman for the Division of Social Education and Community Action, National Council of the Protestant Episcopal Church for all those Southeastern states gathered into the Province of Sewanee

I really think names are almost superfluous. Start on the track and let one lead pass you on to another. Helpful to see editors if you hear there is any spark of interest in them. Ministers and church workers in particular; school officials where you hear of some interest.

We will have materials for use by discussion groups. New ones are just about to come out and I will see that you are sent copies of what may be available around July 1. And then you could have a supply of what you want sent to you where you say.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Copy to Lewis Deer

SAMUEL F. FREEMAN, Jr.
MINISTER

PARK AVENUE CHURCH, DISCIPLES OF CHRIST
PARK AVENUE AT SEVENTEENTH STREET
EAST ORANGE, NEW JERSEY

May 6, 1954

RECEIVED
MAY 6 1954
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

Thank you for your good letter of April 26. Though I have not conferred with my Official Board on a leave of absence from this church to participate in the most interesting venture such as has been described by Bill Vastine, I believe it can be worked out. I have heard, as you know, from Lewis Deer of Indianapolis, informing me that $200 has been made available for this project, and you offered $50 more, which certainly will enable me to spend more time in the field. The only date which has been mentioned is July. As I look at the program of this church and what is before me for the summer months, I believe the last two weeks in July would fit into my schedule best. What is your response?

It seems to me that I would be able to get around much better if I had an automobile with me. If I should make the trip the first two weeks in July or at any other time in July than the last two weeks, I can see no possibility of an automobile. I think I could work out the use of a private car the last two weeks.

Whatever other materials you can share with me concerning experiences of this kind will be welcome. If I could get help in securing one contact in each area where I am expected to work in both South Carolina and North Carolina, it would be helpful. But for my part, I am willing to make the attempt with whatever information we have.

Sincerely yours,

Sam F. Freeman

Samuel F. Freeman

SFF:js

ticket on address -

SAMUEL F. FREEMAN, Jr.
MINISTER

PARK AVENUE CHURCH, DISCIPLES OF CHRIST
PARK AVENUE AT SEVENTEENTH STREET
EAST ORANGE, NEW JERSEY

September 20, 1954

Dr. George S. Mitchell
Southern Regional Council
Room 432
63 Auburn Street
Atlanta, Georgia

RECEIVED
9/23/54
Southern Regional Council

Dear Dr. Mitchell:

Last week an impressive article appeared in "The Newark Evening News" on you and your position concerning the Supreme Court's decision against segregation in the public schools; thus your forecast of an adjustment's being made within the next twelve years. I was most favorably impressed with it.

It surely would have been good to have had a visit with you and your staff following my visits below the Fall Line of the Carolinas on the High Court's decision. At the request of Lewis Deer I did keep a bit of a log, as I could get to it from time to time. Thought you might like to have a copy of it — therefore, I am enclosing one under separate cover. Should you have any questions, I will attempt to give an answer.

In my judgment, wonderful opportunities for real service in the area of integration are before men of intelligence, integrity, and good will, of the South during the course of the next decade. I appreciate very much the opportunity of making this trip in July and August.

With the best of good wishes to you and all your staff, including Catherine Stoney, I am,

Sincerely yours,

S. F. Freeman

Samuel F. Freeman, Jr.

SFF:acj

September 27, 1954

Dictated September 22

Mr. Samuel F. Freeman
The Park Avenue Church
Disciples of Christ
70 Park Avenue
East Orange, New Jersey

Dear Sam Freeman:

Warm appreciation for the copy of the report on your July-August trip. In my time I have sent out a good many people for the job that you went out on. Most of them at some stage write me or call me and say that they aren't getting anything done. Few of them hold that opinion at the end of the trip.

I once knew a wise man who said that the only earthly thing that is immortal is a community idea. You planted a community idea in at least a half-dozen Eastern Carolina communities. And it will live and bubble and someday blossom. Such work cannot be done by telephone; it has to be done exactly as you did it. I could guarantee you that in six or eight of those towns, since your visit, some white people have talked to some Negro people in an entirely different manner. Bare of all patronising. And that you put in! And that is the beginning of solution.

I guess that is what I meant by that phrase about decency. It got twisted a little as I recall it. What I meant to say was that in this or that community there is only one currency with which white people can purchase time, and that currency is frank equal decent planning together with Negro people as to how to accomplish the change.

I appreciate your defending our good name in place after place. I am sure that wherever I go all of those accusations are thought against me and too seldom raised; convenient that they could be raised directly with you and straightened out.

I am satisfied you and your Church accomplished richly and enduringly with that trip. Have you ever read any of the journals of George Fox as he travelled about those same counties in the 1760's, or whenever it was? They read much like your manuscript. And the point of similarity is that both he and you had that same sustained purpose of asserting a thoroughly Christian doctrine.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab

ALL SAINTS' CHURCH
151 SOUTH ANN ST.
MOBILE 20, ALABAMA
REV. FRANCIS B. WAKEFIELD, JR., RECTOR

September 14, 1954

RECEIVED
SEP 1 1954
Southern Regional Council

Doctor George S. Mitchell
63 Auburn Ave., N. E.,
Atlanta 3, Georgia

Dear Doctor Mitchell:

I hope you don't think by my silence that I have forgotten either you or our Diocesan Conference on Race Relations in the Public Schools. I have just returned from my vacation and am trying to catch up on all I have to do.

I do appreciate more than I can tell you your acceptance of my request to lead our conference at Camp McDowell, Alabama, September 24-26. I should have answered your letter immediately to thank you, but we are counting on you to be with us.

I do not know how many people we shall have, but we have invited all the clergy of the diocese, all the members of the Department of Christian Social Relations, and one lay representative from each church. Of course, all of these will not come, but I am hoping that we shall have at least 40 or 50 people.

The Conference will open with supper, at 6:30 P. M., Friday evening, September 24th, and is at present scheduled to go through dinner on Sunday. I was wondering, however, what you would think about ending it Saturday afternoon. The reason for this suggestion is that most, if not all, of the clergy will find it necessary to leave Saturday afternoon so as to be in their churches on Sunday. As a matter of fact, I would like to get back to my church, as I have no one to take my place. Do you think we could get through by 3:00 o'clock Saturday afternoon and still do justice to the subject? If this is satisfactory with you, we will plan on closing the conference Saturday afternoon. I am attending a conference of the Clergy at Camp McDowell this week and will tell them of this possibility.

To kill two birds with one stone, I am calling a meeting of my department at Camp McDowell for Friday, the 24th, at 4:30 P. M., at which time we will go over and settle upon the program and the time schedule of the Conference. If you would like to attend this meeting and and can get to Camp McDowell by 4:30, we would like very much to have you do so.

Now to get to the Camp, you drive first to Birmingham, then out Highway 78 to Jasper, and then north on Stateway 5 about 15 miles. There is a Camp McDowell sign on the right of the highway where you turn off to the right on the road that leads you right into the Camp.

Bring sheets, a couple of blankets, a pillow and pillow case with you, as the Camp does not provide bedclothes. Bring your old clothes and a sweater or coat, as it gets pretty cold up there this time of year.

I shall appreciate it if you will drop me a note telling me about when you will arrive and whether you approve of my suggestion about ending the conference Saturday afternoon.

Looking forward to seeing you and again thanking you, I am

Faithfully yours,

Francis B. Wakefield, Jr.

FRANCIS B. WAKEFIELD, Jr.

FBWjr/ss

ALL SAINTS' CHURCH
151 SOUTH ANN ST.
MOBILE 20, ALABAMA
REV. FRANCIS B. WAKEFIELD, JR., RECTOR

September 17, 1954

RECEIVED
9/20/54
Southern Regional Council

Dr. George S. Mitchell
Room 432
63 Auburn Ave., N. E.,
Atlanta 3, Georgia

Dear Doctor Mitchell:

I have just returned from our annual Fall Clergy Conference, where I had a chance to talk up our conference on Segregation and to ask the advice of the clergy about closing the conference Saturday afternoon. I am delighted to tell you that there is a great deal of interest and that I anticipate our having around about 50 persons to attend. Among these will be our three negro clergy.

I do hope you will be able to get to Camp McDowell before 4:30 P. M., on Friday the 24th, so you can meet with our diocesan department. We will arrange the schedule of the conference at that time.

The clergy were all strong for closing the conference Saturday afternoon, some saying that this change would enable them to come and to bring a lay representative with them. So I took the liberty of telling them definitely that we would finish up Saturday afternoon. I hope you approve.

Thank you for the pamphlet "Schools in the South." I believe you said you could provide these to us at $15.00 per 100. I shall appreciate it, therefore, if you will bring 100 copies with you.

Looking forward to being with you, I am

Faithfully,

Francis B. Wakefield, Jr.
FRANCIS B. WAKEFIELD, Jr.

FBWjr/ss

September 21, 1954

Reverend Francis B. Wakefield, Jr.
All Saints' Church
151 South Ann Street
Mobile 20, Alabama

Dear Mr. Wakefield:

I have been away, so only just today get to your two kind letters about the Conference at Camp McDowell, Friday and Saturday, September 24 and 25.

I will be there before 4:30 p.m. on Friday the 24th. No difficulty about getting through by Sunday afternoon. And I will being a hundred copies of Schools in the South. For my own purposes, it would be best if I could, at one of the Friday gatherings, do a forty-two minute map speech that puts in the background economically, racially, socially, and politically, on the whole business of the South, and Alabama in particular. Then, there is another thirty-five minutes to be done later on the development of the law about segregation in the schools; and another forty minutes to be gone through with on what to do now; and then time for a lot of discussion.

But I suppose with a short weekend that is an ambitious blocking in of time. If need be, the session on the law and on what to do could be shoved together into a single forty-minute run. That would mean a background run Friday night, and a longish session Saturday morning, and then time for discussion.

I have found with other groups that when it comes to discussions on this so difficult topic it is well if the leader takes a back seat and asks the group to elect a chairman to conduct the discussion. People seem freer that way.

You will be interested in the latest issue of New South, some copies of which I can bring to Camp McDowell.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

September 28, 1954

Dictated September 27, 1954

The Reverend Francis B. Wakefield, Jr.
All Saints' Church
151 South Ann Street
Mobile 20, Alabama

Dear Mr. Wakefield:

I learned a lot in the day and a half at Camp McDowell. I think, on reflection, that the deepest lesson is that the groups in which I have generally been arguing these matters, I have sought to reach the minds of those humbler peoples of the South who have the future before them. A wiser appeal to the group at Camp McDowell would have been to their accustomed quality of leadership in meeting a crisis of conscience.

I am deeply grateful for the chance to talk with them and to share their experiences as they reach out for solution.

With warmest regards.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

ALL SAINTS' CHURCH
151 SOUTH ANN ST.
MOBILE 20, ALABAMA
REV. FRANCIS B. WAKEFIELD, JR., RECTOR

October 14, 1954

RECEIVED
10/18/54
Southern Regional Council

Doctor George S. Mitchell, Ex., Dir.,
Southern Regional Council
Room 432 - 63 Auburn Ave., N. E.,
Atlanta 3, Georgia

Dear Doctor Mitchell:

I apologize to you for not having written to you right after our conference to thank you for your most generous and greatly appreciated help, and for being so tardy in acknowledging your very kind letter of September 28th. I have been over my head in work.

I am deeply grateful to you for giving us your time and efforts, and I think you did the job masterfully and that you were a very great help. I do not know, of course, how much we accomplished, but I think we were responsible for a good deal of soul searching anyway. I just am sorry that you were subjected to such unkind and unjust treatment at the hands of one or two persons. But do you know, I think that helped our cause.

Thanking you again and hoping that I may have many other associations with you, I am

Sincerely,

Francis B. Wakefield, Jr.
SS

FRANCIS B. WAKEFIELD, Jr.

FBWjr/ss

Encl.

October 14, 1954

The Reverend Frank Stanford Persons II
Emanuel Episcopal Church
Opelika, Alabama

Dear Mr. Persons:

I never heard of Dr. R. W. Greene, and can find nobody else who has. I would judge that to be one of the many "personal" organizations which appear from time to time.

I read Hodding Carter's article in the Readers Digest. With much of it, of course, I agree, but Hodding Carter always strikes the note that if the North would leave us alone, we could work it out all right. But the truth is that the North isn't going to leave us alone until we do work it out -- and shouldn't! This is not to minimize the vast progress we do make; it is just being realistic.

I still think the best recommendation is for small local discussion meetings. The thing is going to be worked out town by town, and county by county. Where there is agreement, it will work well. Where there is disagreement (which will generally mean that there won't have been any joint discussion at all) is where the trouble will be.

The whole matter severely tests the strength of the tradition of democracy in America and, as so often happens, the test comes at one of the weak points. It seems to me to be the duty of the Church to spin the rope of Christian brotherhood and understanding which can hold things together as the former pseudo-rope begins to stretch to the popping point.

I was sorry after the meeting at Camp McDowell that I had not used a more generally approvable approach in the discussion. I guess the truth is that I have accustomed myself to talking to audiences of people anxious to work their way up in Southern life. I daresay I could have had more general approval if I would have appealed to the group at Camp McDowell on the leadership duties in this crisis of Southern life. Goodness knows that note is still there, although I didn't strike it much!

With warm regards.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Emmanuel Episcopal Church
OPELIKA, ALABAMA

THE REVEREND FRANK STANFORD PERSONS II, VICAR
POST OFFICE BOX 1031

RECEIVED
10/14/54
Southern Regional Council

October 13, 1954.

Dr. George S. Mitchell, Executive Director,
SOUTHERN REGIONAL COUNCIL,
Atlanta, Georgia.

Dear Dr. Mitchell:

May I ask your advice? Since your most helpful, sane and illuminating lectures to us at Camp McDowell, I have had to undergo two small operations, so have not had time to undertake anything other than several rather general sermons on "God made of one blood all men for to dwell on the face of the earth", and a number of private conversations with my own parishioners, and recommending strongly to quite a few individuals an article which I think fine, although I do not know your thoughts on the subject: Hodding Carter's in the READER'S DIGEST. I have not had time to find any friends for quiet meetings for my tract rack

I had hoped to purchase a number of the Carter articles, for they seem a good introduction for people who have not thought much about the subject. But the DIGEST wants 15.00 a hundred for reprints, and my poor little congregations here cannot manage that.

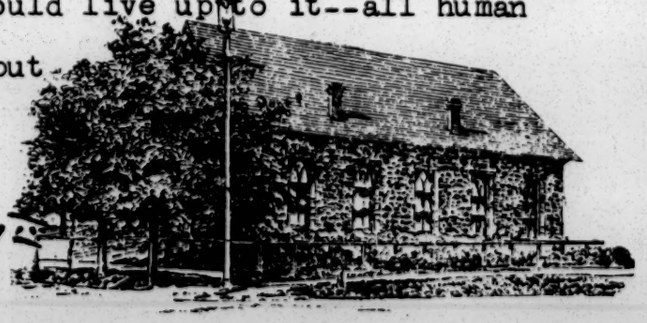
Also, while absent from town I have had two calls which I want your opinion about: Dr. R. W. Greene, whose cards describe him as President, The Urban Race Relation and Public Relation Council serving The United States (sounds like calling cards of some of my former Jamaican Negro parishioners in Cuba!). Do you know anything of that organization?

At my age I have withdrawn from many organizations as I must confine my interests somewhat, and give my time and strength to the work of the Church. I feel that in that way I can do more, perhaps, than when representing a secular organization. Maybe I am wrong. But the Church surely covers --if people would live up to it--all human relations.

Sorry to trouble you, but would appreciate answers to these questions.

Sincerely,

Frank Persons



August 5, 1955

The Right Reverend R. R. Claiborne
2744 Peachtree Road, N. E.
The Cathedral
Atlanta, Georgia

Dear Biship Claiborne:

Nothing is so helpful to the Christian cause as for Christian leaders to speak forthrightly on matters of conscience.

The warmest gratitude to you for your clear and firm statement on the matter of the scandalous efforts of the State Board of Education to threaten Negro teachers.

Respectfully,

George S. Mitchell
Executive Director

GSM/eab

DIOCESE OF ATLANTA
2744 PEACHTREE ROAD, N. E.
ATLANTA, GEORGIA

THE RT. REV. RANDOLPH R. CLAIBORNE, JR.
BISHOP

August 26, 1955

AUG 29 1955

Mr. George S. Mitchell,
Room 432,
63 Auburn Avenue, N. E.,
Atlanta, Georgia.

Dear Mr. Mitchell:

Thank you very much for your letter regarding my statement to the press on the matter that concerns all of us so deeply. Your words were heartening to me.

With all good wishes, I am

Sincerely yours,

R. R. Claiborne

Randolph R. Claiborne, Jr.

RRC:mlf

October 31, 1955

The Right Reverend R. R. Claiborne
2744 Peachtree Road, N. E.
The Cathedral
Atlanta, Georgia

Dear Bishop Claiborne:

Since my visit to you the other day, we have turned out an extended manuscript on the Southern Regional Council, a copy of which it is a pleasure to send you.

Respectfully,

George S. Mitchell
Executive Director

GSM/eab
Encl.

Churches
Epis.

January 26, 1956

The Rt. Rev. William H. Marmion
Box 744
Staunton, Virginia

My dear Bishop Marmion:

We were greatly cheered by your Pastoral letter on the matter of the schools. What is most needed is the voice of Christians in this present impasse.

Appreciatively and respectfully,

George S. Mitchell
Executive Director

GSM:mef

RECEIVED JAN 23 1956

THE SOUTHWESTERN EPISCOPALIAN

VOL. XXXVII JANUARY, 1956 NO. 1

Read Your Bishop's Pastoral Letter on the School Issue

(Page 5)

We must do God's will.

We must obey the law of the land.

We must fulfill our obligations to be responsible Christian leaders.

Here And There In The Diocese

ST. PETER'S, Altavista, (the Rev. E. D. Colhoun, jr). On Saturday, October 29, the Woman's Auxiliary, under the chairmanship of Mrs. I. L. Epperly, held an "Open House Bazaar" in the new parish house.

The congregational supper and election of the vestry took place on December 7. The vestry is as follows: Walter Fauntleroy, L. R. Thompson, I. L. Epperly, Louis Short, F. R. Baker, T. T. Adams and J. H. Adams.

On November 21, a son, E. D. Colhoun, III, was born to the Rev. and Mrs. Colhoun.

Our Christmas pageant will be presented by the children on December 21, and on Christmas eve the choir will give a program of Christmas music at 11 p.m.

CHRIST CHURCH, Blacksburg, (the Rev. R. L. Thomas). We have completed a most successful Every Member canvass, ably headed by J. S. Burows, chairman, and M. E. McLaughlin. The drive was initiated Sunday morning, after a corporate communion, followed by a breakfast for all of the canvassers and served by the Woman's Auxiliary. By nightfall 96% of the pledges had been returned, with a 25% increase over last year. A service of thanksgiving was held that evening. Following this service a congregational meeting was held to elect a vestry for the coming year. Dr. E. Burke Johnston, J. W. Guthridge, H. P. Marshall and J. B. Walker were elected to succeed the members whose terms had expired.

At a meeting two weeks later the vestry was organized for the coming year with J. R. Castleman, senior warden; Dr. E. Burke Johnston, junior warden; R. L. Humbert, treasurer and R. A. Kenney, secretary. The afternoon branch of the Woman's Auxiliary held an excellent meeting this month, with the official photographer, Mr. Malley, of the Washington Cathedral as our speaker.

ST. MARY'S, Bluefield (the Rev. Wallace C. Shields). December 9 marked another successful Christmas bazaar. Miss Elizabeth Tanner, presi-

(Continued on Page 11)

WANTED

A lady as a companion; good home; light duties. References required.
MRS. E. T. MORRIS
2711 JEFFERSON ST. ROANOKE 14

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HEADMISTRESS

Music In Our Churches

By the Rev. Brewster S. Ford

(Continued from last month)

Editor's note: Unfortunately exigencies of space obliged us to curtail Mr. Ford's excellent article more than we had intended last month, that is, in the midst of the section on the Music of the Eucharist. After writing of the Gloria in Excelsis being something of an anticlimax in its present position, he went on:

The Sung Service

If the choir is capable of handling music more complex than Merbecke, the Missa Marialis, or Fourth Communion, is very moving but requires some knowledge of plainsong technique and a choir sufficiently balanced to sing antiphonally. Both the first and fourth Communions are illustrated fully on the LP record. The Second Communion Service, by the modern composer Healey Willan, is musically sound and not too difficult. The Third Communion is rather more dramatic and ornate than the quality of its music justifies. Beyond this, there are so many good Communion settings, ancient and modern, which may be mastered by the ambitious choir, that there is no excuse for wasting time on something second rate.

The use of additional musical material must be left up to the tastes and habits of the individual parish. Singing the Lord's Prayer and the Creed is perhaps best left to those choirs who can sing the whole service. Versicles such as the Introit, Gradual, Alleluia, and Tract, may in some cases be used, either in their traditional form following the Church seasons and feasts, or by substituting appropriate short hymns, without upsetting the normal order of the service. Like the Invitatories before the Venite and the Proper Prefaces before the Sanctus, they tend both to illustrate the movement of the Church year and to provide a changing pattern within the rigid framework of the service.

Happily, under the wise flexibility of our Church canons, there is no requirement that we do or do not use any or all of this musical material in our services. Similarly, it is no infraction of proper Church practice to use as much of it as we wish. The "note" in the Prayerbook under the section Concerning the Service of the Church states this quite clearly. Many parishes use the effective plan of varying the amount of service music according to the significance of the service. This practice, like the limited use of the choir procession, helps to restore major feasts to their proper place of honor in the succession of Sundays. Actually, the primary consideration should be not how much music is sung, but how well it is sung.

The Hymns

Surely any parish church, whether or not it is accustomed or able to sing the service or the offertory anthem, will expect to sing hymns in the course of its major services. The size of the congregation and the ability of the choir should be no deterrent to the use of a wide choice of hymns. What usually determines hymn singing habits is the pressure of congregational custom ranged against the taste and imagination of the rector and choir director. The Hymnal 1940, which is now fifteen years old, is as fine a collection of sacred music as has ever been compiled by any Church, and is the envy of most of our sister communions. Yet such is the force of custom that many small parishes still sing only those hymns which were carried over from the preceding Hymnal. This does not reflect a very healthy outlook. If the choir director bows to the proverbial reactionary on every occasion, a completely stagnant musical situation will result. On the other hand, it is certainly unfair to the average congregation to toss new hymns at them every Sunday.

It is one of the many strange paradoxes in which the Episcopal Church abounds that in this Church, where there is more opportunity for musical participaton than in almost any other, there is less congregational singing. One might be tempted to suggest that if our congregations are unwilling to sing the hymns they know and like, they might be stirred into trying one occasionally that they don't know and, therefore, expect to dislike.

Possibly if our parishes were made more familiar with the organization of the Hymnal they would be willing to make fuller use of it. A glance at the table of contents reveals that it is really three books: 1.) Numbers 1 to 265 are special hymns, intended to follow the Christian year, Saints' days, holidays and various specific services and sacraments. 2.) Numbers 266 to 600 are general hymns intended to augment those in section one and to point up certain themes that may be stressed by the sermon or the occasion. There are valuable indexes indicating hymns appropriate to these various themes, such as Brotherhood, Youth, Thanksgiving and so forth. 3.) Numbers 601 to 741 constitute the service music, already rather fully discussed. The fact that most parishes seem to lean heavily on the general hymns in section two suggests that it would be profitable to add to the parish repertoire by learning more hymns from the first, or special, section of the Hymnal.

This leads to a few general principles of hymn singing and selection. First of all, we should always try to suit the hymn to the season, occasion or service. Chambers of Commerce have made us familiar with the drawbacks of singing Christmas and Easter hymns ahead of season. Let us try often to sing a "Morning Hymn" during Morning Prayer, an "Evening Hymn" during Evening Prayer and a "Communion Hymn" during that service. At the same time it is unwise to load the service with these special hymns. Unless a major feast or season is being commemorated usually one such selection is enough to set the tone of the service. The "Liturgical Index" in the back of the Hymnal has a complete list of suggested hymns to fit every Sunday in the Church Year. For special occasions, such as weddings or funerals, the best rule is to avoid sentimentality. The National Council has put out a fine booklet commenting on this danger. Suffice it to say that "A Mighty Fortress" is more appropriate for a funeral than "Rock of Ages". For Saints' days and minor feasts, where none of the suggested hymns are familiar, a list of alternates containing better known hymns is usually given.

Secondly, let us use common sense in choosing processional and recessional hymns that are familiar, at least to the choir, and are easy to walk to. Hymns in three-quarter and six-eighth time, or irregular tempos, are not suitable. Another good practice is for the choir to sing these "walking" hymns in unison, at least while they are passing through the body of the church. It is most distracting to a worshipper to struggle with the melody against a booming bass section after the sopranos have left the church.

Third, if there is a choice of tunes for the same words, the first tune is almost always preferable. The Hymnal

(Continued on Page 9)

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DIOCESAN DIRECTORY

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CAVEAT ACTOR

WHICH MEANS, we believe, in plain English, let the doer beware.

We claim no special knowledge or understanding of the issues now rocking the educational and political world over the matter of the Gray report. Nobody seems able to tell us with certainty what will be the effect of the proposed Constitutional Amendment if adopted on January 9. Nobody has yet explained where all these "nonsectarian private" schools are coming from. Nobody seems to be willing to venture a guess as to what funds will be available to carry on our public school system and to provide subsidies to parents who decline to send their children to integrated schools.

We refrain from discussing the basic question, which is, of course, integration of the races in the schools. There our sense of right and justice draw us one way; our deep seated, inherited prejudices pull us another. We are, for the moment, concerned only with the proposed change in the Constitution.

Why the haste? This question of segregation will be with us for a long, long time. It will remain an issue, fraught with strife and, God forbid, even bloodshed for years to come. Why then give the voters only thirty days in which to try to get at the bottom of the Gray report? Why the political pressure being put on educators and others to come out in favor of the proposed measure?

We are asked to trust our legislators. If all of them were high-minded statesmen that would be easy, but politics is politics even in the Virginia General Assembly. This is not to imply that all those in favor of the proposal being submitted are self-seeking politicians — far from it. But why so little time in which to profit by the wisdom of such men as Robert Whitehead, Dabney Lancaster, and others?

Caveat Actor — let the doer beware.

What we do on January 9 may have far-reaching implications, not only as it affects race relations but as it alters the course of public education in Virginia and the rest of the South. When in doubt maybe it's best to stick to those we have rather than flee to evils we know not of.

DEATH OF MISS ULMER

Miss Octavia Kitty Ulmer, for the past fifteen years a missionary in this diocese, died at her home in Demopolis, Alabama, at 5 a.m., Sunday, December 18. Funeral services were held at 11 o'clock, Monday the 19th at Trinity Church in that city.

Miss Ulmer began her years of useful service in Southwestern Virginia on June 15, 1940 as assistant to Deaconess Anne Newman at Grace House on the Mountain in Wise County. On October 1, 1942 she succeeded Miss Alice E. Sweet at the Mission of The Good Shepherd at Splashdam in Dickenson County. After four years there she was transferred in November 1946 to be the missionary at St. Peter's in the Mountains near Callaway in Franklin County, where she remained until her death.

Miss Ulmer did a splendid work and was greatly beloved. At the hour of her funeral at Demopolis her rector, the Rev. John R. Stanton of Rocky Mount, conducted a memorial service at St. Peter's in the Mountains, which was largely attended by the people of the community.

THE PRESIDING BISHOP'S MESSAGE FOR THEOLOGICAL EDUCATION SUNDAY

At last the Church at large is awakening to the vital importance of our Theological Seminaries to the present and the future of the Church. The response to the BUILDERS FOR CHRIST program proves this. But here is but the beginning. Continued support is essential that our seminaries may meet the encouraging increase in students with essential faculty and equipment.

The third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 22, 1956, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this great cause to the generous and intelligent support of all our Church people.

Henry K. Sherrill

A PASTORAL LETTER FROM YOUR BISHOP

ON MAY 17, 1954, the United States Supreme Court handed down a unanimous opinion eliminating segregation in the public schools. A year later, on May 31, 1955, the same Court entered an implementing decree, likewise unanimous, in which the schools were directed to "make a prompt and reasonable start toward full compliance", with the warning that "the constitutional principles cannot be allowed to yield simply because of disagreement with them." Furthermore, it ruled that delays shall be permitted only where they are "consistent with good-faith compliance at the earliest practicable date." The Court then directed that "courts of equity" shall have jurisdiction in seeing that the schools proceed in good faith toward complete integration.

The answer of the General Assembly of the Commonwealth of Virginia to the Supreme Court decision is the report of the Commission on Public Education, the Honorable Garland Gray, chairman. The Gray report makes two chief recommendations. First, it recommends that the Virginia Legislature enact laws authorizing school boards to assign pupils to particular schools and providing for a system of administrative appeals. Many people believe this plan is constitutional and practical. Second, the Gray report recommends that a referendum be held on January 9, 1956, leading to amendment of Section 141 of the Virginia Constitution. This second recommendation of the report was adopted by the General Assembly on November 30, 1955. Section 141 now provides that public funds shall not be appropriated for private schools. If the referendum carries, public funds can be appropriated for private schools under what is called the "Tuition Grant Plan". Many people believe this plan unconstitutional, impractical and a grave danger to our public school system.

The question before the people of Virginia on January 9 is: Shall the state Constitution be amended or not?

At the December meeting of the Executive Board of the Diocese of Southwestern Virginia it became apparent after lengthy discussion, that in the present confused situation in Virginia more guidance from the Church was indicated in order that our members might be helped to understand the moral and religious implications involved in the election. The Department of Christian Social Relations was asked to give further study to the question through a sub-committee on race relations. One meeting has been held, and more will follow. However, since sufficient time was not available to do justice to the issue at hand, it was agreed that the Bishop might more expeditiously issue a pastoral letter on the subject as is provided under Canon law. Accordingly this has been done. Your Bishop is indebted to the committee for their help and advice, but he, of course, takes full responsibility for what is now placed before you.

1. **We must do God's will.**

To be sure, we cannot know God's will *perfectly* as it applies to specific conditions at given times; and, therefore, with respect to proposed changes for the improvement of human relations there is room for honest differences of opinion. Also, we agree that a "Christian" solution to a problem is not necessarily the purest solution in abstract terms, but one which is responsible in the sense that it takes all the qualifying factors into consideration.

However, we hold that among Christians there is no room for differences of opinion regarding the full acceptance of God's command to love our neighbor and the obligation of each Christian diligently to seek God's will in the expression of brotherly love. We, therefore, earnestly request your prayerful consideration of such significant statements of the Episcopal Church as the following one issued by the National Council on December 8, 1954:

> "The Court's ruling is more than a matter of law and order . . . it is also a matter of religious faith and democratic principles . . . . for it has to do with the will of God and the welfare and destiny of human beings . . . Judged in the light of Christian principles . . . the Court's decision is just, right and necessary.
>
> "We thank God for the new and rich opportunity for health and healing which the decision has opened up, and for the hope this brings to people all over the world.
>
> "We thank God that so much of the growing support is based on reasoned Christian insight, faith and conviction.
>
> "We thank God also that, through His Holy Spirit, He has put it into the hearts of many to undertake voluntarily to remove these barriers between the children of our lands. These efforts have demonstrated that the decision is as workable in practice as it is sound in principle. It is true and it works. In the light of these successes, the recognized practical difficulties which still exist may be seen as manageable, when approached by men and women of good will.
>
> "With full and sympathetic appreciation of the very real and very great difficulties faced by the Church and churchmen in many areas, we feel compelled, however, to appeal to churchmen and others everywhere, to join with all men and women of good will to realize in the Church and in the community the principles and goals of the Court's decision."

Many Episcopalians in the state of Virginia, some of whom live in this diocese, sincerely desire to follow the lead of our National Council which was endorsed by the 1955 General Convention meeting in Honolulu. How can we do it? Many of us believe that the Gray Commission approach, for all its commendable points, is basically uncreative and that it severely restricts action by able citizens seeking to follow avowed Christian principles in the belief that God will bless their efforts and lead them in the right way, though the road be dark.

2. **We must obey the law of the land.**

Loyal American citizens who believe in the nation which established the Supreme Court as the highest tribunal should defend the Court against those who attack it and seek to undermine its authority. As much as we feel indebted to the members of the Gray Commission for their efforts to deal with a thorny problem, we regret their statement in the preamble of their report that "the present court has uprooted the law long laid down and followed by eminent judges. In so doing the present court abandoned all legal precedent and based its conclusions upon the conflicting evidence of psychologists. It relied 'generally' upon a lengthy treatise edited by Gunnar Myrdal, a European sociologist of slight experience in the United States," etc. Such attempts to discredit the Supreme Court ruling as a mere opinion are bound to fail. They support my own feeling that the intent of some of the provisions of the Gray Amendment is not to comply with the Court's ruling but to thwart it. On top of this is the fact that such schemes as the Gray Amendment have been analyzed by the most competent Southern legal scholarship and have been found completely vulnerable on naked constitutional grounds. "The Supreme Court" wrote Guy H. Ranson in the Religious Herald, "did not act contrary to established federal law in the segregation cases, but simply ruled that established constitutional law must be applied in its relation to segregation in the public schools. It has never been a

federal law either to establish or to permit segregation in public schools. Segregation had been established by state laws in a number of states, but these laws had never specifically been ruled valid according to federal law. The segregation cases were taken to the Supreme Court to determine whether or not the state laws on segregation were consistent with the Fourteenth Amendment. The Supreme Court found that such state laws were contrary to that Amendment and were therefore invalid. The idea that 'separate but equal' with regard to public schools had been established by federal law was exploded as a fiction. This is adequately explained in the Supreme Court ruling of May 17, 1934."

3. **We must fulfill our obligations to be responsible Christian leaders.**

All citizens, especially those of the household of faith, must study the Gray Commission proposals, though little time has been allowed us and copies of the report are difficult to obtain. We must read and think about what able minds have said about them and about the Supreme Court ruling; and in the light of the democratic and Christian principles that underly them, we must draw our own conclusions. It is the duty of Church members to seek the facts about race, to challenge generalizations made, for example, about "superior" and "inferior" races, and to cut through the fog of misunderstanding which prevents the average individual from seeing clearly the crucial issues at stake. The color problem is old. It will not be solved over night. Whichever way the election goes, clergymen and laymen should join hands and seize every opportunity to further mutual understanding, goodwill and cooperation among people of different races. Let us cultivate friendships with people of other races and seek knowledge by first hand experience with them. Again we ask our local churches to sponsor interracial groups, round table discussions and forums. One of the tragedies of the whole race problem is a seeming conspiracy in some areas to prevent Negroes and white people from getting together at all. One of our practical difficulties is the fact that there are so few common meeting places. If we cannot find these places in Christian institutions where can we find them?

The Church in her life and work must create an atmosphere in which a peaceful solution of our problems may be found. These problems which seem insolvable are like the great dinosaurs of old whom nothing could kill. These prehistoric monsters nevertheless ceased to exist because the climate changed. When we change the mental and spiritual atmosphere, there will be new hope, and there probably will be no hope at all if this is not done. All of us, as Jesus said, must be born again. It is the duty of the Church to do what perhaps only she can do now, namely, to help our nation under God experience a rebirth of freedom and justice and goodwill by transforming the hearts and minds of men.

William H. Marmion

THE BISHOP'S DIARY

November 16—Spent the morning in my study, afternoon at the office and tonight with Bill, Junior, enjoyed the antics of the Harlem Globe Trotters at the American Legion auditorium.

November 17—Two conferences.

November 18—Lunch with the Rev. Alfred Price of Philadelphia and local clergy. With the Rev. Mr. Reardon, discussing the Pulaski-Galax axis.

November 19—Hospital visit to Miss Kitty Ulmer. With my wife, drove to Amherst. Supper at the Pages. Reception at the parish house. Spent the night at the Lee's.

November 20—At Ascension Church, Amherst, confirmed six persons and preached, at the 11 a.m. service. At 3 p.m., at St. Paul's Mission, Bear Mountain, confirmed sixteen persons and preached. Met with the Rev. Mr. Lee, Mr. Steptoe and Miss Cowan regarding the building needs of St. Paul's church and school. At 7:30 p.m., at St .Mark's, Clifford, delivered the sermon at Evening Prayer conducted by Mr. Lee. Made a short talk to the vestry. Spent the night at the Lee's in Amherst.

November 21—Drove out to Bear Mountain with Mr. Lee to visit the Mission school and look over the buildings and property. Back in Amherst we had two conferences regarding the needs of the mission school and people. One pastoral call with Mr. Lee. Drove back to Roanoke for an office conference.

November 22—Received from the Bishop of Louisiana notice of the renunciation of the ministry of this Church by Frank Edward Walters, presbyter. With Mr. Wells, Mr. Lex and Mr. Brooks, looked over some property adjoining our St. Luke's lot at Eleventh and Grayson Streets in Roanoke. Hospital visit to Miss Kitty Ulmer. Drove to Pearisburg, arriving in time for dinner at the parish house. At 8 p.m., at Christ Church, ordained the Rev. Walter Dewey Edwards, jr to the priesthood. Reception afterwards. Spent the night at the Monroe Rules'.

November 23—Rectory visit with the Walter Edwardses. Looked over property adjoining the rectory. Visit to local newspaper office. Drove back to Roanoke. One office conference.

November 24—My wife and I enjoyed the VMI-VPI football game as guests of Bob and Dana Thomas of Blacksburg.

November 25—One conference. Enjoyed having the Bishop of Kentucky and his daughter at our home today.

November 26—In the middle of the Army-Navy game, tore myself away from the TV and drove to Marion. Was amply rewarded for my "sacrifice" by a delicious supper at the Ferrell's. Had two hour evening meeting with the rector and vestry of Christ Church.

November 27—8 a.m.—Attended Men's Advent Corporate Communion service at Christ Church, Marion, and made a short talk on "Builders for Christ in the Diocese". 10 a.m. —Spoke to the Sunday School. 11 a.m.—Confirmed four persons and preached. 4 p.m.—Drove to Saltville, met with the rector and vestry of St. Paul's Church and had supper with them afterwards. 7:30 p.m.—preached at Evening Prayer service at St. Paul's. Refreshments afterwards. Spent the night at the rectory in Marion.

November 28—Mr. Ferrell and I girded ourselves for a golf game but were deprived of the pleasure by threatening weather. The weather cleared as I left Marion, and I approached Pulaski hoping to coax the Rev. Mr. Reardon into a game only to be reminded that he was attending a meeting of the Roanoke Clericus in Rocky Mount. Gave up and went on back to work at the office.

November 29—At 6:22 a.m., met visiting clergyman who we hope will work with us in the diocese. Conference with Mr. Walter Stephenson regarding Finance department and with Mr. Harry McBroom regarding purchase of more property for St. Luke's, Roanoke.

November 30—My wife and I drove to Radford with visiting clergyman. He and I met with the Rev. Wilfred Roach, while my wife spoke to the Grace Church Woman's Auxiliary.

December 1—Five conferences. Put visiting clergyman on train for home.

December 2—Met with the Trustees of the Diocese who voted to purchase additional property for St. Luke's, Roanoke. A dwelling located thereon will be renovated to provide a combined church and parish house for this congregation.

(Continued on Page 8)

WOMAN'S AUXILIARY PAGE

Mrs. M. L. Jeffries, Ingleside, Radford, Va.

BLESSINGS SHARED WITH OTHERS

Through the United Thank Offering, the Women of the Church have a tangible means of expressing thankfulness for the blessings they have received from Almighty God in a way that brings blessings to countless others in near and far corners of the earth.

All of us have watched children cast pebbles into a lake and have been fascinated by the ever-widening ripples that spread out over the face of the water until they become lost from sight on the shore. This is just what happens when we cast our United Thank Offering into the pool of world need and suffering. Our small coins deposited in our Blue Boxes may lose their identity, but they set up currents that have untold effects on the lives of people whom we will never see or know. Just like the ripples from a pebble, the ripples set in motion go on and on, reaching far off shores and carrying with them benefits at which we can only guess.

It is most fitting that we should find joy in allocating some of the bountiful gifts which God has bestowed upon us for the service of others. These gifts are the more precious because of the fact that they are gifts, given from the heart. In the words of Sir Walter Scott, "Who gives himself with his alms feeds three: himself, his hungering neighbor and Me." Thus the gifts that comes from a grateful heart are thrice-blessed. They are blessings to the one who gives, the one who receives and they find grace in the sight of God.

Through giving to help others, we help to stimulate the brotherhood of man and the Fatherhood of God. This is the one sure means of bringing about the "Peace on Earth, good will toward men" that the Angels sang about more than nineteen hundred years ago above the hills of Bethlehem.

As Christians we know that God expects us to be our brothers' keepers, and that all mankind, of whatever race, creed or color belongs to God. We have an obligation to serve our fellow men and we do it with joy when this service is performed through the medium of the United Thank Offering.

As we think of all the manifold blessings that God has bestowed upon us, blessings which we have in no wise deserved, we bow our heads in humility. We know that every good and perfect gift comes from God, thereforce we are only giving Him of His own when we participate in the United Thank Offering. He uses us as the instrument through which He extends the blessings He has given us to His other children.

The United Thank Offering brings to mind the Biblical admonition "cast thy bread upon the waters, and after many days it will return to you." This does not mean that we give in the hope of getting in return, nor does it mean that the returning "bread upon the waters" will take the same form as it was originally. When we give gifts of thankfulness, the satisfaction of knowing that a good deed has been done is the bread for the soul that comes back to bless the giver.

Mrs. J. Kelly Hammer,
United Thank Offering Treasurer

BUILDERS FOR CHRIST IN THE DIOCESE

At a meeting of the Executive Board on December 16, 1954, Bishop Marmion was requested to prepared a plan for financing the capital needs of the diocese on a continuing annual basis with a goal of approximately $25,000.00 per year. Bishop Marmion appointed a committee to prepare this plan and at the Executive Board meeting on April 21, 1955 the report of this committee was approved and recommended for adoption by Council as follows:

This fund will replace the "Bishops Plan". The object of this fund to finance or aid in financing the needed capital improvements in the diocese, and will be an annual feature in the work of the diocese, aside from the Diocesan Expense assessments and Field Department pledges. This plan will run each year from the end of one Council to the beginning of the next. The proportion suggested for each church in the diocese to be one-third of the planned goal for 1955-'56. The method of promoting this plan within the parish to be determined by each parish for itself—with suggestions from the Bishop. The allocation of the proceeds to be determined by the Executive Board on recommendations from the departments. The objective for the first year, 1955-'56, to be $24,845.00, which is one-third of the total — $74,535.00, of the Field Department planned goals for 1955. The final allocation will be made by the Executive Board at a later date, depending on the funds available and existing conditions.

Suggested Application of Fund 1955-'56:

Emmanuel Chapel, Verona — $3,000.00. To help build the initial unit of a small parish house. The congregation consists of twenty-nine communicants. Two new plants have moved within sight of the church, within five years a growth of 600 to 2500 is expected.

St. Mark's, St. Paul — $2,000.00. To serve the community and the congregation in Dante, plans have been underway for many months to build a new church at St. Paul. Sufficient funds are on hand to proceed, but with additional help from the diocese a more desirable site may be secured.

Christ Church, Pearisburg — $3,000.00. In order to meet the needs of a rapidly expanding church school, as well as other parish organizations, Christ Church feels an urgent need to expand their present church structure to include class rooms, larger kitchen and parish hall, vesting rooms for the choir, a study for the rector, and more adequate plumbing facilities. The congregation has bought a tract of land behind and adjoining the present property for the purpose of building a parish house onto the present building at a cost of $3,000.00. Cost of proposed parish house is estimated at $25,000.00. Help is needed from the diocese and has been requested.

St. Thomas, Abingdon — $3,000.00. This congregation has recently finished the construction of a new rectory now occupied by the priest-in-charge and his wife. Help from the diocese has been requested and is needed for a building expansion program to build a larger parish house.

St. Luke's, Roanoke — $13,845.00. This congregation has been in existence for many years and is still without a permanent building of its own. Regular services are held at the Recreation Center in an old fire engine house. The Executive Committee of the Trustees of the diocese has authorized the purchase of a piece of property on corner of 11th and Grayson Sts., N. W. This property will be secured by funds on hand. The $13,845.00 will be applied on the cost of a church plant. The Rev. Turner Morris of Martinsville has been priest-in-charge since January 1955.

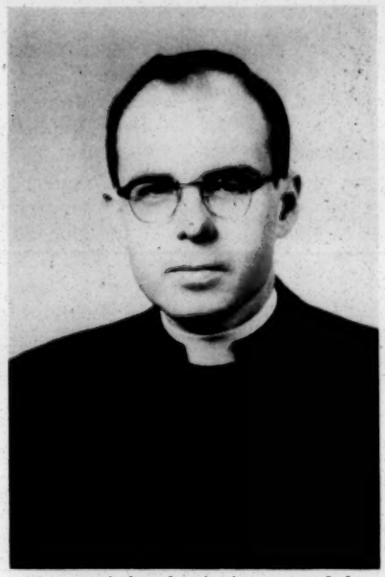
Total objective for 1955-'56 $24,845.00.

To meet this new goal and to make "Builders for Christ" a success, we shall need the diligent help and cooperation in emphasizing the importance of this new plan in our parishes, and the work, prayers and most of all the sacrifice of each parish member in our wonderful Diocese.

Mary H. Hall, Chairman, "Builders for Christ"

MR. EDWARDS ORDAINED PRIEST

On Friday evening, December 9, in Christ Church, Buena Vista, Bishop Marmion ordained to the priesthood the Rev. William Alpheus Edwards. The Rev. Thomas V. Barrett, D.D., of Lexington, delivered the sermon, and Frederick W. Kling, jr., of Buena Vista, lay reader, read the Preface. The Rev. J. Lewis Gibbs, D.D., presented the ordinand. The Rev. Richard H. Lee said the Litany, the Rev. John S. Wellford was the Epistoler, Bishop Gravatt, retired Bishop of Upper South Carolina was the Gospeller and the Rev. Brewster Sherwood Ford was master of ceremonies. In addition to the above, eight other clergymen of the diocese were present and joined in the laying on of hands.



Preceding the ordination, William Kinsland Edwards, the six months old son of Mr. and Mrs. Edwards, was baptized by Bishop Marmion with the assistance of Bishop Gravatt.

Following the ordination service, Mr. and Mrs. Edwards, the two Bishops, the clergy and visiting friends were guests of Mr. and Mrs. H. Russell Robey in a reception at the Southern Seminary.

It so happened that Mr. and Mrs. Edwards were taken to the Seminary in the Bishop's car, and when they returned to their home they found that in their absence someone had taken their car — and left a brand new Chevrolet in its place in front of the rectory.

Mr. Edwards was born at Courtland, Virginia, the son of William Elias and Allie Briggs Williams Edwards. He graduated from Randolph-Macon College at Ashland, with the degree of B.A. 1940. He then attended the Divinity School of Duke University, Durham, N. C. graduating from there in 1943. He served eleven years as a Methodist minister. Then turning to the Episcopal Church he took courses at the Theological Seminary in Virginia and was ordained deacon in St. John's Church, Glasgow, on May 10, 1955. Mr. Edwards was married on November 15, 1945, to Miss Lilian M. Cook and they have two children.

On the ordination of Mr. Edwards to the diaconate, Bishop Marmion assigned him to the care of Christ Church, Buena Vista, and St. John's at Glasgow. He now becomes rector of these two churches, with residence in the rectory at 2262 Walnut Avenue, Buena Vista.

CLERICUS ACTS ON GRAY REPORT

The clericus of Augusta Convocation met Monday afternoon, December 19, with Dr. and Mrs. Gibbs in College Park, Staunton. While the men were holding their business session, the wives and daughters were entertained by Mrs. Brooke at Trinity Rectory. Dinner was served to the entire group at 6:30, after which there was a social evening with the singing of many of the Christmas songs, Dr. Barrett at the piano.

During the business meeting, the matter of the Gray Commission's Report was discussed and the following statement issued in the name of all of the active members of the clericus. Bishop Gravatt was present but being an honorary member of the group, did not vote.

The Resolution

After careful and thoughtful consideration of the confused arguments for and against changing the Constitution of the Commonwealth of Virginia, it is our sincere and prayerful conviction that the people of the Commonwealth have not had sufficient time to consider carefully the implications of the Gray Commission's Report. Therefore we are opposed to the calling at this time of a Constitutional Convention as proposed in the General Election of January 9, 1956.

The Clergy of the Augusta Convocation
The Protestant Episcopal Church in the
Diocese of Southwestern Virginia

The Rev. J. Lewis Gibbs
Emmanuel Church, Staunton

The Rev. George R. Peters
Church of the Good Shepherd, Staunton
Emmanuel Chapel, Verona

The Rev. Thos. Van B. Barrett
R. E. Lee Memorial, Lexington

The Rev. John S. Wellford
Emmanuel, Covington

The Rev. William A. Edwards
Christ's Church, Buena Vista
St. John's, Glasgow

The Rev. W. Carroll Brooke
Trinity Church, Staunton

The Rev. Robert Hunt
St. Andrew's, Clifton Forge

The Rev. Brewster Ford
R. E. Lee Memorial, Lexington

The Rev. William Macbeth
St. John's, Waynesboro

The Rev. H. Carlton Fox
St. Luke's, Hot Springs

A SON TO THE COLHOUNS

A son, E. Dudley Colhoun III, was born to the Rev. and Mrs. Colhoun on November 21. We welcome him to our clerical family and regret that his coming was not noted in our December issue.

THE BISHOP'S DIARY

(Continued from Page 6)

Had a check-up at the doctor's office and was given a clean bill of health. Drove to Lynchburg. Supper with the Young Adults at St. Paul's Church. This evening met with the faculty of Virginia Episcopal School. Spent the night at the Tarplee's.

December 3—Had morning, luncheon and afternoon meeting with the Trustees of the V. E. S. Watched the V. E. S. varsity basketball team workout in the beautiful new gymnasium. Drove back to Roanoke.

December 4—At 11 a.m., in St. John's Church, Roanoke, confirmed eight persons and preached. Coffeetime afterwards. With my wife, drove to Norwood. Supper at the Mittendorffs'. At 7:30 p.m., in Christ Church, confirmed five persons and preached. Met with the rector and vestry at the Mittendorff's.

December 5—Drove back to Roanoke. Conference with the Rev. Turner Morris. Drove to Marion and confirmed two persons, one at the church and one at a private home.

Dinner with the Ferrells at the Lincoln Hotel, compliments of Mr. Bowen. Drove to Wytheville and attended a congregational meeting, presided over by Doctor Gwathmey. Made a short talk at this meeting. Was thrilled to see the spacious accommodations in the new parish house. Met with the vestry. We want to assure Doctor Gwathmey who retires January first of the high esteem and love in which he is held by the entire diocese. We are grateful for his long years of service at St. John's and for his contribution to the diocese and General Church.

December 6—Morning and afternoon joint meeting with the Examining Chaplains and Standing Committee. Talked with the Rev. Steve Mathis about his work among the deaf in this diocese.

December 7—Drove to Staunton. Spoke at a supper meeting of the Laymen's League of Trinity Church. Informal gathering afterwards. Spent the night at the McKelden Smith's.

December 8—Made two pastoral calls in Staunton, and then drove to Charlottesville. At the University of Virginia Hospital, visited Miss Kitty Ulmer, our Church worker at Callaway, and her sister Mary. Back in Roanoke, heard Mr. Coleman Andrews speak at Rotary. Evening meeting with visiting clergyman.

December 9—To court house with my wife to register as voters. This afternoon, drove to Buena Vista. With Bishop Gravatt, baptized William Kinsland Edwards . At 8 p.m., in Christ Church, ordained the Rev. William Alpheus Edwards to the priesthood. Reception at Southern Seminary. Back to Roanoke and deposited my passengers, Mr. Scott and the Rev. John Wellford, at their respective homes for the night.

December 10—Looked in on meeting of the Youth Commission of the diocese. Two conferences. Drove to Charlottesville. Hospital visit to Miss Kitty Ulmer and her sister Mary. Helped to make arrangements for their trip back to Demopolis, Alabama. Drove back to Roanoke.

MUSIC IN OUR CHURCHES

(Continued from Page 3)

Commission inserted second choices only where it was felt that a familiar tune from the former Hymnal would be too sorely missed to justify omitting it. It might be interesting for a choir to check its own taste in this matter by noticing how often these "second tunes" are the ones they select.

Fourth, it is possible, through using the Metrical Index, to sing a set of words to a familiar tune located elsewhere in the book, but it is not advisable. It is not only a lazy practice but one which puts an added burden of confusion on the organist, choir and congregation. So, it may be assumed that if the choir cannot sing one hymn from the first section (1-265) at each service, if it always chooses the "second tune", or if it has to switch words and tunes around, it needs to do some spadework in mastering new hymns.

Finally, it is well to avoid always singing hymns of the same type, from the same period. In learning new hymns the choir should try to master tunes from different ages, in different styles. All of our parishes seem to know plenty of hymns written between 1800 and 1900, which is no reflection on these hymns but simply an indication that more variety is needed. The following admittedly personal list of suggestions may serve as a guide to achieving this variety.

1. Plainsong—2, 20, 108, 160, 164, 199, 200, 217
2. Metrical tunes—1, 5, 13, 48, 55, 59, 199, 300, 397, 497
3. 15th & 16th century tunes—31, 50, 91, 99, 132, 165, 382, 424, 522, 536, 551
4. 17th & 18th century tunes—17, 32, 61, 62, 76, 89, 197, 306, 355, 402, 446, 518
5. Modern tunes—44, 86, 126, 201, 356, 363, 376, 437, 510, 532, 563, 576
6. Suitable as anthems—3, 25, 53, 75, 181, 211, 268, 276, 283, 309, 329, 351, 385, 453, 466, 538, 597, 599

If only a half dozen of these hymns were added to the choir's repertoire in a year the parish would be infinitely richer musically.

Considering what hymns to sing is no more important than knowing how to sing them. Simple tempo suggestions are given at the top of every hymn and common sense should dictate the choir's interpretation of the mood of a hymn. Most choirs tend to sing everything at the same pace and at the same volume. There is a general tendency to sing hymns too slowly, particularly the Amen, which should usually be sung in the same time as the hymn itself. It is also worth noting that not all hymns have amens. Strictly speaking, they are appended only to songs of prayer and praise directed to God.

What has been said concerning the need of learning a wider variety of hymns requires a few brief suggestions as to the best way to familiarize the congregation with this new material. If he wishes the rector can be very helpful in calling attention informally to a hymn used for the first time. Then it is well to repeat the new hymn several times within the next few months to give the congregation a chance to become familiar with it. Depending on the music and text, a new hymn may be presented as an anthem, a sermon hymn or a kneeling hymn after the Blessing. If the hymn is to be sung by both choir and congregation, it is preferable to sing only the melody the first few times. As suggested previously, it is not usually wise to introduce a new hymn while processing or recessing. Finally, by all means let us be sure that the choir itself knows the new music thoroughly. Congregations rarely object to any piece of music presented with enthusiasm and competence by the choir but they are perfectly justified in resenting something unfamiliar if it is butchered. In many parishes it has been found helpful to hold occasional informal hymn singing sessions, in which the choir and interested parishioners go over the new music together. This approach can also be profitably applied to learning better chanting techniques.

The Offertory Anthem

Considering the range of music available for use at the Offertory comments concerning this portion of the service must be limited to a few general suggestions, which may be of some value to the choir director in choosing appropriate music and deciding how to present it.

This is the one spot in the service that belongs wholly to the choir. The congregation is passively seated, the choir rises and the spotlights are figuratively turned up. At such a moment the temptation is great to substitute glitter for gold, gesture for gravity and personality for piety. The choir must realize that it is very easy, by unconscious little mannerisms, to alienate the whole congregation at this point. One sure way to do this is to choose a piece of music that is appreciably longer than the time required for taking up the collection. Of course, this is not true in the case of a superb choir singing a great piece of sacred music. But most of us do not fall in that category.

Another dubious practice is that of the solo anthem. It is so easy, if the choir is depleted, or the rehearsal had to be postponed, to ask Mrs. Primadonna to sing her favorite *Ave Maria*. This is undesirable because it focusses too much attention on Mrs. Primadonna, to the detriment of the altar. It would be better to let the choir sing some appropriate hymn or, barring that, to let the organist play a hymn; or, as is the custom in some parishes, to let choir *and* congregation stand and sing a good hymn together. This last practice quite properly distracts attention from the ritual of the collection. If there is a solo, either for the entire anthem or only a part, the whole choir should stand and the soloist

should *not* turn to the congregation.

Unless the choir director is a trained musician he can save himself much embarrassment in choosing music by sticking to composers of acknowledged stature, or perhaps by consulting with an eminent musician in the parish concerning the possibilities for his choir. There is plenty of good music written by lesser known composers but it takes a discerning musician to separate the wheat from the chaff. A common failing, particularly of small choirs, is to attempt to sing music beyond their capability. It is laudable to challenge the choir with fine music but quality and difficulty are not synonymous, and the spectacle of a small choir trying to sing the Hallelujah Chorus is painfully familiar to most of us. This practice is patently unfair to the composer and the congregation.

As with the hymns, it is always desirable to choose anthem music appropriate to the season or, during general seasons such as Sundays in Trinity, to the theme of the sermon, but it is surprising how often we hear Christmas anthems during Epiphany. If the service of Holy Communion is celebrated only once a month at the main hour, it is particularly important to choose an anthem that reflects the special sense of this service or the theme of the Collect, Epistle, and Gospel of the day. But it is not good practice to use at the Offertory a piece of music which should properly be sung as part of the service, such as an elaborate setting of the Gloria in Excelsis, the Sanctus, or even the aforementioned Ave Maria.

The use of Latin texts for the Offertory Anthem is a matter of controversy in some of our churches. Musically speaking, it is almost always preferable to use the language originally designated to go with the music. It naturally fits better. Furthermore, from the chorister's point of view, it is disconcerting to sing a "De Profundis" to an English text beginning: "O be joyful in the Lord." Possibly another value of retaining the Latin text is that it serves to remind us of the great antiquity of our liturgy. But equally valid is the argument that the congregation should know what is being sung (although it may often be doubted that they do, even with an English text). Perhaps the best solution would be this: if the music is inspiring of devotion, and has a Latin text, print the English text in the Bulletin so that the congregation may follow it.

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There is apparently a growing awareness today among our clergy and lay people of some of the errors of our past: of a watered-down Gospel, a sentimentalized Saviour, and a veneration of Good Works, to the overlooking of the rigorous demands of our creeds. Let this new strength be reflected in our music; let us sing songs with as much meaning as melody, as much profundity as popularity. If our parishes can begin to realise the great musical heirtage at our disposal; if we can use patience, judgment, and a sense of fitness; if we can become sensitive to the requirements of our tradition, we can make of our Church's music a properly beautiful setting for the worship of God according to the Book of Common Prayer.

BISHOP PHILLIPS

At the meeting of the Board of Trustees of Stuart Hall, Inc., held in Staunton, on September 26, 1955, a committee, composed of the Rt. Rev. William H. Marmion, D.D., president, the Rt. Rev. William A. Brown, D.D., and the Rt. Rev. Roy W. Mason, D.D., was appointed to prepare a suitable resolution in connection with the death of Rt. Rev. Henry Disbrow Phillips, D.D., retired Bishop of Southwestern Virginia and former president of the Board of Trustees of Stuart Hall. The committee submitted the following memorial resolution which was adopted:

On Wednesday evening, June 29, 1955, occurred the death of the Rt. Rev. Henry Disbrow Phillips, D.D., retired Bishop of the Diocese of Southwestern Virginia and former president of the Board of Trustees of Stuart Hall. We, the members of the Board, at our first meeting since Bishop Phillips' death, do now acknowledge our great sense of loss and hereby authorize these resolutions.

We bear testimony to his interest in the educational institutions of the diocese and General Church and to his faithful chairmanship of the Board of Trustees of Stuart Hall. To this latter position Bishop Phillips brought the many rich gifts of his personality and his wide experience in the field of Christian education. The father of three daughters, he was especially interested in the intellectual and spiritual growth of young women, and Stuart Hall benefited in many ways from his wise counsel and leadership.

We convey our expressions of love and sympathy to the wife and companion of years of work for God's kingdom and to the other members of the family. We pray that our Heavenly Father will be with them and sustain them in this time of their bereavement.

By vote of the Board of Trustees on the 27th day of September, 1955, these resolutions become a part of the minutes of this meeting with copies for the family.

J. Lewis Gibbs,
Secretary, Board of Trustees
Stuart Hall, Inc.

Courtesy, Martinsville Bulletin

YOUTH CHOIR AT CHRIST CHURCH, MARTINSVILLE

The Youth choir of Christ Church, Martinsville, were heard twice on Christmas day. They sang during the pageant of the Nativity, directed by Mrs. Ruth Sweiger, which began at 9:30, and then again at the 11 o'clock service, when they rendered traditional carols. On December 17 they were on radio station WMVA at 10 a.m. The choir is under the direction of Mrs. Kenneth Whitener, and are wearing choir crosses presented by Mrs. K. C. Whittle.

They are, l. to r. (front row)—Lucy Brown, Kenneth Whitener, Rene Fishburne, Cary Cole, Eric Buonassisi and Sydnor Adams; (second row)—Kit Swezey, Margaret Townes, Barbara May, Molly Randolph, Ann Olson and Betty Price; (third row)—Betty Brown, Sue Wooldridge, Sue Mercer, Peggy Nina West and Mary Cooper Adams. Carolyn Broun was absent when picture was made.

The commonest fallacy among women is that simply having children makes one a mother—which is as absurd as believing that having a piano makes one a musician.

—Sydney J. Harris, *Chicago Daily News*

NEW CURRICULUM TO BE DISCUSSED

Once again the department of Christian Education is offering to the people of the diocese an opportunity for further training in the use of the Seabury Series — the Church's "new" curriculum in Christian Education.

Episcopal Church Photo
Miss Lynette Giesecke

The Rev. David R. Hunter, Ed.D., executive secretary of the department of Christian Education of the National Council, will be in Roanoke on Tuesday, January 3. The clergy of the diocese have been invited to meet with Dr. Hunter from 10 a.m. to 4 p.m. at Christ Church to discuss ways and means of making the most effective use of the Seabury Series and to ask any questions they may have in mind in relation to this new program of Christian Education. Dr. Hunter will meet with the department of Christian Education from 5 to 10 p.m. the same day.

Miss Lynette Giesecke of the Leadership Training division of the National Council's department of Christian Education will meet with the diocesan department on January 3 and 4 and will conduct the following area conferences for clergy and teachers of the Seabury Series courses:

Christ Church, Roanoke, Wednesday, January 4, 5-10 p.m.

Lee Memorial Church, Lexington, Thursday, January 5, 3-9 p.m.

St. Thomas' Church, Abingdon, Friday, January 6, 3-9 p.m.

Teachers and clergy in the Lynchburg Convocation are invited to attend the conference in either Roanoke or Lexington.

These conferences will be focused on the actual use of the Seabury Series material with emphasis on The Use of Resources in Lesson Planning. It is hoped that all Seabury teachers in the diocese will take advantage of this opportunity to meet with Miss Giesecke. Clergymen and directors of Christian Education will find this experience invaluable as they work with their teachers on lesson planning.

The highlight of the week's program will be the clergy-teacher conference. With the first three courses in the Seabury Series already in use, and with four more to be published in May 1956, the clergy-teacher conference will have as its purpose a two-fold task: a. to help the clergy in their role as Christian educators, and b. to help deveolp the teacher's understanding of the resources of the Church and their use in class planning.

The suggestion is made that each clergyman bring with him to this conference two Church School teachers, preferably those of the 1st, 4th, or 7th grades. The conference will take the form of a workshop for the parish teaching team, clergyman, director of Christian education and teacher. The heart of the session will be the time devoted to the making of class plans. A concluding session will direct the workshop's attention to the relation of the experience of worship in the Family Service to what takes place in the class.

Here And There In The Diocese

(Continued from Page 2)

dent of the Auxiliary, and Mrs. W. P. Wyatt were in charge.

The Auxiliary decided to send ten dollars to Boy's Home, Covington, instead of having their annual Christmas party.

The Rev. Mr. Ridour, of Tazewell, will be the celebrant for Christmas Eve Communion, Mr. Shields assisting. On Christmas day we will have the regular morning service.

ST. ANDREW'S, Clifton Forge, (the Rev. Robert Hunt). The ladies of the church are winding up a busy season. They had their bazaar, and and successful one, on December 1 and are just completing their chief work of each year—the making and selling of plum puddings. These are made by a secret recipe and have proved so popular that the sales have steadily increased until this year they made 2800 of them, nearly all of which have been sold already and orders often come in after the first of the year.

ST. STEPHEN'S, Forest, (the Rev. E. Dudley Colhoun, jr.). There will be three Christmas services here. First, a pageant given by members of the Church School following the regular afternoon service with all the congregation present. The Christmas eve carol candlelight service attracts a large number from near and far. On Christmas day there will be a celebration of Holy Communion.

At the congregational dinner-meeting the following members were elected to serve on the vestry: Walker Adams, Simons Busbee, W. B. Duval, J. B. Hodges, William Hodges, George Hare, J. A. Lyle, DuVal Radford and C. H. White. The enlarged enrollment of members of the church permits the rotating system in electing the vestry for the first time.

ST. MARK'S, Fincastle, (the Rev. J. Manly Cobb). On December 18, following the regular service, the annual parish meeting was held. The treasurer's report was read and also the report from the small woman's organization known as the Altar Guild. Both were encouraging. The following were elected to the vestry for the year 1956: John J. Allen, Lomax E. Breckenridge, Wm. C. Breckenridge, Harry W. Kessler, S. King Funkhouser, John W. B. Preston, R. Weir Thompson, Anthony G. Simmons, William M. Simmons, Fulton T. Waid. The rector feels that this is the most representative vestry of any he has had in his ministry for it includes the total number of laymen in the parish.

ST. JOHN'S, Lynchburg, (the Rev. Robert A. Magill, D.D.). Because the attendance at our annual Christmas party for the children has increased so greatly, it was decided this year to have individual departmental parties.

The Christmas pageant, which was written especially for the occasion by Mrs. Frank G. Carrington, was presented Sunday night, December 18. This is a project of the Young People's Service League.

As Christmas falls on Sunday this year, we will have Holy Communion at 8:45 a.m.. and a family service of Scripture and carols at 11 a.m.

CHRIST CHURCH, Pulaski, (the Rev. B. Clifton Reardon). Mrs. Marmion was guest speaker at the November meeting of the Women's Auxiliary.

The newly rebuilt Estey organ was dedicated on November 27. The service was followed by an organ recital by Edmund Allison of Sweetbriar College.

At the annual meeting of the church congregation four new vestrymen were elected: Clarence Painter, jr., Foy Howard, sr., William Tate and George Allen.

CHRIST CHURCH, Pulaski, (the Rev. B. Clifton Reardon). The annual bazaar was held November 3 and 4, with luncheon being served both days. This was followed on Saturday night, November 6 with a well attended Loyalty dinner held at Maple Shade Inn.

CHRIST CHURCH, Roanoke, (the Rev. Van F. Garrett). On the first Sunday in Advent the Laymen's League held their annual Corporate Communion. The music was furnished by a choir of men and boys. Breakfast followed in the parish house. The offering was for the Builders for Christ in the Diocese.

Beautiful and comfortable kneelers have recently been installed in the church by the Woman's Auxiliary. The United Thank Offering Custodian of the Woman's Auxiliary reported that the Fall offering amounted to $257.73.

Mrs. Francis Osborne Clarkson, of Charlotte, N. C., was guest speaker for the Woman's Auxiliary recently. She has held important offices in her church, Diocese, Province and the National Council. She is now serving for the second term on the National Council and previously served on the National Executive Board of the Woman's Auxiliary. She told the women of the recent Triennial meeting. The women of the four neighboring Churches were invited to attend.

ST. JAMES, Roanoke, (the Rev. J. Manly Cobb). The annual Christmas bazaar netted far more than the expectations for this year and everyone is grateful for what that will mean toward the goal of becoming a self-supporting parish. It is also encouraging that the estimated askings for the budget for 1956 (not published until after the canvass) was met. For this the rector is very grateful, for again the church has met its budget, as it has every year since its beginning and this year there was a decided increase.

On December 20 the Church School had a beautiful Christmas pageant, the first in the history of the congregation. Mrs. George Stuart and Mr. and Mrs. C. E. Arrington directed the program.

ST. JOHN'S, Roanoke, (the Rev. Richard R. Beasley, D.D., the Rev. George B. Holmes). Bishop Oldham, formerly of the Diocese of Albany, was the speaker at a breakfast for men and boys of the parish after a Corporate Communion on Advent Sunday.

Inducted into the Acolytes' Guild at the service were Richard R. Beasley jr., Robert C. Churchill III, Thomas Fox jr., Phillip Lemon, William Marmion jr., William Moore, Lanier Woodrum and Thomas Snider.

Bishop Marmion preached and confirmed eight persons on Sunday, December 4. New members and Bishop Marmion were honored at an open house in the parish house after the service.

More than 200 attended the annual parish meeting on December 7. Vestrymen and laymen discussed the need for more adequate parish house facilities and plans for re-modelling were presented.

Elected to the vestry were: Robert B. Claytor, B. Purnell Eggleston, A. Paul Funkhouser, Edmund P. Goodwin, A. Fraser MacCammond, Benjamin F. Parrott, English Showalter and Gordon C. Willis.

St. John's choir furnished half of the soliosts for a rendition of Handel's Messiah at the American Legion auditorium on Sunday, December 11. They were Miss Elsie Hartwell, contralto, and Oscar McCullough, baritone.

The Woman's Auxiliary sponsored a project, The Spirit of Christmas Homes Tour, for the benefit of Boy's Home, Covington on December 16 and 17. Homes of seven parish families, in holiday dress, were open to visitors from 2 to 6. Refreshments were served at the home of Mr. and Mrs. Parrott, and Christmas greens, trees and decorations were on sale there.

The festival of lessons and carols, with laity and choir participating, and a brief sermon by the rector, made up the Sunday morning service on December 18. A Christmas pageant was presented that afternoon.

TRINITY, Staunton, (the Rev. W. Carroll Brooke). The parish seems to have acquired the New Look this year. A new and very successful approach to the Every Member canvass was tried last month when it was made without a budget or a goal, the former to be worked out after the pledges were made. Under this plan the largest sum ever pledged was secured and, at the end of the day, a Thanksgiving service was held.

A new project has been launched this fall — a church library. Housed in the Foster room, with Miss Lucy H. Catlett acting as librarian, the books are made obviously returnable by attractive bookplates designed with the Trinity parish seal, the gift of Hierome L. Opie, jr.

A new kitchen also has been installed in the parish house, under the direction of Mrs. R. P. Bell, jr., parish chairman. Streamlined for efficiency and accelerated service, it has a new and larger stove and refrigerator, added steam and salad tables and a small room fitted for dispensing water and coffee.

Working with this new equipment, the women of the Auxiliary, under the co-leadership of Mrs. Richard Smith and Mrs. McKelden Smith, put on this year the biggest and most profitable annual Bazaar and Turkey Supper (preceded by a turkey soup and sandwich luncheon) in the history of the parish. New features here also added to the interest and the intake — a toy stall with articles made and renovated by the men of the parish under the auspices of the Laymen's League, a post office, herb table and children's Christmas tree, as well as the time-honored fancy work and bake tables.

And on Sunday, November 27, a new fellowship feature was begun, the first of the monthly coffees to be held after the morning service.

ST. JOHN'S CHURCH, Waynesboro, (the Rev. William A. Macbeth). The newly elected officers of the Young People's Service League include Ann Mondell, president; Hunter Austin, vice president; Sam West, secretary, and Polk Dillon, treasurer. Also on the Executive Committee are: Westford Warner, Worship chairman; Midgie Ellison, Social chairman; Dabney Lipscomb, Service chairman; Carroll Eckman, Refreshments chairman. These officers will service until June. Newly elected vestrymen are: Allen McDonald, Russell Twing and Gordon White.

On December 7 the Women's Auxiliary held its annual Christmas meeting. At this time packages for needy families are Christmas wrapped to be distributed later. After several musical selections by the Fairfax Hall choir, refreshments were served in the lounge by Mrs. Victor Eppes and Mrs. Homer Reynolds. St. John's Club met December 14 in the parish hall. After refreshments, served in keeping with the Christmas theme, Ross Hersey led a variety show, part of which was a Quiz contest between the men and women, with the entire audience participating.

January 4, 1957

The Right Reverend Henry I. Louttit
Bishop, South Florida Diocese of the Episcopal Church
Winter Park, Florida

Dear Bishop Louttit:

It has been many years since I first met you when you were the rector at my grandfather's church in West Palm Beach. I am still a communicant at St. Stephens Parish in Coconut Grove, but generally attend services here at the Cathedral in Atlanta.

The other day I came across the enclosed map published by the Diocese of Western North Carolina. I thought you might be interested in the possibility of something similar being done in the Diocese of South Florida. Certainly it would be of considerable help to the Episcopal tourists who come into our region.

With every good wish for you and the Church in the New Year.

Respectfully,

Frederick B. Routh

FBR:mm

enclosure

Religious organizations

March 7, 1957

Rt. Reverend Henry Wise Hobson, D.D.
The Episcopalian Church
Diocese of Southern Ohio
412 Sycamore Street
Cincinnati, Ohio

Dear Bishop Hobson:

Neal Tarplee and I were together at a recent meeting at Charlottesville, Virginia, and he asked that I send you such additional information on Koinonia as I might have. Enclosed are the various pieces of information we have pertaining to the Koinonia situation.

You will note that there is a memorandum from Wallace Nelson and Reverend Maurice McCrackin. I understand that the Reverend Mr. McCrackin is a Presbyterian minister in Cincinnati and believe you might obtain more information from him.

If we can supply you with any further information, please feel free to call on us.

Respectfully,

Frederick B. Routh
Assistant Director

FBR:mm

cc: Reverend Cornelius C. Tarplee

Religious

March 15, 1957

Bishop Henry W. Hobson
Diocese of Southern Ohio
The Episcopalian Church
412 Sycamore Street
Cincinnati 2, Ohio

Dear Bishop Hobson:

We have received your letter of March 11th and read it with considerable interest. It was a pleasure to provide you with the data about the Koinonia Farm situation. We sent a copy of the same material to Neal Tarplee also. From what we have heard down here the Reverend Mr. McCrackin is a fine person and a dedicated individual who keeps abreast of current developments in the field of human relations. Certainly Cincinnati is lucky to have such a person living in that city.

I was interested that you said that you have run into a good many rather "sticky" Episcopalians from the diocese of South Florida. I too have run into some rather "sticky" Episcopalians down there, but don't happen to be one myself. I had an interesting run-in once upon a time with a member of the clergy when I proclaimed I was a liberal Episcopalian. He said he had heard of high church and low church, but not the liberal church, and asked for an explanation. I explained that in the liberal Episcopal church the laity did not believe in being under the thumb of the clergy. The poor chap didn't speak to me for nearly two weeks.

If we can be of any further help to you please let us know. As new developments take place in Koinonia and we find out about them, we will be glad to forward them to you.

Sincerely yours,

Frederick B. Routh
Assistant Director

FBR:mm

~~Hobson~~
~~Koinonia~~
Religious

April 4, 1957

Bishop Henry W. Hobson
Diocese of Southern Ohio
The Episcopalian Church
412 Sycamore Street
Cincinnati 2, Ohio

Dear Bishop Hobson:

Some further events have taken place in the Koinonia situation in which I thought you would be interested. Violence in the area continues. A state Grand Jury is investigating the situation and seems to be more interested in finding things wrong with Koinonia than in finding the perpetrators of the violence or in questioning law enforcement officers as to their ineffectiveness in preventing violence. I am enclosing two editorials on the situation, an article on the Grand Jury, and a mimeographed sheet, "What is Koinonia?," which was distributed at a meeting of the leadership of the United Churchwomen of Georgia.

Neal Tarplee called me from the airport while he was in route from Koinonia to Virginia. I suggested to him that he might contact Bishop Stuart of the Diocese of Georgia and Bishop Claiborne of the Diocese of Atlanta and suggest to them that they issue a joint statement urging the end of violence and the upholding of law and order. I wonder if a family letter from a brother Bishop in Southern Ohio might not also help their thinking. Bishop Claiborne is a good liberal person and Bishop Stuart has been backing Paul Ritch, the Episcopal clergyman in Americus, in his stand for law and order, therefore I feel that such a joint statement is not beyond the realm of possibility. I also feel it would be helpful and would reach the press and hence the people of the state, including those of Americus and Sumter County.

Best personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm

Enclosures

December 5, 1957

Rev. Almon R. Pepper, D.D.,
Director, Department of Christian Social Relations
The National Council - Protestant Episcopal Church
281 Fourth Avenue
New York 10, N.Y.

Dear Dr. Pepper:

I was happy to meet you at the recent conference of Southern clergymen at St. John's. I believe this was a very significant conference. I have written Neil Tarplee in some detail about it and am enclosing a copy of the letter for your information.

The work which Neil is doing is of great value, particularly in the South at this time. In the past we have had close contact with staff members from both the National and Southern Presbyterians, from the Methodists, from the Southern Baptists, from the Roman Catholic church, and from the Jewish defence organizations. As an Episcopalian I am proud to see my church take its rightful place in this vital area of Christian concern.

With every good wish.

Cordially,

Frederick B. Routh
Assistant Director

bc: Rev. C. Tarplee

FBR:fcl

December 5, 1957

Rev. Cornelius C. Tarplee
P.O. Box 853
Lynchburg, Virginia

Dear Neil:

The group of Southern clergymen brought together at St. John's was a most significant event. It took them out of the harassing social milieu in which they live and gave them the chance to breathe free air and honestly discuss their deepest concerns.

The program provided for these men was truly outstanding and you are to be congratulated for developing it. Few indeed are the white and Negro Southern clergymen who are privileged to meet Thurgood Marshall, Ken Clark, Lester Granger, Harry Jones, and Dean Pike.

The small, intimate, informal discussion groups really got down to what we call the "nitty-gritty", and I personally feel that they were made meaningful by the framework of the conference.

You are doing a splendid job and, I feel, helping the church meet its Christian obligations in this difficult area of social transition. The Episcopal Church has not abdicated its leadership role in helping make Christianity a living, meaningful religion.

Warm personal regards.

Sincerely,

Frederick B. Routh
Assistant Director

cc: Dr. Almon Pepper.

FBR:fcl

The Canterbury Association
All Saint's Episcopal Church
209 West 27th Street
Austin, Texas

May 23, 1958

Dear Fred,

You will remember that, in my last letter, I promised to send you word as to the outcome of the discussion of my proposal for some meetings on employee promotion and education by the President's Committee on Government Contracts. I have delayed answering in the hope that I could get an interpretation of the answer they gave me — so far I have not received it, but want to write you before you give up on me forever.

Here is what Mr. Seidenberg's letter says: "The Committee carefully and sympathetically reviewed your proposal. It reluctantly came to the conclusion that at the present it was not feasible for the Committee to initiate the sponsorship of such conferences in the southwest as mentioned in your letter ... The Committee... believes that if, for example, the University of Texas undertook such a ~~project~~ conference as you mentioned as a ~~pink~~ pilot project, it might be able to support even though it could not sponsor such a meeting". This is the central part of the letter. I have written back to inquire whether they mean ~~sx~~ "support" in the financial sense of the word. No answer yet, although I am sure I will get one. It would be a real encouragement if they would say, "Yes". What do you think?

Hope all is going well with you. Are you ever going to get out this way?

Faithfully,
Jack Carter

File:
Rel. Orgs.
Episcopal Church - Gen. Carey.

July 17, 1964

Canon James P. Breeden
The Protestant Episcopal Church
Diocese of Massachusetts
41 Winthrop Street
Roxbury 19, Massachusetts

My dear Canon Breeden:

Thank you for your letter of June 30 enclosing a copy of the statement of the law professors. We have prepared an analysis of the law enforcement problem in Mississippi, and I am glad to enclose a copy.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosure - 1.

The Protestant EPISCOPAL Diocese of Massachusetts

ONE JOY STREET, BOSTON / TELEPHONE CApitol 7-5210

Office - 41 Winthrop Street
Roxbury 19, Massachusetts

June 30, 1964

Dr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street N.W.
Atlanta 3, Georgia

Dear Dr. Dunbar:

Howard Zinn suggested that this might be of use to you in preparing a statement on the need for increased Federal action in Mississippi.

I hope that such a statement will come soon. The need is urgent.

Yours sincerely,

James P. Breeden

Canon James P. Breeden

JPB:jg

VJ ✓
TA ✓
MET ✓
MAV ✓
SW-file

Episcopal Diocese of Texas

520 SAN JACINTO STREET

Houston 2, Texas

November 2,1964

Office of the Bishop

Mr. Leslie W. Dunbar, Executive Director
Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Mr. Dunbar:

Nothing would please me more than to be able to take pen in hand and thank you in my personal,if sometimes illegible scrawl, for your communication of warm congratulation to me. If you can, by great feat of imagination, believe that the typewriter is the pen, it will put this note of gratitude in its proper relationship.

My wife and I have been overwhelmed by the kindness of so many people to whom we are deeply indebted, and who we regard over a period of years both as friends and fellow-workers in Christ. Your communication conveys strength for the moment and hope for the years in this awesome responsibility to which the Church has now called me.

Please keep us in your prayers, as indeed you will be in ours.

Faithfully yours,

John E. Hines

John E. Hines

JEH/ps

December 15, 1953

Reverend H B Schaeffer
L e e s v i l l e
South Carolina

Dear Mr Schaeffer:

Nice to talk with you. Here are a couple of copies of QUESTIONS AND ANSWERS and one of the companion pamphlet CHECK LIST. The QUESTIONS AND ANSWERS is supposed to be used as the first text for a local discussion group and the CHECK LIST comes on later for a group which has got so far as wishing to find out exactly what are the differences between the local white and Negro schools. The QUESTIONS AND ANSWERS is the one we think does the most good. It goes at ten cents a piece in quantity and the CHECK LIST for any one who wants it in quantity is eight cents.

I have written Dr Lets as enclosed and I am sending the pamphlets also to Mr Caughman and Miss Butt and Mr Addy and also to Dr Kinnard.

I do hope it will seem useful in the Southern Synods.

Sincerely yours

George S Mitchell
Executive Director

gsm-t
enclosures - 3

October 29, 1953

Mr Edwin M Schaefer
St John's Evangelical & Reformed Church
Otto Texas

Dear Mr Schaefer:

We have supposed that one quite useful thing to do is to call, in as many communities as possible, local discussion groups together to talk over the issue and to find the difference between white and Negro schools in that area. To that end we have just got out these two booklets. The first one explores the issue and the second is planned to help a local group find the facts.

It is of course best that such discussion groups include both white and Negro citizens. Even if only ten or twelve people meet two or three times and study the two booklets and find the main facts, a basis will have been laid for community opinion favorable to some at least of the changes to come.

We have been trying hard to get the booklets used in this way. We have worked through practically all of the Church organizations and through Negro teachers in particular and somewhat with Labor organizations. The booklet has been sent to all of the white teachers' organizations also.

Texas is of course in a strategic position on the whole controversy. After all you have only a comparatively small number of counties with large Negro population. The great reaches of West Texas mostly run one, two and three per cent Negro population or less than one per cent. Therefore, in Texas, as in Tennessee, Oklahoma, Kentucky, and perhaps Arkansas, segregated schools are being maintained from border to border of the State really because a few counties have wanted it.

I think a helpful hint of the solution is offered in Page 13 of QUESTIONS AND ANSWERS from the State Superintendent of Schools in Kentucky. Of course, any solution of that kind depends upon what the Supreme Court says; but whatever the Court says will still be influenced in practise by local opinion. For example, you could, in a number of counties in Texas, build a prevailing opinion against segregation in the schools.

Apart from your own community and your interdenominational group have you channels for spreading your interest to other communities? Mrs J S Crate, 2410 Inwood Dr, Houston, Texas, is Chairman of the Texas Commission on Race Relations. She would be helpful I am sure. Well to be in touch, also, with your Association of Negro Teachers. The Secretary is

Apart from your own community and your interdenominational group have you channels for spreading your interest to other communities? Mrs J S Crate, 2410 Inwood Drive, Houston, is Chairman of the Texas Commission on Race Relations. She would be helpful I am sure. Well to be in touch, also, with your Association of Negro Teachers. Perhaps Mrs Hazel Harvey, 1103 E Terrell Street, Fort Worth, might assist you with the teachers.

Would you be kin to our good friend H B Schaefer now over in South Carolina? He was Chairman of our forces when he was in Mississippi.

The QUESTIONS AND ANSWERS booklet is available in quantities at 12 cents each and CHECK LIST in quantities at 8 cents.

At Waco Mrs E F Jud, 501 N 35th Street, is Treasurer of the Texas Commission on Race Relations and would doubtless wish to be helpful.

We have thought a lot about just what you are thinking about and concluded that the most helpful measure is the local discussion groups. Hope you can get some moving. Let us know what we can do.

Sincerely yours

George S Mitchell
Executive Director

gsm-t
enclosures - 2

October 29, 1953

Reverend Dan Whitsett
First Methodist Church
Sylacauga, Alabama

Dear Reverend Whitsett:

Various of the State Division of the Southern Regional Council have worked out plans for mailing one or both of the enclosed two pamphlets to useful people throughout their States. North Carolina is getting a copy of QUESTIONS AND ANSWERS sent to every member of County School Boards. Florida is sending them out. Louisiana has promised to do so. I am trying to stir up Arkansas on the subject; and Mississippi has already mailed out some hundreds of them.

Wouldn't you think this a useful thing to do in Alabama? You must have the needed eighty or a hundred dollars in the Treasury of the Alabama Division. If you have no means of handling the paper work, perhaps Tuskegee would do it, or we would be willing to address envelopes here if you would supply the list of people you would want them sent to. Then the addressed bundle could be sent over to you for dispatch. There should be a mimeographed letter from you to go along with the leaflets.

The QUESTIONS AND ANSWERS works out at 12 cents each in quantity and CHECK LIST at 8 cents.

Sincerely yours,

George S Mitchell
Executive Director

gsm-t
enclosures - 2

St. John's Evangelical & Reformed Church

Otto, Texas

Telephone:
Riesel Exchange

RECEIVED
OCT 19
Southern Regional Council

October 14, 1953

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Dr. Mitchell:

It was recommended by Mr. J. Oscar Lee, Executive Director, of Social Action, National Council of Churches, that I contact you in reference to what other communities are doing in preparation for the Supreme Court Decision on Public Schools and Segregation.

In the very near future, the Ministers of our Community are to meet and discuss this problem and formulate some tentative plans to offer to our School Board, Churches, and Community. At the present time, our State Department of Education seems to be following the "wait and see" policy, and then will act. They have asked us to keep in touch with them and pass our findings and plans along to them. From this, you can see, that we are late in meeting this problem, but we feel that we can over come some of the lost ground by asking your help and the help of others who have had further vision than we.

Segregation is at an end, but just how soon it will come, we do not know, but there must be some planning now, if we are to make a constructive and Christian witness in the future, concerning this matter.

Any help you can render, will be greatly appreciated by our group.

Sincerely yours,

Edwin M. Schaefer

Edwin M. Schaefer

P.S. Our group is an interdenominational with the following:

Methodist
Baptist
Church of Christ
Lutheran (Mo. Synod)
E.&R.

Mrs Hazel Harvey
103 Ferrell St
Ft Worth

Executive Director

February 16, 1955

Miss Ruth M. Auchenbach
Secretary of Literature
The Women's Guild of the
Evangelical and Reformed Church
2969 West Twenty-Fifth Street
Cleveland 13, Ohio

Dear Miss Auchenbach:

We wait with bated breath an order from you in response to our letter to you of January 24th about Answers for Action.

Honest we hope you will get a flock of them.

Sincerely,

George S. Mitchell
Executive Director

January 24, 1955

Miss Ruth M. Auchenbach
Secretary of Literature
The Women's Guild of the
Evangelical and Reformed Church
2969 West 25th Street
Cleveland 13, Ohio

Dear Miss Auchenbach:

In reply to your request of January 20 for two copies of ANSWERS FOR ACTION--Schools in the South, for review purposes, I am sending them under separate cover today.

We can let you have the above mentioned publication at 16¢ per copy on a quantity order prepaid express.

We shall be happy to fill your order promptly.

Sincerely yours,

for the
Southern Regional Council

rha

The Women's Guild OF THE EVANGELICAL AND REFORMED CHURCH
2969 WEST 25TH STREET • CLEVELAND 13, OHIO • CHERRY 1-7852

FLORENCE A. PARTRIDGE
Executive Secretary
★
RUTH M. AUCHENBACH
Secretary of Literature
★
E. LOUISE AUCHENBACH
Secretary of Promotion

January 20, 1955

Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Friends:

May we receive, for review purposes, two copies of your publication, Schools in the South.

Would you also give us an estimate on 3500 and 5000 copies of this publication.

Very sincerely,

Ruth M. Auchenbach

Ruth M. Auchenbach
Secretary of Literature

RMA:kt

16 & advance postage

JAN 24 1955

COMMISSION ON CHRISTIAN SOCIAL ACTION
of the Evangelical and Reformed Church

2969 West 25th Street • Cleveland 13, Ohio • Telephone MAin 1-7297

ELMER J. F. ARNDT, Chairman
WILLARD A. KRATZ, Vice-Chairman
HAROLD C. KROPF, Secretary-Treasurer

HUBER F. KLEMME, Executive Secretary
F. NELSEN SCHLEGEL, Associate Secretary for Field Service
CHESTER L. MARCUS, Associate Secretary for Race Relations

December 2, 1955

Mr. Harold C. Fleming
Southern Regional Council
63 Auburn Avenue, NE
Atlanta 3, Georgia

Dear Mr. Fleming:

We are interested in circulating copies of the October, 1955, issue of "New South" among the clergy and some school people in our church, and would like to have the quanity rates.

In the meantime please mail to our office 100 copies of the October issue and bill me for same.

Sincerely,

Chester L. Marcus

Chester L. Marcus
Secretary for Race Relations

P.S. It is needless to say this publication serves a great need.

12-7-55
Quoted him:
Single copy 20¢ ea
50-100 cc 15¢ ea
more 12¢ ea
HCF

N.S

January 9, 1957

Mr. Huber F. Klemme
Commission on Christian Social Action
of the Evangelical and Reformed Church
2969 West 25th Street
Cleveland 13, Ohio

Dear Mr. Klemme:

In answer to your letter of January 7, 1957, requesting reprint permission of Dr. Benjamin Mays' speech, we have no objection. It is proper, however, to request reprint permission from the author as well as the publication, and we suggest that you write Dr. Mays in regard to this. We will be grateful if you credit both the Southern Regional Council and the Southern Historical Association if you reprint this material.

Incidentally, we were very interested in seeing the use Mr. Chester L. Marcus made of the material from October New South in your January, 1957, issue of Christian Community.

Sincerely,

John Constable,
Managing Editor, New South

JC:fc

COMMISSION ON CHRISTIAN SOCIAL ACTION
of the Evangelical and Reformed Church

2969 West 25th Street • Cleveland 13, Ohio • Telephone MAin 1-7297

ELMER J. F. ARNDT, Chairman
WILLARD A. KRATZ, Vice-Chairman
HAROLD C. KROPF, Secretary-Treasurer

HUBER F. KLEMME, Executive Secretary
F. NELSEN SCHLEGEL, Associate Secretary for Field Service
CHESTER L. MARCUS, Associate Secretary for Race Relations

RECEIVED JAN 9 1957

January 7, 1957

Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Sirs:

We are very much impressed by the three papers read at the Twenty-first Annual Meeting of the Southern Historical Association at Memphis, November 10, 1955 that you have published under the title, The Segregation Decisions.

We should like to reprint in its entirety the paper by Dr. Benjamin Mays in our newsletter, Christian Community. A sample copy of this periodical is enclosed.

Will you be good enough to give us permission to reprint and we shall of course be more than happy to give credit to both you and the Southern Historical Association.

Very truly yours,

Huber F. Klemme

Huber F. Klemme
Executive Secretary

HFK/mk
Enc.

File

COMMISSION ON CHRISTIAN SOCIAL ACTION
of the Evangelical and Reformed Church

2969 West 25th Street • Cleveland 13, Ohio • Telephone MAin 1-7297

ELMER J. F. ARNDT, Chairman
WILLARD A. KRATZ, Vice-Chairman
HAROLD C. KROPF, Secretary-Treasurer

HUBER F. KLEMME, Executive Secretary
F. NELSEN SCHLEGEL, Associate Secretary for Field Service
CHESTER L. MARCUS, Associate Secretary for Race Relations

January 21, 1957

Mr. John Constable
Managing Editor, New South
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Constable:

Thank you for your courtesy in giving permission for us to reprint the address on "The Moral Aspects of Segregation."

Enclosed are two copies of the February issue of Christian Community containing the article.

As you suggested we requested permission from Dr. Mays, who was gracious enough to grant it.

With kindest greetings.

Sincerely yours,

Huber F. Klemme

Huber F. Klemme
Executive Secretary

HFK/mk
Enc.

October 22, 1962

The Rev. Charles M. Jones
Community Church
Purefoy & Mason Farm Roads
P. O. Box 2
Chapel Hill, North Carolina

Dear Charlie:

I am probably too late with any names to be of help but I have been down with an awfully bad bug of some kind. By the way, did your memo come out on September 11, really, or was it October 11?

I am enclosing a list of names suggested by Paul Rilling, and I have checked the few who are known to me and for whom I would add my recommendation to Paul's. I would add, also, Henry Clark, who hails from N.C., is a graduate of Duke and is now teaching religion at Howard University and who is a very bright young fellow. And, Dr. Edward A. McDowell of Wake Forest, whom I am sure you know. And Andrew Young, of the Southern Christian Leadership Conference. And Vincent Harding, Mennonite Service Committee, 540 Houston Street, Atlanta. And Joe Earl Elmore, who ~~heads~~ has roots ~~the group~~ deep in Texas and keeps getting involved in Southern activities even though he now teaches relition at Earlham College. And Dr. Major Jones, 607 Dodson Street, Chattanooga, Tenn.

Sincerely yours,

Leslie W. Dunbar

LWD:A
Enclosure

Rilling's list of names to be invited to Nashville meeting, co-sponsored by SRC and Fellowship of Southern Churchmen

Mr. Thos. Henderson
President, Va. Union Univ.
Richmond, Va.

Dr. Aubrey N. Brown
The Presbyterian Outlook
5k2 E. Main St.
Richmond, Va.

Dr. J. Kenneth Morland
1511 Arrow St.
Lynchburg, Va.

Rev. Hubert S. Beckwith
Box 288
Annandale, Va.

Dr. J. L. Blair Byck
310 Hollwood Rd.
Richmond, Va.

Rabbi Emmet A. Frank
3820 Seminary Rd.
Alexandria, Va.

Dr. Rachel Henderlite
3505 Brook Rd.
Richmond 27, Va.

Bishop Wm. H. Marmion
SW Espicopal Diocese
Roanoke, Va.

Dr. G. Gordon Moss
Dean, Longwood College
Farmville, Va.

David H. Scull
P.O.Box 218
Annandale, Va.

Dr. Gideon Fryer
896 Battrey Lane
Nashville, Tenn.

Rev. J. C. Wilson
1500 6th Ave. N.
Birmingham, Ala.

Rev. Lon Mitchell

Dr. Lucius Pitts
Pres., Miles College
Birmingham, Ala.

Dr. Dan Beittel
Jackson, Miss.

Rabbi Mantinband
Hattiesburg, Miss.

Fr. A. S. Foley
Spring Hill College
Mobile, Ala.

Rev. Carl Adkins
Dauphin Way Metho. Church
Mobile, Ala.

Nat Welch
342 Ha Ave.
Auburn, Ala.

Rev. Wilton Gregory
202 Hilltop Terrace
Montgomery, Ala.

Rev. Powers McLeod
129 Burton St.
Auburn, Ala.

Rev. Joseph Ellwanger
128 6th Ave. S.
Birmingham, Ala.

Cannon Robt. McCloskey
Cocoa, Fla.

Mrs. Lilburn Moseley
Box 5066
Seabreeze Station, Daytona Beach

Rabbi J. M. Toxay
20 S. Betty Lane (Battery)
Clearwater, Fla.

Mr. Herbert Davidson
Box 431
Daytona Beach, Fla.

Rev. E. T. Graham
356 N.W. 9th St.
Miami, Fla.

Rev. Caxton Doggett
Box 825
Winter Park, Fla.

Rev. Charles Demere
Atlanta

Rev. Travis Barnes
Atlanta

Rev. Walter Cowart
Atlanta

Dr. Richard Hocking
Atlanta

Wm. Shields
Atlanta

A. J. McCluny
Columbus, Ga.

Dr. McDowell Richards
Atlanta

Rev. Sam Williams
Atlanta

Rev. Kelley Smith
Nashville

Rev. Elisha Paschal
Macon

Rev. Burt Cartright
Little Rock

Rev. Andy Foreman
New Orleans

Fr. Louis Toumey
Loyala Univ.
New Orleans, La.

Leonard Bovas
New Orleans

Rev. Fred Ruse
S. Carolina

Mrs. E. Pliny Shaw
Houston, Tex.

COMMUNITY CHURCH
OF CHAPEL HILL, NORTH CAROLINA
REV. CHARLES M. JONES, PASTOR
CORNER PUREFOY AND MASON FARM ROADS
POST OFFICE BOX 2 ·:· CHAPEL HILL

October 18, 1962.

Mr. Leslie Dunbar,
5 Forsyth St. N. W.
Atlanta, 3,
Georgia.

Dear Les,

We in and around Chapel Hill met last night. Having the O.K. from Herman that Sam Williams would take responsibility for the Atlanta study we felt we were almost ready to begin our work of inviting people. One thing still holds us up,--the information on entertainment, meeting place etc. Herman is keeping after George on this and we expect to have within a few days details as to place, price etc. of entertainment and place for meetings.

Enclosed is a suggested announcement that may be used in writing people whom we want to invite to the Conference and also for general use.

Will you: 1) Edit this and make suggested changes.
2) Use this as material from which you or some member of your staff could get out national and regional publicity?

As soon as you return to us this publicity sheet we shall send it to Aubrey Brown and ask him to use it as a source of information for publicity in church news media.

Thanks.

Sincerely,
Charles
Charles M. Jones.

A CONSULTATION

ON

THE SOUTH: THE ETHICAL DEMANDS OF INTEGRATION

DESEGRATION IS ONLY THE FIRST STEP ON THE ROAD TOWARD THE GOOD SOCIETY. DESEGREGATION REMOVES THE LEGAL AND PHYSICA BARRIERS TO THE ENJOYMENT AND EXERCISE OF THE RIGHTS AND RESPO SIBILITIES OF OUR COMMON LIFE. THE PROCESS OF DESEGREGATION, TOO SLOW IN SPEED AND TOO SMALL IN AMOUNT, MUST GO ON. INTEGREGATI N IS THE NEXT STEP, -- THE POSITIVE ACCEPTANCE OF DESEGREGATION AND THE GLAD WELCOMING AND FULL PARTICIPATION OF NEGROES INTO THE TOTAL RANGE OF HUMAN ACTIVITIES.

THE PROGRAM

"An Analysis of the Ethical Demands of Integration in the South"
by Martin Luther King, Jrr

The presentation and discussion of three especially prepared studies:

1. "The Public Schools in Charlottesville, Va."
   prepared under the direction of Paul Gaston
   and Tom Hammond, University of Virginia

2. "Equal Employment in Greensboro, N. C."
   prepared by Sarah Herbin and Tartt Bell
   American Friends Service Committee

3. "The Role of Religion in Desegregation Efforts in Atlanta"
   prepared by Samuel Williams, Morehouse College
   assisted by Rev. John Morris

THE PLACE Nashville, Tennessee
Rooms at Holiday Inn
(If registration made through us: per day)
Meetings at

THE TIME Beginning Thursday afternoon, December 27, 1962
Ending Saturday noon, December 29.

file

This consultation is arranged by the Southern Regional Council and the Fellowship of Southern Churchmen. Some financial help is available if needed. For registration write, Charles M. Jones, Fellowship of Southern Churchmen, Box 2, Chapel Hill, N. C.

Planning group: Warren Ashby, Aubrey N. Brown, Jr., James McBride Dabbs, Julius T. Douglas, Leslie Dunbar, Jean Fairfax, J. C. Herrin, Neal Hughley, Charles M. Jones, Martin Luther King, Jr., Herman H. Long, Benjamin Mays, Nelle Morton, Anne Queen

Fellowship of Sou. Churchmen

COMMUNITY CHURCH
OF CHAPEL HILL, NORTH CAROLINA
REV. CHARLES M. JONES, PASTOR
CORNER PUREFOY AND MASON FARM ROADS
POST OFFICE BOX 2 -:- CHAPEL HILL

file

October 29th, 1962.

Mr. Leslie Dunbar,
Southern Regional Council,
5 Forsythe St. N.W.
Atlanta 3,
Georgia.

Dear Les,

Thanks for your name list.

I am enclosing a copy of a letter mailed you on October 18th but which may have been lost in the mails since another letter mailed on that date seems not to have reached the manager of the Holiday Inn.

We are in the process of listing three groups to whom we will send the general announcement I am enclosing:

1) Persons we especially want and to whom we will offer entertainment and help on travel,
2) Persons to whom we will offer entertainment and limited travel help, the travel help to be on their request,
3) Persons in the employ of agencies working in the South (the Inter-Agency group people, for example) who have expense accounts and could come at their own expense.

I am sending this special delivery-Air Mail so that you will get it in the morning and I will call you tomorrow afternoon to get your suggestions as to changes in the general announcement.

Sincerely,

Charles

A CONSULTATION

ON

THE SOUTH: THE ETHICAL DEMANDS OF INTEGRATION

DESEGRATION IS ONLY THE FIRST STEP ON THE ROAD TOWARD THE GOOD SOCIETY. DESEGREGATION REMOVES THE LEGAL AND PHYSICA BARRIERS TO THE ENJOYMENT AND EXERCISE OF THE RIGHTS AND RESPO SIBILITIES OF OUR COMMON LIFE. THE PROCESS OF DESEGREGATION, TOO SLOW IN SPEED AND TOO SMALL IN AMOUNT, MUST GO ON. INTEGREGATI N IS THE NEXT STEP, -- THE POSITIVE ACCEPTANCE OF DESEGREGATI N AND THE GLAD WELCOMING AND FULL PARTICIPATION OF NEGROES INTO THE TOTAL RANGE OF HUMAN ACTIVITIES.

THE PROGRAM

"An Analysis of the Ethical Demands of Integration in the South"
by Martin Luther King, Jrr

The presentation and discussion of three especially prepared studies:

1. "The Public Schools in Charlottesville, Va."
   prepared under the direction of Paul Gaston
   and Tom Hammond, University of Virginia

2. "Equal Employment in Greensboro, N. C."
   prepared by Sarah Herbin and Tartt Bell
   American Friends Service Committee

3. "The Role of Religion in Desegregation Efforts in Atlanta"
   prepared by Samuel Williams, Morehouse College
   assisted by Rev. John Morris

place
Nashville
Dec

THE PLACE Nashville, Tennessee
Rooms at Holiday Inn
(If registration made through us: per day)
Meetings at

THE TIME Beginning Thursday afternoon, December 27, 1962
Ending Saturday noon, December 29.

This consultation is arranged by the Southern Regional Council and the Fellowship of Southern Churchmen. Some financial help is available if needed. For registration write, Charles M. Jones, Fellowship of Southern Churchmen, Box 2, Chapel Hill, N. C.

Planning group: Warren Ashby, Aubrey N. Brown, Jr., James McBride Dabbs, Julius T. Douglas, Leslie Dunbar, Jean Fairfax, J. C. Herrin, Neal Hughley, Charles M. Jones, Martin Luther King, Jr., Herman H. Long, Benjamin Mays, Nelle Morton, Anne Queen

Copy to Herman Long
Area Code 404
522-8764

October 18, 1962.

Mr. Leslie Dunbar,
5 Forsyth St. N. W.
Atlanta, 3,
Georgia.

Dear Les,

We in and around Chapel Hill met last night. Having the O.K. from Herman that Sam Williams would take responsibility for the Atlanta study we felt we were almost ready to begin our work of inviting people. One thing still holds us up,--the information on entertainment, meeting place etc. Herman is keeping after George on this and we expect to have within a few days details as to place, price etc. of entertainment and place for meetings.

Enclosed is a suggested announcement that may be used in writing people whom we want to invite to the Conference and also for general use.

Will you: 1) Edit this and make suggested changes.
2) Use this as material from which you or some member of your staff could get out national and regional publicity?

As soon as you return to us this publicity sheet we shall send it to Aubrey Brown and ask him to use it as a source of information for publicity in church news media.

Thanks.

Sincerely,

Charles M. Jones.

Fellowship Sem. Church men
+ SRC meeting
in Nashville

November 5, 1962

Dr. Herman Long
Department of Race Relations
Fisk University
Nashville, Tennessee

Dear Herman:

I have received J. C. Herrin's letter of November 2 regarding program ideas for the conference. I am too far removed from the program planning details to have any confidence in my judgment one way or the other. In regard to J. C.'s suggestions, therefore, you have my proxy.

Sincerely yours,

LWD:A

Leslie W. Dunbar

J. C. HERRIN
BOX 188
CHAPEL HILL, NORTH CAROLINA

2 November 1962

Dear friends:

As I review our program for the December Conference in light of the five periods of time available, Thursday evening, Friday morning, afternoon and evening, Saturday morning, it appears that we might have time for more than now scheduled. Also, in light of the need for a breakthrough into new territory, have we been sufficiently adventuresome and bold in our planning?

I would like to suggest for our thinking that we bring into this Consultation more of the wealth of accumulated research that is being done in our frame of interest. I will list some that I happen to know about, hope you will do likewise, send them to Hermon Long, and let's invite some of these scholars to be responders to the studies we are presenting.

Lewis Wade Jones, study grant from Taconic, see article in Saturday Review, October 20, page 81

Henry C. Clark, now teaching at Howard, Ph.D. thesis at Yale last year on "Role of Churches in Social Change"

Kenneth Moreland at Randolph Macon, Lynchburg recently published studies in Social Science Journal

Jim Sellers of Vanderbuilt recently published book on our theme

Ernest Campbell of UNC published book on Churches in Crisis

Political Science Department at UNC continuing studies in Voting habits. Wecan contact men here.

Margaret Anderson of Clinton, Tenn. continues her guidance studies in public school integration.

Is our Conference of sufficient importance, and do we have time to hear from some of these studies? How about Dr. Robert Coles? Excuse me for coming in so late, but I want us to wander into some new ground if we possibly can. Tell Hermon yea, nay or maybe.

Sincerely yours,

J. C. Herrin

Fellowship of Southern Churchmen Conf.

November 28, 1962

The Rev. Charles Jones
Community Church
Chapel Hill, N. C.

Dear Mr. Jones:

Here are the addresses which Mr. Dunbar promised we would send you today. Unfortunately, we cannot supply the new address of the Rev. McCollom; he is also a board member of the Southern Christian Leadership Conference, but they have only his old address. Perhaps you could mark the envelope "please forward".

The Rt. Rev. Charles Gresham Marmion, Jr.
421 South 2nd Street
Louisville, Ky.

The Rt. Rev. Henry Irving Louttit
P. O. Box 597
324 N. Interlachen Avenue
Winter Park, Florida

The Rev. M. D. McCollom
191 Boulevard, N.E.
Orangeburg, S. C.

Mrs. Martin Harvey
415 North Farish St.
Jackson, Miss.

Sincerely yours,

Montez G. Albright (Mrs.)
Secretary to Mr. Dunbar

Fellowship
7 Sem. Chaplains

December 10, 1962

The Rev. Charles Jones
Community Church
Chapel Hill, N. C.

Dear Charlie:

The SRC delegation, in addition to Mr. Dabbs, will consist of Mrs. M. E. Tilly, Director of Women's Work; Mrs. Montez Albright, administrative assistant; and me. You sent us no cards, etc. to fill out so we can't register properly. If you need any money, like registration fees and what-not, we will give it to you when we come unless you send us a bill in advance.

Please reserve "entertainment" for Mrs. Tilly and Mrs. Albright. I know your space problems but I hope you will be able to give Mrs. Tilly a single room. As for me, I would also like "entertainment" although it is possible that at the last minute my wife will decide to come with me, in which case I hope you will be understanding and let me cancel out of whatever arrangements you may make for me.

Sincerely yours,

LWD:A

Leslie W. Dunbar

January 11, 1963

Mr. Charles M. Jones
P. O. Box 2
Chapel Hill, N. C.

Dear Mr. Jones:

Here is my response to your request for answers to the two questions.

1. If all three of the topics could have been covered by a written presentation (such as Charlottesville schools) I think this would have been most helpful. I know the other two did not arrive in time for mimeographing.

2. The Case History III on the churches depressed me very much. I do agree with Sam Williams, but the distressing thing to me was the seeming reaction that this is all that can be expected of the Church: it has mortgaged its Soul and Spirit for bigger and better buildings. In areas where the church as the Church feels it cannot make moral pronouncements and integrate the church, it seems to me it could at least take the lead indirectly by stressing the churchman's responsibility to society in areas of concern to all citizens: juvenile delinquency, mental health, welfare, education. Why couldn't any church draw together the lawyers of its congregation in a panel to discuss Justice, the social workers to discuss Welfare, the teachers and professors to discuss education, and those interested in mental health to discuss this subject? And those leading the discussion would necessarily include Negroes who are knowledgeable in these fields. Only by working together to solve mutual community problems can people get to know, respect, and trust one another. When this happens you have real integration.

There is also the matter of following up gains made by the action groups in desegregation; there must be some people in the churches ~~should~~ would attend these desegregated facilities in integrated groups.

Sincerely,

Montez G. Albright

Fellowship
Sec. Church

January 10, 1963

The Rev. Charles Jones
Community Church
Chapel Hill, N. C.

Dear Mr. Jones:

Mr. Dunbar informs me that you are willing to pay my transportation costs to Nashville for the meeting December 27-29. This is most unexpected and generous of you, and I certainly do appreciate it, and so will the SRC Treasurer! The fare, coach, on TWA was $32.68 including tax.

I am working on transcribing the notes I took at the meeting and will get them to you as soon as possible. We had quite an accumulation of work here, after the holidays and the meeting, and are just catching up. I'm sure you have faced the same problem.

I enjoyed the meeting very much, seeing some old friends and making new ones, and also being a part of it by helping out with the record of the procedings.

Sincerely yours,

Montez G. Albright (Mrs.)
Administrative Assistant

FELLOWSHIP OF SOUTHERN CHURCHMEN
P.O. Box 2
Chapel Hill, N.C.

January 10, 1963

Dear Mr. Albright

We were glad to have you in the recent consultation in Nashville on "The South: The Ethical Demands of Integration." Such events are never planned wisely enough to deal adequately with the issues at hand. While we are not contemplating having another such meeting in the near future we want your help in evaluating what was done and in adding to what was accomplished there by a response from you to two requests:

1. What changes in over-all procedures do you think would have made for a more effective dealing with the subject?

2. In retrospect, the limitations of time, the size of the group and the difficulty of keeping discussion on the subject kept us from getting definite and concrete suggestions either out of the imagination or the experience of those who attended on "HOW TO INTEGRATE A DESEGREGATING SOCIETY?" We are considering making a report on what we were able to do with this subject by reproducing the talks and studies, perhaps with pertinent comments and questions, and making them available to those who were present and some who were unable to come. If this is done, the report would be greatly enhanced in value if we could get from you what you might have given the consultation had you had the opportunity, i.e. concrete suggestions as to ways in which to integrate.

The number of letters to be sent out and the limits of time force me to send this form letter -- but please do not underestimate our desire to hear from you. Will you take an hour or so within the next few days and give me your response by January 20th?

Sincerely yours,

Charles M. Jones

Charles M. Jones
P.O.Box 2
Chapel Hill, N.C.

January 9, 1963

Mr. E. Lee Lassiter
Copy Editor
Afro American Newspapers, Inc.
628 N. Eutaw Street
Baltimore, Maryland

Dear Mr. Lassiter:

The Nashville Conference was held, as scheduled, and the only one of the reports that was finished in time to be mimeographed before the session was the one on Charlottesville Public Schools. Copies were distributed at the meeting, with none left over. We have only two file copies.

The reports will be published, after some editing, and we hope additional copies of the Charlottesville Report will be ready soon. If so, we will send one to you. The speeches and the general discussion was taped, with the questions and discussion from the audience being taken in shorthand. It will take a little time to get all this transcribed, edited, and published. I am sorry that we cannot comply with your request for copies at this time.

We do not have a report on James Meredith, but we do have in our October issue of New South some reports on Mississippi and I am enclosing a copy for you. There have been so many magazine articles on Mr. Meredith, and we do have a file of these and news clips. Would you like copies of any of these, or notations as to the magazine and the date?

Sincerely yours,

Montez G. Albright (Mrs.)
Administrative Assistant

MH please reply

628 N. Eutaw Street
Baltimore, Maryland
December 14, 1962

The Southern Regional Council
Atlanta, Georgia

Dear Sir:

Can you provide me one (1) copy each of the reports listed below which your news release indicated would be discussed at the December 27-29 conference at Vanderbilt University:

1. The Public Schools In Charlottesville, Va.
2. Equal Employment In Greensboro, N.C.
3. The Role Of Religion In Desegregation's Efforts In Atlanta

If you have prepared a report on the Meredith case, may I please receive a copy of this also.

Thank you very much.

Yours sincerely,

E. Lee Lassiter

E. Lee Lassiter
Copy Editor
AFRO AMERICAN NEWSPAPERS INC

MEMO: TO ATLANTA PLANNING GROUP.

September 11, 1963.

HELP:

A good number of names have come in from a few of you for our consideration in inviting people to the Nashville meeting. To make the best selections we will need suggestions from all of you. If you can find time please do this.

We are getting together in Chapel Hill next Wednesday to begin this process.

PROGRAM...

Tom Hammond and Paul Gaston have set in motion investigators and writers for the Charlottesville situation. Hammond happened to be in Chapel Hill last Saturday for a meeting and they seem to be well on the way, at least in planning, with their report.

Nelle Morton wrote from Geneva that she had received the memos of plans to date and is pleased with them and will regret being away.

Now that time is slipping away give us help by making suggestions concerning anything and everything you may think of.

Charles

Having trouble getting Herman & the down
Sam Williams etc in Atlanta. Pray for me!

C

December eleven, 1953

Reverend Harold Lets
231 Madison Avenue
New York, N Y

Dear Mr Lets:

Here's a topical pamphlet which has had mighty wide distribution by churches in the Southern states and I would like to interest the Lutherans in helping to get it out.

You will see what it is: a balanced discussion of the issues involved in the present suits before the Supreme Court. Doesn't take sides; just develops the issues.

These are precious weeks and months before the Court decides in which to build in the South an understanding public opinion prepared for calm acceptance and implementation of whatever the Court may say. The greatest usefulness of the pamphlet is for local discussion groups, but as a friend here says "It's a good reading book just any way".

The Methodist Church, through Dr Schisler of the Board of Education at Nashville, has sent a copy of this and of the companion one (CHECK LIST - which I also enclose) to each District Superintendent from Virginia to Texas. The Southern Presbyterians have sent it to all ministers in the denomination. Dr A C Miller, of the Christian Life Commission of the Southern Baptist Convention, got two hundred fifty for distribution. The National Council of the Protestant Episcopal Church ordered a couple of hundred and several of the Episcopal bishops in the South have sent it out to their parishes. The Catholic Committee of the South has used it extensively.

When it first came out, I sent a copy to THE LUTHERAN and expressed the hope that they would carry some notice of it but I do not know what happened. Meanwhile I am now sending copies to our good friend Reverend H B Schaeffer, at Leesville, South Carolina, and to various other people whom he has designated in his own Synod and I will take copies out to Mr Brokhoff and Mr Fritz.

Though retail price is fifteen cents each, we sell them in blocks at ten cents a piece. The CHECK LIST, which is for use by discussion groups that have gone on to wanting to size up the differences between white and Negro schools in

their local communities, is eight cents in quantity, but I think it less suitable for general distribution.

Would you not be so kind as to consider whether the Lutheran Church could buy whatever may be a suitable quantity and send them out, particularly in the Southern Synods?

Sincerely yours

George S Mitchell
Executive Director

gsm-t
enclosures - 3

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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Associate Directors of Evangelism

December 15, 1953

RECEIVED
DEC 18
Southern Regional Council

Mr. George S. Mitchell
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Thank you for sending me copies of your pamphlet "The Schools and the Courts". We have already called this pamphlet to the attention of the pastors of all of our congregations, through our private information channel, "The Pastor's Desk Book". We have urged them to use this material with their lay people in order to prepare for the coming decision by the Supreme Court.

Very cordially yours,

Harold C. Letts

Harold C. Letts
Secretary for Social Action

HCL:np

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

W. P. MARSHALL, PRESIDENT

1954 JUL 28 PM 01 (40)..

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = Int'l Letter Telegram

VLT = Int'l Victory Ltr.

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

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DR GEORGE MITCHELL=.

SOUTH REGIONAL COUNCIL ROOM 432 63 AUBURN AVE NE ATLA=

HAVE BEEN NOTIFIED THAT I AM CONSIDERED POSSIBLE NOMINEE BOARD SOCIAL MISSIONS (INTER-RACIAL WORK ETC) UNITED LUTHERAN CHURCH AMERICA. HAVE BEEN ASKED FOR SUPPORTING LETTERS ATESTING FITNESS. WILL YOU WRITE AIRMAIL SPECIAL TO DR MORRIS C SKINNER 12 HOLMESDALE ALBANY NY RECOMMENDATIONS=

M A F RITCHIE=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

=(42)..

SYMBOLS

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DR GEORGS MITCHELL=

SOUTH REGIONAL COUNCIL ROOM 432=63 AUBURN AVE NE ATLA=

TU ATLANTA

RECEIVED JUL 26 1954 Southern Regional

HAVE BEEN NOTIFIED THAT I AM CONSIDERED POSSIBLE NOMINEE FORD SOCIAL MISSIONS (INTER-RACIAL WORK ETC) UNITED LUTHERAN CHURCH AMERICA HAS BEEN ASKED FOR SUPPORTING LETTERS ATESTING FITNESS WILL YOU WRITE AIRMAIL SPECIAL TO DR MORRIS C SKINNER 12 HOLMESDALE ALBANY NY RECOMMENDATIONS=

M A F RITCHIE

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

Ritchie, Miller

July 28, 1954

Dr. Morris C. Skinner
12 Holmesdale
Albany, New York

Dear Dr. Skinner:

Miller Ritchie tells me that his name is up as a possibility for work with the Board of Social Missions of the United Lutheran Church.

Miller Ritchie is a good stable fellow. Thoroughly informed in all matters of intergroup relations. A sound Social Scientist in attitude. Level-headed, good judgement, tactful, gets along with his superiors and his subordinates, and gets a job done. Good at organizing a new venture. Accustomed to working within a framework of religious emphasis.

I really have no criticism of him to offer; only praise. For an added string to his bow -- he would work with equal acceptability in the North and in the South.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

file

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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Secretary for Social Action

REV. LLOYD E. JACOBSON, S.T.M.
Director of Evangelism

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

August 13, 1954

Mr. George S. Mitchell, Executive Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Thank you for sending me a copy of your new pamphlet "Answers for Action." We are announcing the publication of this pamphlet in a mailing to all the pastors of the United Lutheran Church, encouraging them to secure it from you and use it as the basis of study and action programs in their congregations on the school segregation issue. I think you have done a fine job. Congratulations on it. I am sorry we cannot send out copies to our pastors who are most involved, but I believe this other method will be fairly satisfactory.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Secretary for Social Action

HCL:npb

RECEIVED
AUG 16 1954
Southern Regional Council

February 11, 1954

Mr. Harold C. Letts
United Lutheran Church
231 Madison Avenue
New York, N. Y.

Dear Mr. Lets:

Somewhere in my recent travels, I talked with a minister - I forget who it was now - who pointed out to me that in all probability the people who have interested themselves in human relations have been too easily assuming that in the South, when schools go together, the children themselves would forthwith smoothly exhibit their best unprejudiced selves. He said we ought to expect the children to reflect the prejudices of their parents; and went on to say that the job we all had to do was larger than the negative job of clearing way the obstacles to the two groups of children going to school together, when and if that becomes the law. It is also the positive job of getting parents so minded as to enjoin their children to be agreeable to children of the other group.

I think that it is right. Surely there is only one body in the country that could make headway with this positive task, and that is the Churches. I take it that means that so many as agreed should try to get Christian consciences directly concerned with what parents say to children on this issue.

All the Churches have shown great interest, formally and informally, in problems of this nature and of course such teaching comes into much religious activity, but I doubt that in local Churches this positive task has as yet been foreseen.

At the risk of being a bit forward, I drop in the suggestion that with all due circumspection and in proper channels, the Lutheran Church, along with all others, consider whether this problem is one with which it wishes to be concerned.

I have written in this way and in confidence to appropriate people in the Methodist Church, the Southern Baptist Convention, the two major Presbyterian groups, the Protestant Episcopal Church, the friends who conduct the Catholic magazine SOCIAL ORDER, and so on.

I am still remembering with the greatest pleasure our conversation a couple of weeks ago in your office.

Sincerely,

George S. Mitchell
Executive-Director

GSM:hh

March 31, 1955

Reverend H. Bbent Shaeffer
Leesville,
South Carolina

Dear Mr. Shaeffer:

We got a release today from the Fund for the Republic with an interesting bit of news that touches the Lutherans. The Fund for the Republic did on Wednesday, March 30th, present an award of $10,000 to the citizens of Waverly, Iowa, for their supporting equality of opportunity for all Americans.

What they did was in an all-white town to find pleasant housing for a Negro Army Captain who had been cold shouldered in his first effort to locate. The Chamber of Commerce picked it up and shoved it through pleasantly. The release said that Waverly is an all-white predominantly Lutheran community of 5,000. I called the office of Mr. Harold C. Letts and talked, not with him (he away), but with I think someone named Scheer, who was glad to hear it.

Small item, but I wanted you to know of it.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Dear Dr. Mitchell: Thanks for your letter. I am sending out this letter and questionnaire today. I thought you'd be interested.
Best wishes from
Brent Schaeffer

Apr. 5, 1955

Wittenberg Lutheran Church

H. BRENT SCHAEFFER, D. D., PASTOR

Leesville, S. C.

April 5, 1955

Dear President, Secretary, or Pastor:

The Editor of Luther Life has requested me to gather data from Synodical, College, and Seminary Presidents, Board and Auxiliary Secretaries, and representative Pastors as to their knowledge of the reaction in our ULCA to the Supreme Court ruling against segregation in public school education, particularly as it may apply to Church attitudes and procedures in race integration.

It will be my purpose to present the subject factually and constructively and not controversially or from surmise.

I would like for it to be a helpful and hopeful study.

Even though a busy time for me as for you, Holy Week seems a good time to remember Christ's love for all men by giving time to such a project as this.

If you will put the inclosed questionnaire where it will be visible so that you can fill it out at your opportunity it will be greatly appreciated. I realize the questions asked seem to be repetitions but I think of them as approaching the subject from different angles which will be helpful in formulating an overall study.

Any extended comments will be welcome.

If you desire no personal, or organizational, reference, you can be sure any replies so designated will be scrupulously observed.

Thanks greatly.

Sincerely yours,

H. Brent Schaeffer

(rev.) H. Brent Schaeffer

(Please use reverse side for any extended comments. Such will be appreciated.)

A- To what extent does the 'race issue' affect your community, institution, or organization?

B- In general, what has been the reaction in the ULCA area in which you serve as you have observed it to the decision of the Supreme Court abolishing racial segregation in the public schools?

No particular change in attitude _____

The decision has made race relations more tense _____

The decision was right and due and will start better relations ____

Or:

C- Specifically, what effect has the decision had on relations and attitudes (in synods, in colleges or seminaries, in congregations, which ever you have information on):

1- Has the decision seemed to stir thought and conscience toward a desire to support integration?

Yes _____ Then how widely-

No _____

(Please cite any examples to aupport answer above)

2- Since the Supreme Court decision would Negroes be accepted <u>more readily</u> now in your institution or congregation?

No _____ Has made more favorable _____

Has promoted efforts to reach them _____ Has intensified opposition __

D- Do you believe from your information and contacts that the Supreme Court decision is considered (so far as its benefits to the problem are concerned):

Premature _____

Overdue _____

Timely _____

What is your opinion on this?:-

E- What is your belief as to the best way to implement the decision?

Put it into effect <u>now</u>, say, the next school year? _____

Make the process one of <u>gradual</u> development if desired by states, perhaps to begin with the next school year? _____

Leave the entire matter of implementation to the states? _____

March 12, 1956

Mr. Harold C. Letts,
Secretary for Social Action
Board of Social Missions
United Lutheran Church of America
231 Madison Avenue
New York 16, New York

Dear Mr. Letts:

I am honored by the invitation to be at Lutheridge, May 31 and June 1; and most anxious to contrive to be there.

There is a problem. I am long promised to be at Kansas City for a meeting of the Methodist Settlement House people on Wednesday, May 30. I do not think I could cover the distance from Kansas City to Asheville overnight on the 30th and 31st. But if you can allow me until suppertime and the evening of the 31st to get over the ground I am confident I can make it. And I would be on hand all day, June 1.

Probably the plane schedules involved will let me get to Asheville earlier than supper-time on the 31st and I would try. Observe that my getting there will be dependent on the planes. And as we both know, sometimes the things don't fly. I prefer not to take an engagement unless I can get there by train or car which I feel is surer. In this instance I would have to take the engagement contingent on the planes flying.

If you still want me with these unhappy limitations I will be delighted to come. But if, these things considered, I don't fit into what you want, say so. I will understand.

I have long admired the courage and wisdom of the Lutheran Church in these matters.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

RECEIVED MAR 8 1956

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Secretary for Inner Missions

REV. HAROLD C. LETTS
Secretary for Social Action

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

March 6, 1956

Mr. Geo. S. Mitchell
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

I had the pleasure of meeting you and hearing you at a session of the Denominational Staff Council of the National Council of Churches in New York. At that time I was greatly impressed by your presentation and want to take advantage of the thought and experience you represent in working in the South.

The North Carolina Synod of the United Lutheran Church in America is planning a Social Missions Conference on May 31 and June 1 at Lutheridge, near Asheville, N.C. We would like you to be one of two speakers on the subject "Opportunities and Difficulties in Human Relations." It is our thought that you could speak about the opportunities in desegregation now emerging in the South. We are inviting another lay person, probably a executive in the public school system, to speak on the difficulties in human relations, focusing his attention on the problems he would have to face in school desegregation.

In this conference we are covering other subjects, but naturally, because of the existing situation, this topic on which we are asking you to speak will be a crucial one. I hope that it is possible for you to fit this conference into your schedule, for we will need the kind of constructive leadership that you can provide. The conference will be made up chiefly of pastors and representatives of congregations who might be either laymen or laywomen. It will be very definitely a group of people from our own congregations and ones who, I believe, will want to think seriously about this subject. If you can consider this invitation, we will be ever so grateful. We can cover your traveling expenses on this assignment.

Sincerely yours,

Harold C. Letts, dp

Harold C. Letts
Secretary for Social Action

HL:dp

March 26, 1956

Mr. Harold C. Letts, Secretary for Social Action
The Board of Social Missions
United Lutheran Church in America
231 Madison Avenue,
New York 16, New York

Dear Mr. Letts:

You have got a good man in John Marion for the May 31-June 1 occasion.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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Secretary for Social Action

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

March 22, 1956

Mr. George S. Mitchell
Southern Regional Council
Rm. 432, 63 Auburn Avenue, N.E.
Atlanta 3, Ga.

RECEIVED MAR 26 1956

Dear Dr. Mitchell:

It is with sincere regret that I learn that you will not be available on May 31 and June 1 for the conference on social action being sponsored by our North Carolina Synod and the Board of Social Missions. Under the circumstances I feel we must go ahead and plan definitely who is to carry the responsibility for this assignment. I have invited one of your state representatives, the Rev. John Marion, to handle this part of our program.

Since we are expecting to have other programs in the South on the same general topic, I hope that I will be able to draw you in at some of these other programs. When I get definite dates and plans worked out, I will contact you if I may.

I enjoyed meeting your Mr. Routh at the National Council's race relations retreat in Greenwich, Conn., last week. He made a fine contribution there and was encouraging to us all.

Sincerely yours,

Harold C Letts

Harold C. Letts
Secretary for Social Action

HL:dp

RHA TO GATHER MATERIALS:
(about 50 copies of promotion leaflets for CPNS)

Green copy.

July 17, 1956

(Dictated July 16th)

Mr. Harold C. Letts
Secretary for Social Action
The Board of Social Missions of the
United Lutheran Church in America, Inc.
231 Madison Avenue
New York 16, New York

Dear Mr. Letts:

Very nice to have your letter of July 11th. So glad Jack Marion has performed well. He is a most able young fellow.

We gladly and forthwith ship off to your care at Massanetta Springs, for your arrival July 23rd, one hundred back copies of New South.

Observe that each has subscription blanks on its back sheet, but also I add one hundred normal subscription blanks. And some promotion leaflets about our Changing Patterns. Smuggled into the New South packet is a bonus copy of Changing Patterns.

I am driving to Hendersonville tomorrow, and will take some miscellaneous SRC literature to Lutheridge and will try by persuasion to get the bookstore at Lutheridge to stock some of our things. This is always a touchy operation with any such Conference bookstore, and I don't know whether I will succeed or not.

We appreciate your friendship.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Mr. Mitchell/signed in his absence.

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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REV. C. FRANKLIN KOCH, D. D.
Executive Secretary

REV. FRANCIS A. SHEARER
Secretary for Inner Missions

REV. HAROLD C. LETTS
Secretary for Social Action

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

July 11, 1956

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Ave., N. E.
Atlanta 3, Ga.

RECEIVED JUL 13 1956

Dear Dr. Mitchell:

I am teaching a course on race relations at our Summer Assembly at Massanetta Springs, Va., July 23-30. We have invited John Marion of your Virginia office to be present and speak to the group one day that week.

In addition, we would be happy to distribute any literature produced by your organization to the group. If you care to send us sample copies of New South, together with subscription blanks, we will distribute them. Other pamphlets or reprints which you are finding valuable could be used. About 100 copies of any item would be a suitable number, for not all of the 900 participating in this assembly will participate in this course.

Furthermore, I will use any surplus in a somewhat similar course I am conducting at Lutheridge, Arden, N. C., August 19-25.

You will be interested to know that the conference at Lutheridge on May 30, to which we brought John Marion when you could not fit it into your schedule, turned out quite well. Marion's address was most helpful, and in response to numerous requests, we mimeographed it for distribution to all. The group requested another program next year.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Secretary for Social Action

HL:dp

Check with Dave for original 6/14/57 mf.

June 14, 1957

Mr. Harold C. Letts
Director of Social Action
The Board of Social Missions of the
United Lutheran Church in America
231 Madison Avenue at 37th Street
New York 16, New York

Dear Mr. Letts:

Thanks for your letter concerning Mr. Anthony's participation on your forthcoming School on Human Relations. I am delighted to learn that you are going to have such full Southern representation.

Your projected program in the South, made possible through a grant from the Fund for the Republic, is also very good news. We will look forward to working cooperatively with the person whom you assign to these duties. Meanwhile, call on us for any advice or assistance that we can give in the planning and implementation of this effort.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

June 14, 1957

Reverend Harold C. Letts
Director of Social Action
The Board of Missions of the United
Lutheran Church in America
231 Madison Avenue
New York 16, New York

Dear Mr. Letts:

The materials requested by you in your letter of the 11th are being mailed to Mr. Reck at Wittenberg College.

I shall look forward to seeing you at the School on Race Relations.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Encl. - 1 biographical data sheet
1 copy of excerpts from speech
1 copy of Mr. Reck's ltr. from P.A.
Ltr. 6/14/57 - see folder marked "RE"

June 19, 1957

Mr. Harold C. Letts
Director of Social Action
The Board of Social Missions of the
United Lutheran Church in America
231 Madison Avenue at 37th Street
New York 16, New York

Dear Mr. Letts:

Thank you for your letter of the 16th. I am happy to have your description of my presentation at the School on Race Relations since there was a slightly different idea in mind from the program.

Your suggestion concerning literature is a good one and we will mail to Springfield copies of New South and other available literature. It will not be possible to send 75 copies of some of our appropriate materials. Where this is the case, we will send along sample copies and be happy to mail copies to individuals who request them.

I deeply regret that it will be impossible for me to be in Springfield for the entire week. However, I will arrive no later than Wednesday evening and remain for the rest of the conference.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

MEMORANDUM June 21, 1957

To: John Constable

From: Paul Anthony

Mailed this day to Lutheran Conference, Wittenberg College, Ohio:

75 copies each: Back issues of NEW SOUTH, SOUTH OF PROMISE

5 copies each: THE CHRONOLOGY, COOPERATIVE AGENCIES DIRECTORY, PRO-SEGREGATION REPORT and NEXT STEPS were also sent.

July 9, 1957

Dr. Harold C. Letts
Secretary for Social Action
The Board of Social Missions of the
United Lutheran Church in America
231 Madison Avenue
New York 16, New York

Dear Dr. Letts:

Enclosed you will find an announcement concerning the September interagency conference. Possibly the Washington location would make it possible for you to attend.

Under any circumstances we would be happy to have your opinion since we hope to have your office represented.

Sincerely yours,

Paul Anthony
Administrative Assistant

PA/mf
Enclosure - 1 memo re meeting of September 17-18
dated July 9, 1957

THESE TROUBLED TIMES

Sermon preached at the United Liberal Church
of Atlanta, Georgia, Sunday, October 13, 1957
by Rev. Edward A. Cahill

There were many things which brought me to this sermon, not the least of which was "Little Rock, Arkansas," and the piling up of crisis after crisis in the events of the past few weeks in the Southland. Certainly one fact which brought me to this sermon this morning was people. I have been trying to understand how people--good, honest, decent people--can be decent, honest and good in these troubled times. I am not sure that I know the answer, but perhaps I can share with you how and where my mind went, and perhaps that will be helpful. I wish that I could deliver this sermon in logical one-two-three order in gradual progressive steps leading from a mutually accepted premise to an obvious and inescapable conclusion. But that is not the way it happened; that's not the way my mind has worked. If this sermon is confused and wanders around, it is merely the reflection of one individual's reaction to these confused and troubled times.

During the past few months the situation with regard to the desegregation of public institutions in the South has ground its way to the inevitable face-to-face encounter of seemingly irreconcilable opposites. I felt, as this process was underway, as if I were being swept along in a nightmare over which I had no control. This feeling was heightened, of course, by the fact that I live and work in the City of Atlanta, in the State of Georgia. Here in this area the religious, the ethical, the democratic values to which I and this church are committed seem at best to be ignored, or evaded, and at worst to be sabotaged, attacked and rendered alien and sterile. The obvious reactions occurred promptly--the rage and anger of frustration and impotence. Why isn't something done? Don't our leaders understand what Americanism is? Who is fooling whom? Then gradually my moodwas tempered by a deep seriousness as I thought of all of you, and of all the other good decent people in the South, who privately and quietly were also feeling the rage and anger of impotence and frustration, who were also asking the question, "Why must this be so?" I thought of all o fyou working here, living here, sending children to school, living in little neighborhoods, carrying on the habitual routines of life in an atmosphere of threat and tension.

I don't want to over-emphasize the difference in the moral and spiritual atmosphere in which we live and what it is in other parts of the country. At the same time, nothing is served by playing it down or by "making believe" it is the same here as it is anywhere else in America. Let's face it: living in the City of Atlanta in the State of Georgia is not the same as living somewhere else in "these troubled times."

I made a trip to Iowa this week to deliver a lecture to the Nebraska-Iowa Unitarian Conference. The experience of talking with people from the Middle West emphasized the difference to me. Being a member of a liberal church is different in Iowa from what it is here in the South. We liberals in the South have problems which I hope the Unitarians and Universalist of Iowa will never have to meet. Let's face it: it is not the same, in these troubled times, everywhere in America.

May I go off on a tangent? When I speak in public on the segregation problem I am often challenged, "Where do you come from, Mr. Cahill?" If anyone cannot tell where I come from by my accent the purpose of the question is obviously to embarrass me. I always reply that I'm an American by birth and a Southerner by choice. At that point I always look them straight in the eye to see which loyalty they put first.

In times of crisis and confusion historical perspective, consciously striven for, has often helped me find my way. In Burlington Iowa, last week, I was talking to a man about a mutual friend who was an editorial writer for one of the great papers of the Midwest. Our mutual friend was described as a man who had historical perspective in the extreme. He had so much historical perspective, said this man, that the explosion of an atom bomb under his desk would not cause a ripple in his manner. He sees things, not in terms of centuries or millennia, but in terms of geological time. I am not recommending that kind of perspective. I am talking about a kind of perspective where we get back far enough to begin to see movement and trends--that loaded word, trends, which sociologists use--where we begin to see the specifics in terms of the broad sweep of history.

When I was a boy reading American history, I used to feel disappointed--all of the exciting things had already happened. What else could happen that could equal the American Revolution, or Old Ironsides? The great decisions had already been made. All the fun was over. Perspective and time have taught me that these great times of the past, when great decisions were made, were also troubled times--times of anguish, times of suffering and travail, times when people were hurt, when they were confused, when they didn't know where they were going. Will our times, too, seem adventurous, romantic and significant when little boys fifty and a hundred years from now read the history which we are making? Will our times seem like times when great decisions were made?

We call this age of ours an Age of Transition, as if it were unique. In one sense, all history is the same--wars and rumors of war, ebb and flow, change, and all of the confusion and crisis in individual lives that these traumatic events produce. Yes, in a sense, all ages are ages of transition. Perhaps we can find a little reassurance here. We note, however, that history does not flow easily and smoothly; it is not a gigantic escalator going "onward and upward forever". As we look at the past there seem to have been special periods when things came to a head, when explosions occurred and

change which was gradual and barely noticeable erupted with violence and people got hurt. These special times in history demand of man special things. They are times of sacrifice and commitment to religious, spiritual and ethical principle. They are times when our values go through a shakedown and we begin to learn the hard lesson of the minimum with which we can survive with integrity.

These special times are also times when heroes are made. We know from the perspective of history, Thomas Carlyle notwithstanding, that heroes are made, not born. Heroes are symbols of troubled times when great decisions are made. We also know that not many people are heroes in the grand sense. The perspective of history tells us that behind the great heroes, made immortal by time, are countless human beings whose individual commitment to value, whose courage in the face of pain, whose drive to persist made the great decisions possible. Behind a Moses were the hordes of Israel whose commitment to value was great and deep, whose courage was tremendous, and whose will to persist has lasted, not for generations or centuries, but over the millennia into our time. People--good, honest, decent people--who have lived and loved, who have worked hard, brought up children, who have kept the fabric of the world together--have learned out of the experience of life the lessons of decency, of kindness and of love. What I am saying here is, not all of us can be or should be heroes in troubled times. This does not mean that we do not have an important and significant role to play in troubled times.

This past week a member of the church sent me an article to read about John Jay Chapman. The article was entitled, "Coatesville," and it was the account of a horrible mutilation and lynching which took place in Coatesville, Pennsylvania, around the year of 1911. For a week it was the news sensation of the country. Editorials were written, but nothing was done; it was just passed over. No one was brought to trial, no one was even arrested. John Jay Chapman, living in a different part of the country, was deeply disturbed by the event and by public apathy to the mutilation of a fellow human being. He said, "I felt as if the whole country would be different if any one man did something in penance." A year later, on the anniversary of the lynching, Chapman went to Coatesville and advertised a public memorial service. He said in his oration that the newspaper editorials and the pulpit pronouncements had "spoken as if to a soundproofed generation. I saw something," he said, "beyond all argument in the depth of its significance. You might call it the paralysis of the nerves about the heart."

Many of us, living in the South today, trying to be good, decent people, trying to make a little money, to have a little home, to raise children, have a sort of paralysis of the nerves about the heart. All around us we hear different words. We see different values practiced. We hear a different morality preached. We hear a different kind of America described. This difference is ceaselessly reinterated until we feel brainwashed. This is a brainwashing, you know, whether it is done by communists or by a political machine in a one-party state.

We have been brainwashed when we begin to doubt ourselves; when we begin to doubt our previously held standards of human behavior; when our values are reversed; when we say that what we once knew as wrong is now right. This is what brainwashing is and this is what happens to people like us who live in this kind of atmosphere. In troubled times like these it costs a great deal to keep one's own integrity and still make the compromises demanded of us for survival.

I believe we have to make compromises. I believe in compromise. But I also recognize the danger of compromise--tje danger of reversing one's values. To compromise is often the best that you and I can do, but if we are to avoid being brainwashed, we must know deep inside ourselves what we are doing. We must remind ourselves day after day that we are compromising. We must never fool ourselve. I know a man in the City of Atlanta who has had to make deep and significant compromises in his personal life. He knows what he is doing; he knows what is really good and right, and he refuses the easy rationalizations. I respect that man and count him as an ally in the struggle we are all making.

Liberals in troubled times must build an inner security of irrevocable commitment to value if we are to avoid being brainwashed. Every time we sit in a bus we must know and remind ourselves that it is a compromise with principle. Every time we drink from a segregated water fountain or borrow a book from a segregated library we must know deep inside that we are compromising. Out of this kind of "moral hair shirt" our inner confidence in the values of decency and goodness, of love and of justice will be renewed day by day.

There was a meeting of the Executive Committee of the Council of Human Relations last week to discuss a local problem. During the discussion, the point was made that it is difficult to do right in the South today. One of the ministers said he disagreed. "It's never hard to do right; it's only hard to make people see what is right". There was a pause and then the Rabbi took exception. "Even when you see what is right, it is difficult to do right, to act right". It is certainly difficult in the gray fog of compromise and evasion in these troubled times to see what is right. But after we see what is right, the Rabbi's words to us are also correct. "It is difficult to act right.".

Mr. Hoffman, our regional director, has often talked with me about ministers coming into the South to serve liberal pulpits. We have been at national meetings when we have been asked, "What is it like in the South? How can you stand it? I don't think I could make the compromise." Our unanimous advice to them is, "If you can't make compromises, don't come South. For nothing can be accomplished without the tool of compromise.

The situation we see all around us, namely, the wide discrepancy between belief and practice, between the reality of our lives and our professions of virtue, may easily be described as a "sort of paralysis of the nerves about the heart," or as a failure of the moral nerve of the whole community. Gilbert Murray described the collapse of Greek civilization as "the period of the loss of Greek nerve." He went on to say, "Whirl or chaos was King". This may happen in the South. There may be a complete loss of nerve across the whole area, and chaos and confusion will reign. Evil grows when good does not oppose it. All of this is merely to describe the dilemma facing the liberal in troubled times. He must compromise to survive in the face of his knowledge that evil grows unless good opposes it. Let's turn our attention to this dilemma.

Altogether too many of us liberals, middle of the roaders, and just good average people, are afraid to be alone. As a result, perhaps, of brainwashing we lack inner security. Inner security in the face of the pressure to conform, which is all around us, results in the destruction of our moral power.

The liberal, in troubled times, needs the "nerve of failure", the courage to accept the possibility of defeat. In a culture such as ours, which values power and strength and size, the weaker minorities are made to feel that there is something wrong with them. This feeling of something being wrong is accompanied by a need to submit, to affirm others' affirmations. This is one explanation of why some of the worst racists are Northerners in the South who have adopted the affirmations of others. Their need to conform drives them to affirm others' affirmations.

The nerve of failure is the capacity or courage to face aloneness without being destroyed, without having the guts ripped out of one's value system. It is different from courage in defeat. The nerve of failure comes into play before defeat has occurred, when defeat is only a possibility. It is the nerve of failure which provides us moral protection from physical power. The Jews in the ghettos had the nerve of failure. The Negro children walking alone to school have the nerve of failure. They have the power, the internal power, to be alone and to accept the possibility of defeat without being morally destroyed.

The real integrity of the individual in troubled times depends upon the nerve of failure--the power to persist in believing what is right even if one may fail. We liberals, Negro and White, mutually committed to the same values of good human relationship, to the same principles of religion and democracy, must develop the nerve of failure in these troubled times if we, and what is more important, the values which we represent in our lives, are to survive.

In the first sermon which I preached in this church as a candidate, I used an illustration which I would like to repeat. The illustration was a description of the Chinese word for "crisis". The Chinese word for "crisis" is made up of two pictures. One of the pictures is "danger." We all know that crisis involves danger. The other picture is "opportunity". These troubled times are times of crisis filled with danger, yes, but full of opportunity for the strong of heart.

Edward A. Cahill
Atlanta, Georgia
October 13, 1957

March 11, 1958

Mr. Robert Graetz
National Lutheran Council
Division of American Missions
1110 Cleveland Avenue
Montgomery 8, Alabama

Dear Bob:

Thanks for your letter of March 7th containing the resolution of the 27th annual convention of the Texas District of the American Lutheran Church. I believe this is an important statement, and we shall add it to our list of pronouncements by church bodies regarding segregation.

I believe that the "Senate of the Senate" is a typographical error, and I shall correct it before we add this to the compiled list.

Warm personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

National Lutheran Council

PAUL C. EMPIE
Executive Director

DIVISION OF AMERICAN MISSIONS
H. CONRAD HOYER, Executive Secretary
CHURCH WORK IN NEGRO COMMUNITIES
* * * *

1110 Cleveland Avenue
Montgomery 8, Alabama
March 7, 1958

Mr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred:

I promised you a long time ago that I would send you a copy of the resolution passed by the Texas District of our American Lutheran Church. This was adopted in their 27th annual convention, held at Texas Lutheran College, Seguin, Texas, from April 23-26, 1957. Rev. V. A. Mohr is the District President.

The resolution reads as follows:

> "Whereas, God makes no distinction between persons (for all have sinned!); and
>
> Whereas, the world needs direction in the matter of integration, therefore,
>
> BE IT RESOLVED That it is the concensus of this convention that we go on record publicly as opposed to the many devious methods and dilatory tactics employed to circumvent the Mandate of the Supreme Court of the United States on this question, and
>
> BE IT FURTHER RESOLVED: That a copy of this resolution be sent immediately to the House of Representatives and the Senate of the Texas Senate of the Texas Legislature now in session in Austin, and
>
> BE IT FURTHER RESOLVED: That a copy of this resolution also be sent to interested legislators."

I believe that double-talk about the Senate of the Senate must be a typographical error in the printing of the minutes.

Yours sincerely,

Bob

Robert Graetz

May 21, 1959

Dr. Gerald Reed
Treasurer
United Liberal Church — Lutheran
639 Lindbergh Drive, N. E.
Atlanta 5, Georgia

Dear Dr. Reed:

Enclosed is our check for $1,000, representing a contribution to the United Liberal Church for support of educational efforts to preserve and strengthen public education in Atlanta and Georgia.

These funds may be used in such ways as will, in the discretion of the Minister and other officers of the Church, best promote public understanding of this important issue.

Sincerely yours,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (check #158, $1,000)
BC: Mr. Harry Boyte

Separate mailing:
Green-Gaubke Pamphlet
Cong. Rec. Reprint on SRC
"L" Reports 1 - 8-A

Placed on New South and "L" education lists.

August 20, 1959

Reverend Michael McDaniel
Lutheran Church of the Ascension
21 E. State Street
Savannah, Georgia

Dear Mr. McDaniel:

It was good to talk with you by telephone yesterday and to learn of your long-standing interest in the Southern Regional Council. I am sending you separately some of our recent material and am placing you on our mailing list for New South and other occasional reports.

I am also sending a copy of this letter to the Georgia Council on Human Relations so that that organization can also inform you of its program.

Please call on us whenever we can be of help to you or your associates.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf
cc: Georgia Council on Human Relations (See Note to Mr. Knox)

October 28, 1959

Rev. F. B. Myers, Pastor
St. Andrew's Lutheran Church
2830 Lakeview Avenue
St. Petersburg 12, Florida

Dear Mr. Myers:

Enclosed is a copy of IF THE SCHOOLS ARE CLOSED.... There is no charge for this pamphlet for single copies.

Our latest publications include:

"The Negro and the Ballot in the South," 40 cents per single copy.

"Intimidation, Reprisal, and Violence in the South's Racial Crisis," 40 cents per single copy.

"A Background Report on School Desegregation for 1959-60," (mimeographed), 20 cents per single copy.

"A Survey of Waiting Room Facilities in 21 Southern Cities," (mimeographed), 10 cents per single copy.

"The Economic Effects of School Closings," single copy free on request.

Sincerely,

John Constable
Director of Information

JC/lec
Enclosure

TC

22 October 1959

ATLANTA
OCT 27
1959
GA

Southeran Regional Educational Council:
Atlanta, Ga.

Gentlemen: Could you provide me with a copy of " If The Schools Are Closed. . . " a study by Professors Green and Gauerke, of Emory University, as mentioned in "TIME", for August 24, 1959 Education section, p.45.

Also if available I'd appreciate a listing of other such publications you may have for distribution.

Sincerely,

F.B. Myers

F.B. Myers, Pastor

ST. ANDREW'S LUTHERAN CHURCH
2830 LAKEVIEW AVE.
ST. PETERSBURG, FLA.

February 12, 1960

The Rev. Andrew Schulze
Executive Secretary
Lutheran Human Relations Assoc. of America
Valparaiso University
Valparaiso, Indiana

Dear Mr. Schulze:

Thank you for your letter and for your kind comments about Mr. Campbell's article. The copies of NEW SOUTH you ordered are on the way.

The copy of The VANGUARD is interesting, and I wonder if you would like to exchange with NEW SOUTH. If so, please let me know and I will place The VANGUARD on our mailing list as an exchange.

Again thanks and best wishes.

Sincerely,

John Constable
Director of Information

JC/lec

Lutheran Human Relations Association of America

February
1
1960

EXECUTIVE SECRETARY
The Rev. Andrew Schulze
Valparaiso University
Valparaiso, Indiana

FIELD SECRETARY
The Rev. Karl E. Lutze
Valparaiso University
Valparaiso, Indiana

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Professor David S. Schuller
Membership and Subscription Secretary
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Valparaiso, Indiana

Editor, New South
c/o Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Sir:

"The Role of Religion in Segregation Crisis" in the January issue of New South is a profound statement, a clear analysis, and a real challenge. It demonstrates how all but impossible it is even for the voice of the "moderate" to have in it the sound of authority to call God's people to action in His name and to His glory. Mr. Campbell shows the revolutionary spirit of the Christ to be almost completely absent in the Protestant Church.

While the article is an admission of human inadequacy and even defeat, it must also be interpreted by them in whom the Spirit of God is still present as a clarion call to prophetic leadership even though the conservative institution is in the process reduced to ashes. Then the Son of God can build in its place an institution of His own making that will truly glorify the Name of God.

I should like to have thirty copies of the January issue of the New South to send to members of our Association's Advisory Board and Board of Directors. If there is a charge for this requested service, please bill us and we shall remit.

Sincerely,

Andrew Schulze

Andrew Schulze
Executive Secretary

AS:ms

P.S. Enclosed please find a copy of our paper, The VANGUARD, and a folder describing our Association.

ADVISORY BOARD: The Rev. M. N. Carter . . . The Rev. M. S. Dickinson . . . Miss Anne M. Engelbrecht . . . The Rev. Leslie F. Frerking . . . Paul Friedrich . . . The Rev. E. Buckley Glabe . . . Mrs. Lillian Hatcher . . . The Rev. Walter Heyne . . . The Rev. Alfred P. Klausler . . . President O. P. Kretzmann . . . Dr. Louis P. Lochner . . . The Rev. Martin E. Nees . . . Professor Arthur Carl Piepkorn . . . Professor Alfred M. Rehwinkel . . . The Rev. Ruben S. Spannaus . . . The Rev. Paul W. Streufert . . . Professor Otto H. Theiss . . . The Rev. Arthur M. Weber . . . Ernest L. Williams . . .The Rev. Henry F. Wind

Lutheran

May 23, 1960

Mr. John Wagner, Jr.
National Lutheran Council
327 S. LaSalle Street
Chicago 4, Illinois

Dear Mr. Wagner:

Enclosed is a bibliography as you requested plus a listing of some of the materials we offer. Also included is the latest copy of our magazine NEW SOUTH and a copy each of our two new pamphlets.

If we can be of additional help, please let us know.

Sincerely,

John Constable
Director of Information

JC:lec
Enclosures - 5

National Lutheran Council

PAUL C. EMPIE
Executive Director

DIVISION OF AMERICAN MISSIONS
H. CONRAD HOYER, Executive Secretary
E. W. MUELLER, Asst. to Executive Secretary
327 S. LaSALLE ST. • CHICAGO 4 • ILLINOIS
WABASH 2-2480

URBAN CHURCH PLANNING
WALTER KLOETZLI, Secretary
JOHN WAGNER, JR., Assistant Secretary

May 11, 1960

Mr. John Constable
Director of Information
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Constable:

I received a letter from Dr. James Glasse, director of Field Work of Vanderbilt University, suggesting your name as a source of information which might help us set up a bibliography of current factual and most incisive material on the South.

Besides getting the names of current materials and books that you feel most important in the field, we would like to obtain copies of materials that would not necessarily be sold at the public bookstores, nor easily attainable through their sources.

Our purpose is to provide this bibliography to clergymen who will be attending a conference in September on "Mission of the Church in the South". With this topic in mind we feel it is necessary to have the sources of information that present the social and economic, as well as the church situation.

I would hope that you can give us some help in this request.

Faithfully yours,

John Wagner, Jr

John Wagner, Jr.

JW:ak

cc: Dr. James Glasse

August 22, 1960

Mrs. Curtis Norskog
Chairman
Calvary Lutheran School Board
Route 3
Willmar, Minnesota

Dear Mrs. Norskog:

We are mailing you, under separate cover, some material on religious aspects of race relations. Also included is a bibliography of films plus a list of some of our materials. You will also find a descriptive pamphlet on the Council and its work.

If we can be of additional help, please let us know.

Sincerely,

John Constable
Director of Information

JC:lec

Route 3
Willmar, Minn.

Southern Regional Council
63 Auburn Ave. N.W.
Atlanta 3, Georgia

Gentlemen:

In our Senior released time classes - about 85 students - at Calvary Lutheran Church, we are planning to study a unit on the responsibility of the Christian in race situations.

We would appreciate any free material you may be able to furnish. We would like to know what you believe can and should be done now in the South toward the Christianization of race relations. We would also appreciate a list of materials that can be had for a nominal charge. Do you produce or have access to any films that could be shown to such a group?

Thank you.

Sincerely,
Mrs. Curtis Norskog
Chairman, Calvary
Luth. School Board

Religion

September 21, 1961

Mr. Raymond M. Bost
The Lutheran Seminary
Columbia 3, South Carolina

Dear Mr. Bost:

Since Mr. Dunbar is out of the office this week I am responding to your letter of the 15th.

Under separate cover we are sending you thirty copies of the July-August issue of "New South". We thought it best to send them while they are available to make certain you have them. In light of your purpose, there is no charge.

In the matter of having Mr. Dabbs or Mr. Dunbar as a speaker at your course "Christian Social Teachings", it occurs to me that since Mr. Dabbs is a near neighbor (Rip Raps Plantation, Mayesville, S.C.) and frequently gets to Columbia that it might be fairly easy for you to make arrangements with him. Or you might do this through Mrs. Alice Spearman, South Carolina Council on Human Relations, 1330 Laurel Street, Columbia, S. C. I think Mr. Dabbs would be a particularly appropriate speaker. You may, in contacting him, say that we will be happy to take care of the travel costs involved.

Please call on us at any time we may be of help.

Sincerely yours,

Paul Anthony
Executive Assistant

PA:mbb

THE LUTHERAN SEMINARY
COLUMBIA 3, S. C.

RAYMOND MORRIS BOST

Sept. 15,1961

Mr. Leslie W. Dunbar
Southern Regional Council
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Mr. Dunbar:

This is to inquire about the availability of additional copies of "New South", July-August, 1961. I would like to use this issue in a course after Christmas, and I wonder if you have a sufficient number of copies on hand to insure our being able to get thirty copies two or three months hence?

In connection with the same course, Christian Social Teachings, I have wondered about the possibility of having either you or Mr. Dabbs present the work of the Southern Regional Council to the students. Unfortunately, I do not have funds available to provide even for travel expenses, but if you should be in this area and be willing to make such a presentation, I would be most happy to attempt to schedule it.

With every good wish, I am

Very cordially yours,

Raymond M. Bost
Professor

Lutheran Theological Southern Seminary
Columbia 3, South Carolina

DIRECTOR OF FIELD WORK

September 25,1961

Mr. Paul Anthony
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Mr. Anthony:

Thank you so much for your kind letter of the 21st and for the copies of "New South" for distribution to my class in Christian Social Teachings. I am grateful for this assistance in introducing the students to the splendid work of the Southern Regional Council.

I appreciate your suggestion with regard to our having Mr. Dabbs visit us. I shall be in touch with Mrs. Spearman about this.

Thank you again for your help.

Very cordially yours,

Raymond Morris Bost

Raymond Morris Bost
Professor

DOMESTIC SERVICE

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DAY LETTER	
NIGHT LETTER	

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

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LETTER TELEGRAM	
SHIP RADIOGRAM	

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

TELEPHONED IN AUGUST 12, 1963

Mr. Galen Gockel
Lutheran Human Relations Assoc. of America
8414 S. Kimbark Avenue
Chicago, Illinois

LOOK FORWARD TO YOUR VISIT FRIDAY AUGUST 16 at 2:00 PM.

Leslie W. Dunbar
Southern Regional Council

8414 S. Kimbark Avenue
Chicago, Illinois, 60619
August 5, 1963

Leslie W. Dunbar
Executive Director
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Mr. Dunbar:

I plan to be in Atlanta for a few hours on Friday, August 16, and was wondering whether it might be possible to meet with you or another staff member of the Southern Regional Council for an hour or so on that date.

As a member of the Board of Directors of the Lutheran Human Relations Association of America, and the editor of its monthly publication, I would be eager to learn more about the work of the Southern Regional Council.

Your president, James McBride Dabbs, was good enough to participate in a week-long workshop and institute sponsored by our Association at Valparaiso University this summer.

May I suggest a time, since I will have only a few hours in Atlanta? It would be most convenient for me to be there from 2 until 3:30, although this is somewhat flexible.

I hope to hear from you soon.

Cordially,

Galen Gockel

Galen Gockel
Lutheran Human Relations
Association of America

File
Lutherans

MEMORANDUM to Wittenberg and Charlotte Delegates

FROM Harold C. Letts

In accordance with our plan to continue sending you material that may be helpful in conducting programs in the area of human relations, we are enclosing the following items.

1. The report on Mission Study plans and programs prepared by Mrs. G. R. Patterson for the Charlotte School. We regret the delay on this inspiring report, but rejoice in its message.

2. An announcement of the Interdenominational Institute on Racial and Cultural Relations. The main focus of this program will be on the difficult issue of housing integration, and will be focused primarily on the situation in the North.

3. An issue of "Christianity and Crisis" prepared by leaders of different denominations.

Additional copies of Dr. Haas' Charlotte School Summary are available upon request.

MISSION STUDY METHODS ON "CHRIST, THE CHURCH AND RACE"

At our Summer Assembly (Lutheridge) Mission Study classes are taught by capable instructors during two different Leadership Training weeks. Women from all congregations are encouraged, but representatives from each Conference are sent at Conference expense. These Conference representatives go home and conduct Mission Study Workshops at central points in each Conference. These are all-day Workshops with the foreign theme being presented before lunch and the home theme following lunch.

The women attending these workshops are supposed to go home to their local congregations and teach the classes to their own women. In many cases the Synod buys films, film strips and teaching materials that are passed from one group to another.

Mission study should not be the special responsibility of the women of the Church, however. Neither should they be the only ones engaged in it, with a smattering of it passed on to the children -- and in some cases, since we have no Light Brigade any more, ignoring the children. It should be a congregational study.

Some denominations (I refer especially to the Methodists) have an education Commission, composed principally of men -- with a woman or two on it, who direct the entire educational program of the Church. Mission study is only one phase of their program.

The most elaborate mission study program that I know of on the theme, "Christ, the Church, and Race," devoted four consecutive Sunday evenings to the study -- and it was a congregational study -- perhaps I should say all-inclusive program.

They met at 5:30 and following devotions, had different people (and they did not use their pastor) review the basic book and related books. They stopped at 6:25 to gather for supper. The children had, during the same hour, been divided into their age groups. The nursery age, of course, was kept as a nursery: but all other age groups had their study of the topic. All ages came together for supper -- a covered dish or pot-luck supper. People had been asked to bring dishes that would be just as good cold as hot so that women would not have to stay in the kitchen during the program. They had a short fellowship period after supper -- group singing, special music by children's choirs, etc. and reassembled in their separate groups for the second period.

The first Sunday evening -- and their four meetings were on four consecutive Sunday evenings -- during the second period, the adults heard a doctor speak on the medical phase of race. Another speaker brought out the good things in race relations -- special incidents on good relations, etc.

The second Sunday, following the supper and fellowship period, they had a panel who presented the Education, Historical, Legal and Welfare aspects of race problems. Another speaker gave a survey of our community.

The third Sunday during that hour, a pastor's wife from a Lutheran parsonage spoke on the stand that the Church takes in race relations; and the fourth Sunday Dr. Stirewalt of Lenoir Rhyne College, spoke on what the Bible says about it.

Coming down to a simpler type of program, but still a congregational one, was the one in my own congregation. We met at five o'clock on a Sunday afternoon. All leaguers of both leagues and all adults met in the church for devotions and an introductory talk. The speaker attempted to make plain our Church's stand on the issue and bring out some thought provoking questions without giving any answers and without

preaching. The leaguers then left for their separate panel discussions and the adults had a panel which presented the physical aspect of race by a medical doctor; the historical background by a history teacher; the Biblical teachings by a minister (not the pastor); and the current and economic aspects given by a civic-minded businessman. The participants were all members of the congregation.

All age groups met for a covered-dish or pot-luck supper, after which followed a question and answer period and reports by each group of their respective panels. The adult panel moderator presided. The young leaguers put the adults to shame in their recommendations to the congregation as a whole. They made us realize that children are not born with prejudice. Following that, the leaguers and the adults saw the movie, "The Broken Mask" and the smaller children saw film strips suitable to their age groups.

A congregational study conducted on an even smaller scale was held by one of our Western Conference congregations. They met at 5:00 p.m. on a Sunday and had a speaker present the topic as she saw fit. She did not review the books, but tried to give them something to think about, emphasizing some of the facts brought out in SENSE AND NONSENSE ABOUT RACE, etc. Children below ten or twelve were taken care of in their own age groups, but there were some as young as twelve in with the adult assembly. Following the supper, when everyone came together, the entire group saw the picture, "The Broken Mask."

Another type of Mission Study was put on by five small rural churches in the eastern part of our county. None of them felt they were large enough or skilled enough to do it alone in an interesting way. They combined forces. They also imported a speaker for the first hour. Then following supper, each of the five presented a skit or tableau or had the children present some episode from the books or some challenging thought. One that was especially effective was a simple setting of five steps, each labeled with one "race" i.e. Negro, Jew, Oriental, Mexican and Indian. On these steps a girl was kneeling as if in prayer and she asked God some questions about what she should do and how she should behave; and a voice from behind the screen read answers to her questions from the Bible. In this program each church group had to prepare only one small presentation for the program; but combined, they were most effective.

One congregation met three consecutive Sunday evenings, at which time different organizations of the congregation reviewed chapters of the book. The choir did one, the Brotherhood did one, the League did one, the Council one, etc. This method may possibly have encouraged more people to read at least one chapter than any other method.

You see here the varieties of methods of making it a congregational study -- from the large city church with a variety of talent available and four Sundays to give to it -- to the small rural church with limited talent and too small a group to make it appealing.

Incidentally, those of us especially listening for reactions, heard no unfavorable ones from any source. We realize that everyone is not convinced, but there were no audible repercussions.

There is something for everybody -- and it is definitely the hope of ULCW that our Lutheran congregations will make this a congregational study. This can be done any time -- long after the home theme for the year "Christ, The Church and Race" is supplanted by another yearly topic. This study as well as the problem does not end with this year's assigned home theme.

VIA AIR MAIL

June 5, 1957

Mr. Harold C. Letts
Director of Social Action
The Board of Social Missions of the
United Lutheran Church in America
231 Madison Avenue at 37th Street
New York 16, New York

Dear Mr. Letts:

Thank you for your recent letter and your invitation to us to be represented at your forthcoming School on Race Relations. The preliminary program, as well as the other materials you enclosed, look most promising.

I am most regretful that it is impossible for me to be with you on June 27th. However, I should like to offer a very able substitute from our staff, my assistant - Paul Anthony. Mr. Anthony is a native Virginian who has done advanced work in human relations at the University of Miami and at The New School. As a staff member of the Southern Regional Council he has been intimately involved in both program and administration of our organization. I think he would do an excellent job for you in the session on community strategies, as well as in interpreting the work of the Southern Regional Council.

Please let me know if this is satisfactory and accept my warm good wishes for a fruitful conference.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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Executive Secretary
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REV. HAROLD C. LETTS
Secretary for Social Action

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

~~BILLED~~ MAY 27 1957

RECEIVED MAY 27 1957

May 23, 1957

Mr. Harold Fleming
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta, Ga.

Dear Mr. Fleming:

The enclosed general announcement and program of our School on Race Relations will indicate what we in the United Lutheran Church are attempting to do in implementing the program and policy of our church in the field of race relations. I have included a copy of our basic "Statement on Human Relations" as well.

You will see from the preliminary program that we are going to discuss community strategy in race relations as well as the broader aspects of the problem confronting the United States. There are a number of panel discussions scheduled on the program.

The purpose of this letter is to invite you or one of your staff whom you might designate to participate in this School on Race Relations. We are in need of the experience and information which you and those working with you in the Southern Regional Council have regarding possibilities and next steps in the South. Specifically, we would like you or a member of your staff to take an hour on Thursday, June 27, to discuss possible strategies to achieve desegregation of the public schools and other institutions in the South. Then we should also like to have you serve on the various panels to comment and give information about the issues that emerge from the small discussion groups.

We will be happy to cover the expenses of your participation in this program. If you are able to have other members of your staff accompany you to this school, we would be very appreciative. We need as broad a representation of the general community as possible.

We believe that we will have a broad cross section of the United Lutheran Church represented at this school. Registrations are coming in from the South in equal proportion to those from the North. Hence, I think this will be a good opportunity to interpret the Southern Regional Council to the leadership of our church who will be working in the area of race relations during the next two years.

We also expect Mr. Alfred Kramer and Mr. Will Campbell of the National Council of Churches to be present and participating in the program of the school, so we believe we will have a chance at stimulating real action by our southern synods as well as in other areas of our church.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Director of Social Action

HL:dp
Enc.

STATEMENT ON DESEGREGATION

The ULCA, recognizing its deep involvement in the moral crisis confronting the U.S.A. in the current controversy over desegregation occasioned by the Supreme Court decision of May 17, 1954, affirms the Statement on Human Relations adopted by the Executive Board of the ULCA and the Board of Social Missions (April 1951), and calls upon all its congregations and people, exercising Christian patience and understanding, to work for the fullest realization of the objectives of that statement.

We believe that Christians have special responsibilities to keep open the channels of communication and understanding among the different groups in this controversy. Our congregations are encouraged to contribute to the solution of the problem by demonstrating in their own corporate lives the possibility of integration.

We furthermore state that due heed ought to be given the following principles by all and especially by those holding civil office, since they hold their power under God and are responsible to him for its exercise.

(1) The public school system so necessary to the maintenance of a democratic, free and just way of life, must be upheld and strengthened.

(2) All parties to the present controversy are in duty bound to follow and uphold due process of law, and to maintain public order.

(Adopted by the ULCA in Convention
Assembled, October 17, 1956.)

GENERAL ANNOUNCEMENT
OF THE
SCHOOL ON RACE RELATIONS

Sponsorship The Board of Social Missions is sponsoring a School on Race Relations, June 24-28, 1957, at Wittenberg College, Springfield, Ohio. This school is being conducted in order to give proper effect to the actions on desegregation of the Harrisburg convention. Moreover, race relations will be the special subject of mission study during 1957 and 1958 by the United Lutheran Church Women and the Luther League of America under the theme "Christ, the Church, and Race." The Board of Social Missions is sponsoring this conference with the expectation that it will support the mission study program as well as implement the Harrisburg actions.

Purpose Thus the purpose of this conference will be to prepare its participants to conduct local study and discussion programs on race relations. The conference will provide Christian orientation and background facts about race relations in the United States and Canada. It will give training in conducting study and action programs at the congregational and community level.

Participation The attendance goal is at least 100 leaders, appointed by the synods of the U.L.C.A. Other volunteer participants who are in accord with the principles and purpose of this program are welcome upon payment for meals and housing. The quotas for the various synods will be determined on the basis of the number of congregations and the geographical spread of the synod. Each delegate is expected to conduct some follow-up programs arranged in co-operation with the synodical social missions committee.

Program The program would follow the pattern of the Muhlenberg conference on industrial relations and the Wittenberg School on Marriage and Family Life. There will be biblical--theological studies and lectures, and an analysis of the problem from a sociological point of view. The afternoons will be devoted to consideration of materials and methods useful in follow-up programs. Panel discussions and feature speakers will complete the program.

Cost The Board of Social Missions is making up to $5,000 available to cover the basic cost of this program. The board will pay for the meals and rooms of those delegates appointed by the synods to fill their quotas. In addition, the board will also provide some subsidy for the synods having the heaviest travel costs. Volunteers will pay only $20 for meals and room for the full school, and provide their transportation.

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

INCORPORATED

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Executive Secretary
Acting Secretary for Inner Missions

REV. HAROLD C. LETTS
Secretary for Social Action

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

RECEIVED JUN 12 1957

June 10, 1957

Mr. Harold C. Fleming, Exec. Dir.
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mr. Fleming:

I regret that you will be unable personally to participate in our School on Race Relations at Wittenberg College. However, we shall be very happy to have Mr. Paul Anthony, your administrative assistant, in your place. If possible, we should like Mr. Anthony to be present for the full period of the school. He would be able to help us in our various discussions as well as present the work of the Southern Regional Council on June 27.

The enclosed general announcement, preliminary program and registration card will be of help to him in working out the details of his participation in the school.

You will be interested to know that at the present time, we anticipate delegates from all of the Southern synods of our church except Mississippi. In addition, using funds made available to us through a grant from the Fund for the Republic, we expect to put a full-time leader into the follow-up program of the school, working especially with the synods of the Southeast. This should mean that our congregations will be giving unusual attention to this issue.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Director of Social Action

HL:dp
Enc.

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Preliminary Program

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SCHOOL ON RACE RELATIONS

Wittenberg College

Springfield, Ohio

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June 24 - 28, 1957

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Sponsored by
The Board of Social Missions
of
The United Lutheran Church in America

June 24

(Afternoon)

3:00.....Registration
6:00.....Dinner
8:00.....Opening Session
Worship
Address - Dr. F. Eppling Reinartz
Secretary, U.L.C.A.

June 25 through Thursday, June 27

7:30.....Matins
7:50.....Breakfast
9:00-9:40.....Speaker
"The Christian Interpretation of Race"
By Dr. T. A. Kantonen
Professor of Systematic Theology
Hamma Divinity School
Springfield, Ohio

9:50-10:40.....Speaker
"Sociological Analysis of Race and Cultural Issues"
By Dr. Karl Hertz
Associate Professor of Sociology
Wittenberg College and
Hamma Divinity School
Springfield, Ohio

COFFEE BREAK

11:00-12:00.....Discussion in Small Groups
12:15.....Lunch

June 25

2:00.....Speaker
Presentation of Mission Study Materials
By Dr. William C. Walzer
Joint Commission on Missionary Education, N.C.C.

4:00.....Reports of Small Groups and Panel Discussion of Issues

June 26

2:00.....Speaker
Presentation of U.L.C.A. Statements on Human Relations and Desegregation
By Dr. Harold C. Letts
Director of Social Action
Bd. of Social Missions, U.L.C.A.

3:00.....Reports of Small Groups and Panel Discussion of Issues

June 27

2:00.....Speaker
Presentation of Community Strategies
(Speaker to be announced later)

Ins.

3:30.....Reports of Small Groups and Panel Discussion of Issues

(Dinner - 6:00 p.m. each evening)

8:00 p.m. Evening Sessions

June 25

Panel Discussion
"Integration in the Church"

June 26

(To be arranged in light of
this conference's discussions)

June 27

(Arrangements pending)

* * *

June 28

(Morning)

7:30.....Breakfast

8:45.....Speaker
Closing Lecture - Dr. Karl Hertz

9:40.....Panel Discussion

11:30.....Closing Worship

12:00.....Luncheon

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Associate Directors of Evangelism

June 11, 1957

Mr. Paul Anthony, Admin. Assist.
Southern Regional Council, Inc.
Rm. 432, 63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mr. Anthony:

Since you are on the program of the School on Race Relations, we shall want glossy prints and copies of a biographical sketch of yourself for publicity purposes. Mr. W. Emerson Reck, Vice President of Wittenberg College has requested this information in quadruplicate for newspaper coverage of the school. If you send this material as soon as possible directly to Mr. Reck, it will be most helpful.

Also, please include the title of your address. If you have a manuscript or digest of your address available, it would be helpful in preparing the newspaper releases.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Director of Social Action

HL:dp

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Associate Directors of Evangelism

June 16, 1957

Mr. Paul Anthony, Admin. Assist.
Southern Regional Council, Inc.
Rm. 432, 63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mr. Anthony:

In my first letter to Mr. Fleming concerning the participation of the Southern Regional Council staff in the School on Race Relations, I suggested that we would be glad to have you send or bring to the school sample copies of such publications as you would wish to distribute to our delegates. Just to make sure that this information reaches you, may I bring this suggestion to your attention? I anticipate that about 75 people from all across the United States will be in attendance at this school. I know they would be glad to see sample issues of the "New South" or other suitable publications. Subscription blanks to the "New South" might also be helpful.

We are looking forward very much to your participation in the school. I think you understand that on Thursday afternoon, we would like you to make a presentation concerning the work of the Southern Regional Council and its various field offices. If you could plan on 15 or 20 minutes to make an opening statement and then have time for questions and discussion, this would be helpful.

We also want you to participate in one or two of the panel discussions when issues emerge from the reports of the small disc ssion groups, where we will also want you to serve as a resource leader. In this type of free conference, it is difficult to work out exact schedules for participation of our leaders, but I know you will understand the type of process we are planning and will be willing to share in it.

Enclosed please find an "Information Sheet" and a map of the campus of Wittenberg College. We will be glad to make available to you a room in North Hall where the delegates to the school are being housed, and we hope you will eat with us in the cafeteria on the campus. These arrangements will be quite convenient, I am confident. If there is anything that we can do to make your participation in this school more enjoyable, please call upon us.

Sincerely yours,

Harold C. Letts, dp

Harold C. Letts
Director of Social Action

HL:dp
Enc.

July 8, 1957

Mr. Harold C. Letts
Director of Social Action
The Board of Social Missions of the United
Lutheran Church in America
231 Madison Avenue at 37th Street
New York 16, New York

Dear Mr. Letts:

Thank you for your letter of the 2nd. Even earlier, I had intended to write, expressing my appreciation for the opportunity of being at the School on Race Relations. It was a real pleasure meeting and working with you and I hope that in the not too distant future you will be able to get to Atlanta, meet our other people, and become more acquainted with SRC.

Several days ago I sent you the minutes of our last interagency meeting and a copy of the Directory of Agencies Working in the South. In our next issue of the directory we would like to list your office, since either through an individual or with conferences you will be giving attention and concern to the region.

You will note from the minutes of the interagency meeting that the next meeting is scheduled for September 17-18. Sounds as if this will conflict with your Ohio trip, though we will

continue to hope you can make it. We hope to have similar representatives from the Southern Baptist, Disciple of Christ, Episcopal, Methodist and Presbyterian denominations as well as representatives of the Catholic and Jewish faiths.

Again my thanks for your generous and considerate hospitality.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

INCORPORATED

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Associate Director of Social Action

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REV. E. DALE CLICK
Associate Directors of Evangelism

July 2, 1957

Mr. Paul Anthony
Southern Regional Council, Inc.
Rm. 432, 63 Auburn Ave., N.E.
Atlanta 3, Ga.

Dear Paul:

I want to take this somewhat formal means of expressing my deep appreciation for the contribution that you made at our School on Race Relations last week. Your very thoughtful comments helped to interpret the South both to our Northern and to our Southern delegates, and provided an insight into the possibilities for constructive action that challenges all of us.

I trust that channels of communication between our Southern men and your organization will be increased and strengthened, and that we shall be able to take advantage of the resources and insights of the Southern Regional Council in the future.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Director of Social Action

HL:dp

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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AT 37TH STREET
LEXINGTON 2-3410

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Executive Secretary

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Director of Social Action

REV. RUFUS CORNELSEN
Associate Director of Social Action

REV. ROBERT W. STACKEL, D. D.
Director of Evangelism

REV. CLIFTON M. WEIHE
REV. E. DALE CLICK
Associate Directors of Evangelism

January 21, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Ga.

Dear Mr. Fleming:

I am enclosing a tentative schedule for the Leadership School on Human Relations which will be held at Holy Trinity Church, 1900 The Plaza, Charlotte 5, N.C., February 4, 5 and 6. I want you to have this information in order that you may plan your travel arrangements. A fuller program will be sent you in the near future. I have, however, checked the items for which you have some responsibility. The original letter to you will give you a fuller explanation of that responsibility.

I am making motel reservations for you at the Coliseum Motor Court, for which a card is enclosed. This motel is located about a mile and a half from the church and has a restaurant where we can obtain breakfast. The other meals will be served at the church. Probably we can share taxi cabs back and forth between the motel and the church.

We appreciate ever so much your willingness to join us in this important program.

Sincerely yours,

Harold C. Letts

Harold C. Letts
Director of Social Action

HL:dp
Enc.

FIELD DIRECTORS OF EVANGELISM

REV. WALTER E. BOCK, D.D.
231 Madison Avenue
New York 16, New York
Phone: LExington 2-3410

REV. J. A. KEISLER, Jr., D.D.
1018 D Avenue
West Columbia, South Carolina
Phone: COlumbia 6-1139

REV. DANA H. JOHNSON
5917 North Nina Avenue
Chicago 31, Illinois
Phone: NEwcastle 1-2244

REV. GEORGE A. HOUSEWRIGHT
7134 Alhambra
Prairie Village, Kansas
Phone ENdicott 2-8548

84 ROOMS WITH BATH

T.V. AND TELEPHONES

Coliseum Motor Court

At the Coliseum

3016 INDEPENDENCE BLVD.

Charlotte 5, North Carolina

BRUCE R. ABBOTT
MANAGER

TELEPHONE
FRANKLIN 7-1501

Fleming

TENTATIVE SCHEDULE

LEADERSHIP SCHOOL ON HUMAN RELATIONS

Charlotte, N.C.
February 4, 5, 6, 1958

Tuesday, February 2

11:00 to 12:00 noon	Registration
12:30 p.m.	Dinner
2:00	Opening Worship Service
2:20	First Bible Lecture
3:00	Small Discussion Groups: to deal with questions arising out of the first Bible lecture and to list issues that need to be considered in the School.
	Showing of a Filmstrip: based on the Public Affairs Pamphlet "The Races of Mankind." The correct title of this filmstrip is "We Are All Brothers." It runs for 20 minutes and has 54 frames of 35 mm film.
6:00	Supper
7:30	Address and Discussion: "The Consequences of Cultural, Economic and Ethnic Differences in American Life"

Wednesday, February 3

9:00 a.m.	Worship
9:20	Bible Lecture
10:20	Address and Panel Discussion: "Stresses and Strains in Human Relations Today"
12:30 p.m.	Dinner
2:00	Address and Panel Discussion: "Constructive Approaches in Human Relations"
3:30	Discussion in Small Groups on Problems of: (1) jobs, (2) education, (3) community organization, and (4) housing.
6:00	Supper
7:30	Presentation of mission study materials and methods followed by showing the film "The Broken Mask."

Thursday, February 6

9:00 a.m.	Opening Prayer followed by third Bible lecture and discussion.
10:15	Session on Program Planning
11:30	Summary Statement and Closing Worship

STATEMENT ON DESEGREGATION

The ULCA, recognizing its deep involvement in the moral crisis confronting the U.S.A. in the current controversy over desegregation occasioned by the Supreme Court decision of May 17, 1954, affirms the Statement on Human Relations adopted by the Executive Board of the ULCA and the Board of Social Missions (April 1951), and calls upon all its congregations and people, exercising Christian patience and understanding, to work for the fullest realization of the objectives of that statement.

We believe that Christians have special responsibilities to keep open the channels of communication and understanding among the different groups in this controversy. Our congregations are encouraged to contribute to the solution of the problem by demonstrating in their own corporate lives the possibility of integration.

We furthermore state that due heed ought to be given the following principles by all and especially by those holding civil office, since they hold their power under God and are responsible to him for its exercise.

(1) The public school system so necessary to the maintenance of a democratic, free and just way of life, must be upheld and strengthened.

(2) All parties to the present controversy are in duty bound to follow and uphold due process of law, and to maintain public order.

(Adopted by the ULCA in Convention
Assembled, October 17, 1956.)

LEADERSHIP SCHOOL ON HUMAN RELATIONS

Holy Trinity Lutheran Church

Charlotte, N.C.
Feb. 4-6, 1948

TUESDAY, FEBRUARY 4

11:00 to 12:00 noon	Registration
12:30 p.m.	Dinner
2:00	Opening Worship Service - Rev. Benjamin Bedenbaugh
2:20	Lecture: "The Christian Interpretation of Human Relations" - Dr. Luther Stirewalt, Jr.
3:00	Small Discussion Groups
4:30	Group Reports and Film Strip: "We Are All Brothers"
6:00	Supper
7:30	Address and Discussion: "Cultural, Economic and Ethnic Differences in American Life" - Dr. Harold Fleming

WEDNESDAY, FEBRUARY 5

9:00 a.m.	Worship - Rev. Benjamin Bedenbaugh
9:20	Lecture: (No. 2) "The Christian Interpretation of Human Relations" - Dr. Luther Stirewalt, Jr.
10:20	Panel Discussion: "Stresses and Strains in Human Relations Today" - Rev. Robt. Graetz - Mr. H. Odelle Harmon

WEDNESDAY (Cont.)

12:30 p.m.	Dinner
2:00	Panel Discussion: "Constructive Approaches in Human Relations" - Rev. Will Campbell Dr. Harold Fleming Rev. Paul Renz
3:30	Discussion in Small Groups
6:00	Supper
7:30	Group Reports and Presentation of Mission Study Materials and Methods -- followed by a showing of the film "The Broken Mask"

THURSDAY, FEBRUARY 6

9:00 a.m.	Opening Prayer - Rev. Benjamin Bedenbaugh Lecture: (No. 3) "The Christian Interpretation of Human Relations" - Dr. Luther Stirewalt, Jr.
10:15	Session on Program Planning
11:30	Summary Statement Closing Worship - Rev. Benjamin Bedenbaugh

PROGRAM LEADERS

Rev. J. Benjamin Bedenbaugh	- Lutheran Theological Seminary, Columbia, S.C.
Rev. Will D. Campbell	- National Council of Churches Nashville, Tenn.
Dr. Harold C. Fleming	- Southern Regional Council Atlanta, Ga.
Rev. Robt. S. Graetz	- Trinity Lutheran Church Montgomery, Ala.
Rev. Harold Haas	- Board of Social Missions New York, N.Y.
Mr. H. Odelle Harmon	- Superintendent of Schools Lexington Co., S.C.
Rev. Harold C. Letts	- Board of Social Missions New York, N.Y.
Rev. Paul J. Renz	- Peachtree Rd. Lutheran Church Atlanta, Ga.
Dr. M. Luther Stirewalt, Jr.	- Lenoir Rhyne College Hickory, N.C.

*

January 27, 1958

Dr. Harold C. Letts
Secretary for Social Action
The Board of Social Missions of the
United Lutheran Church in America
231 Madison Avenue
New York 16, New York

Dear Dr. Letts:

Thank you for your letter of January 21 confirming the schedule for the Leadership School on Human Relations. I have made plane reservations which will put me in Charlotte at 4:18 P. M., February 4th and will call for departure at 6:30 P. M. on the 5th. On arrival, I will proceed to the meeting place.

I am looking forward to being with you.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

Travel expense
Report

February 7, 1958

Dr. Harold C. Letts
Board of Social Missions
The United Lutheran Church in America
231 Madison Avenue,
New York 16, New York

Dear Harold:

Herewith my expense report.

I don't know when I have been more impressed by the sure signs of growth and progress than I was in Charlotte this week. One of the most striking things was the good humor and fellowship that characterized the group.

My congratulations and good wishes to you, Harold Haas, and your other associates.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures - 2 (Expense Report and Air Travel Ticket Receipt)

File
Lutheran
(Harold Letts)

LEADERSHIP SCHOOL ON HUMAN RELATIONS

Holy Trinity Lutheran Church
Charlotte, N.C.
Feb. 4-6, 1958

SUMMARY STATEMENT

The Leadership School on Human Relations found its center and focus in worship and Bible study. This was not accidental, but reflected the unanimous desire of the participants to be open to the Word of God, to the leading of the Holy Spirit.

At stated times the Rev. Benjamin Bedenbaugh led the conference in moments of profound worship. In his opening meditation, he discussed: (1) the problem of the meaning of "God" to modern man; (2) the use of the term "Father" by Jesus and in the Gospels; (3) the growth in the Old Testament of the idea that God is Father of all, and the testimony of Scripture that God loves each one and all; (4) the pertinent questions Where is the Church amidst social tragedy? and Is the Church afraid if it speaks too loudly the man of the world will say, "Physician, heal thyself?"

Bible Lectures

In three Bible lectures on the subject "The Christian Interpretation of Human Relations," Dr. Luther Stirewalt, Jr. set before the conference aspects of a profound Christology and showed in graphic fashion its inevitable relevance to human relations. His presentation clustered around three main ideas: (1) the personality of Jesus is an individual personality; (2) the personality of Jesus is a universal personality; (3) the personality of Jesus is an integrated personality.

Who of us will forget his analysis of what it means to be "in Christ"--his emphasis that (1) we are marked men, (2) we become new selves, (3) the Church is a marked institution?

It is hardly fair to the comprehensiveness of Dr. Stirewalt's thought to try to summarize it in brief fashion. A few thoughts, chosen almost at random, may serve to remind the participants of the fullness of his treatment.

The individuality of each person emerges so much more clearly for us because of his analysis of the meaning of the individuality of Christ. The Church, too, stamped with the personality of Christ, is thus distinguished eternally from any other social group.

It is important to keep in mind that by segregation we mean enforced suppression of one group by another. The problem of segregation in the Church is different from the problem of segregation in the public schools. God keep it eternally different! When I, and the Christian fellowship, really portray Christ to the world, then I am free.

Christ was never repelled by any man. We must flee into the center of his person to get the power to act like him. As he embraced all men, so must his Church. You either accept Christ or reject him. There is no in between.

We are citizens of two kingdoms. In the civil kingdom we must make rational decisions--and these have nothing to do with our soul's salvation. Since our choices are rarely between black and white, but usually between grey and grey, we need to come back constantly to the fellowship of grace for forgiveness.

In truly portraying Christ, the Christian and the Church are inevitably led to action in the area of human relations. We have the temptation to let our central doctrine of justification by grace through faith paralyze action. Action usually means the Cross, but as we are faithful to Christ, neither the individual Christian nor the Church can turn away from the Cross.

Discussion Groups

Several times the conference divided into discussion groups in order to raise important questions and to make comments on specific issues. Not all questions could be answered fully in the course of the conference, but most of them received some attention. It may be of interest to list some that were asked.

1. Will the desegregation of public schools lead to intermarriage of races?

2. How can we get people in some of our churches even to be willing to sit down and talk about this subject?

3. What do Negroes want?

4. Is there such a thing as Christian segregation? Is integration the only answer to the problem?

5. Why is the Church speaking now and not earlier if segregation is wrong?

6. Is it wise and fruitful to bring about forced integration or to depend upon a gradual progress?

7. Are barriers between human beings man-made or God-made? Is there such a thing as complete equality?

8. Can moral issues be decided by a vote of the majority, or is there a standard of morality?

9. Is segregation sinful? Many not church members think not. Are such persons un-Christian?

10. The Supreme Court has made a decision. Is it our Christian duty as well as our legal duty to establish an integrated society?

11. What is the urgency of this question? How fast do we go?

There were further discussion groups on education, jobs and housing. While these are too technical for many conclusions to be reached, it was recognized that they are the concrete areas in which progress must be made in human relations. Otherwise, we are only mouthing pious sentiments. Moreover, all of these must move together. Part of the task of the Church is to help create the climate of opinion in which progress is possible.

Address - Mr. Harold C. Fleming

Mr. Harold Fleming, Director of the Southern Regional Council, addressed the conference on the subject "Cultural, Economic and Ethnic Differences in American Life." A brief summary of his remarks follows.

Gordon Allport has stated that an estimated four-fifths of Americans are prejudiced enough against some groups as to have their behavior influenced. This points up the fact that prejudice is both a deep-seated and wide-spread matter. There are many minorities in our country. What may be a minority group in one situation can be a majority in another. We are used to thinking of the United States as one vast cultural group, but it is actually a checkerboard, a network, into which all of these various groups fit.

We need to be clear what we mean by integration. The popular meaning seems to be that it is a kind of homogenizing process. This has not been our past American experience. America is the resultant of the contribution of all groups. Who would want to erase the differences? The consequences of the differences has not been all negative; many of them are positive.

So far, all research in every part of the world has revealed that though groups and circumstances may differ, the dynamics of prejudice are the same. This is a universal human problems; the South is not suffering from a unique situation. Two things have been quite universally revealed. (1) People, when they are suffering tensions and frustrations, particularly when they are undergoing dislocation and are uncertain of the future, need to find an out-group for relase of their feelings. (2) There is a process of stereotyping that takes place. This means constructing a picture that justifies for us that the other group is not being mistreated when we vent our feelings on them.

Our past policy in human relations has had some rather heavy consequences. (1) It has taken a heavy toll in the economy of the U.S.A. (2) The international costs have been high. Our country is faced with the necessity either of dropping its high profession or its bad practice. (3) It seems quite obvious that the effect on the individual has been bad, both on the discriminator and on those discriminated against.

Constructive Approaches

In a panel discussion, Mr. Fleming discussed the background and purpose of the Southern Regional Council. The Rev. Will D. Campbell of the Department of Racial and Cultural Relations of the National Council of Churches discussed the contribution being made by this agency in human relations. He pointed out that virtually all the major Protestant bodies have adopted statements on race relations that have an unanimity of conviction and approach. The Rev. Paul J. Renz discussed the preparation and impact of the Atlanta Ministers Manifesto.

Stresses and Strains

A lively discussion took place during and after a panel on the subject "Stresses and Strains in Human Relations Today" led by Pastor Robert Graetz and Mr. H. Odell Harman.

Pastor Robert Graetz made the following points. As it looked to him as an individual Christian, the major key to the stresses and strains was a lack of communication between the races. It is claimed that there once was communication which has only recently been disrupted. He stated his opinion that there has not been real communication as between equals. There was only discussion between those who were in control and the controlled.

What do Negroes want? It is possible to get different answers from the same Negroes depending on the situation. As the Negro looks at the white, he sees him as generally patronizing. There is a lack of willingness on the part of the white Christian to be truly Christ-like. We need to realize that the incarnation means putting yourself in the place of the other person. A manifestation of our love is revealed only in our willingness to put the welfare of the other person first.

Mr. H. Odelle Harmon said he is sure the Church has a part to play in human relations, but that in recent years it has been pushing integration in churches and schools. He does not subscribe to integration even as an ultimate goal.

He criticized activities of the Board of Social Missions in conducting the present school, the Wittenberg School, and in accepting a grant from The Fund for the Republic. He stated, however, that it is good both sides are presented.

The Supreme Court decision was attacked as amending, rather than interpreting, the Constitution. It has caused much racial unrest. Even if we could concede that the Supreme Court decision was justified, nothing could be done to change the situation within what the Supreme Court considers a reasonable time. Differences between Negroes and whites were pointed out in the following areas:

1. Venereal disease rates
2. Boss-servant psychology
3. Marital habits
4. Crime rates
5. Intellectual development

The middle ground has been disappearing under the stress of the present situation. People have been forced to choose the extremes. There is little place for moderates.

Good race relations can be restored if the Church and other agencies will begin crusading to repeal the Supreme Court decision and to see that the doctrine of "separate but equal" is enforced. In addition, we must see that each individual is improved physically, mentally, morally and spiritually.

Audio-Visual Aids

During the course of the conference, the following films or filmstrips were used:

1. "We Are All Brothers" (filmstrip)
2. "The Face of the South" (film)
3. "The Broken Mask" (film)

Benefits of the School

It is not easy to portray adequately in a brief summary the serious struggle with the ethical complexities involved in human relations that took place at this conference. Not all questions were answered, but certainly a better understanding was reached. Some of the values can be summarized as follows.

1. The issues were faced realistically. Just as there was the realization that there is no escape from facing up to this problem of human relations, so there were also no cheap solutions easily arrived at.

2. There was opportunity to counsel with one another about a burning, practical everyday issue that is also near the heart of our Christian faith.

3. We learned anew to respect one another as persons and as Christians, even across chasms of differences of opinion.

4. There was a deepening of our Christian faith by talking not in abstract terms about love, compassion, reconciliation and forgiveness, but in practical terms of an actual issue.

5. We came to a clearer definition of terms. Segregation, desegregation, nonsegregation and integration stand before us as somewhat clearer categories of thought and action. This is not to pretend that total clarity was reached on the terms. We came to realize, however, the the matter of semantics is an important one in this connection.

6. Finally, it emerged rather clearly that our strategy in seeking to improve human relations must differ according to our particular situation. What is possible for some in one situation is not possible for others in quite different circumstances. We must act, but what we do must be adapted to the circumstances we face. If we will keep our lives open to God's Holy Spirit, he will provide guidance, opportunity and power.

FACE OF THE SOUTH

16mm sound motion picture in color

George Sinclair Mitchell

An objective, informative and highly stimulating presentation of the history and present development of our Southeastern area, featuring Southern born George Sinclair Mitchell, economist and former director of the Southern Regional Council.

Using film clips and very effective illustrative material, Dr. Mitchell with discernment and humor gives a penetrating analysis of the forces operating for and against the development of economic, cultural, and political democracy throughout the South, from the first settlements around Chesapeake Bay and Charleston Harbor, to the present day.

At first, freedom grew more rapidly than slavery. In 1787, Abolition of Slavery failed of passage in the Virginia Legislature by only one vote, but as the narrator says: "And yet, so soon after that as 1800, wild horses couldn't have pulled slavery away from us." The difference was the invention of the cotton gin.

After showing on the map the expansion of slavery over the following sixty years, and its hold on what we know as the story-book "Old South", the film describes the different histories, different peoples and different problems of the four Souths: The Mountain Area, the Piedmont, the Piney Woods and finally the Plantation South, which is called "the hardest one to unravel." The narrator suggests the direction in which solutions to the problems of these four Souths might move.

Dr. Mitchell describes the economic progress being made by improved agriculture, increasing industrialization and the consequent redistribution of wealth, and asserts that "As soon as they got basically equal, then civil rights came walking down the country dirt road."

Generally optimistic about the growth of democracy in the Southland as a whole, Dr. Mitchell indicates his deep appreciation for the unique problems of the Plantation Belt. His suggestions for solving these problems may not appeal to either ardent proponents of integration or segregation. Nevertheless, he presents the possibility for breaking the deadlock in this area.

Whether viewers agree or disagree with Dr. Mitchell's analyses and prescriptions, all will concur that this man of good will has made a unique contribution to our understanding of the South and has presented a revealing and judicious appraisal of its problems that will stimulate much good thinking and discussion for some time to come. It is especially appropriate for high school, college and adult audiences.

Produced by the Department of Social Education and Action of the Presbyterian Church, U.S.A., in cooperation with the Southern Regional Council. Distributed by BFC Films, 220 Fifth Avenue, New York 1, New York.

16mm Sound Motion Picture in Color — 29 minutes

A graphic and revealing interpretation of historical, cultural, economic and interracial developments in the South.

Do you really understand...

- The factors underlying unrest in the South to-day?
- The advances that evolved out of practical necessity?
- What remains to be accomplished in the future?

FACE OF THE SOUTH

How to Buy Prints

Prints may be purchased from BFC Films, 220 Fifth Avenue, New York 1, New York. Available only in the color version: $180.00.

Where to Borrow Prints

First contact the local film library where you customarily obtain your films. If you are unable to secure a print from your usual supplier, write to BFC Films (address above) for information concerning the film library most conveniently located to serve you.

BFC Films 220 FIFTH AVE. N.Y. N.Y.

LIST OF PEOPLE ATTENDING THE
LEADERSHIP SCHOOL ON HUMAN RELATIONS

Holy Trinity Lutheran Church
Charlotte, N.C.
Feb. 4-6, 1958

Mr. and Mrs. Paul Arnold (2)
860--51st Ave., S.
St. Petersburg 5, Fla.

Rev. Glenn L. Barger
2000 Center Ave.
New Bern, N.C.

Mrs. Paul B. Beatty
517 E. Blvd.
Charlotte 3, N.C.

Rev. J. B. Bedenbaugh
Lutheran Theological
Southern Seminary
Columbia 3, S.C.

Rev. Will D. Campbell
1716 West End Ave.
Nashville, Tenn.

Rev. & Mrs. H.P.C. Cressman
335--20th Ave., N.E. (2)
St. Petersburg 2, Fla.

Mrs. Ed. Eyler
209 Cliff Rd.
Asheboro, N.C.
--*

Dr. Harold C. Fleming
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Ga.

Rev. J. Milton Frick
Box 3121, Station A
Greenville, S.C.

Rev. Robt. S. Graetz
1110 Cleveland Ave.
Montgomery, Ala.

Rev. J. L. Griffin
736 E. Victory Dr.
Savannah, Ga.

Rev. J. Melchior Grissinger, Jr.
Shepherdstown, W. Va.

Rev. Harold Haas, Ph.D.
231 Madison Ave.
New York 16, N.Y.

Mrs. Chas. Faries*
718 Cliff Rd.
Asheboro, N.C.

Rev. L. Clement Hahn
Hildebran, N.C.

Mr. H. Odelle Harman
Lexington County School
District #1
Lexington, S.C.

Rev. Luke L. Linebarger
Box 214
Timberville, Va.

Rev. H. Wm. Johnson, Jr.
Box 1213
Boynton Beach, Fla.

Dr. Lester Keasey
Lenoir Rhyne College
Hickory, N.C.

Mr. Virgil C. Kester
1233 Hampton Street
Columbia 1, S.C.

Mr. Glenn E. Ketner
9 Woodland Rd.
Salisbury, N.C.

Rev. Karl W. Kinard, D.D.
Drawer 190
Columbia, S.C.

Rev. Paul M. Kinports, D.D.
104 N. Aurora Ave.
Clearwater, Fla.

Rev. Harold C. Letts, D.D.
231 Madison Ave.
New York 16, N.Y.

Mrs. Aubrey Mauney
210 N. Gaston Street
Kings Mountain, N.C.

Rev. Paul L. Morgan
Rt. 2, Box 269-A
Kannapolis, N.C.

Rev. Paul K. Nordsiek
4361 Gadsden Court
Jacksonville 7, Fla.

Rev. Jeff L. Norris, D.D.
Box 189, 929 N. Main St.
Hendersonville, N.C.

Mrs. G. R. Patterson
1446 Sixth St. Cir. N.W.
Hickory, N.C.

Rev. Paul J. Renz, D.D.
939 Calvert Lane, N.E.
Atlanta 19, Ga.

Rev. J. Marion Rhoden, Jr.
108 Mabel Ave., Rt. 4
Taylors, S.C.

Sister Bertha Schwanewede
2905 Drayton Street
Columbia 2, S.C.

Rev. Roy L. Sloop
961--17th Street
Newport News, Va.

Rev. John Leigh Smith
927 Forrest Street
Greeneville, Tenn.

Dr. M. L. Stirewalt, Jr.
762 Eighth Street, N.E.
Hickory, N.C.

Rev. Stafford Swing
Drawer 21A
Hickory, N.C.

Rev. Bernard L. Trexler
% St. Mark's Lutheran
124 E. Chestnut St. Church
Asheville, N.C.

Rev. Henry S. Wingard
1125 Olympia Ave.
Columbia 27, S.C.

Rev. W. David Wise
423 Holly Street
Asheboro, N.C.

Rev. Raymond D. Wood, D.D.
21 E. State Street
Atlanta, Ga.

Rev. Royall A. Yount, D.D.
P.O. Box 23
22nd Street Station
St. Petersburg 3, Fla.

Prayers Used at
Leadership School on Human Relations
by the
Chaplain, the Rev. J. Benjamin Bedenbaugh

O God, our Heavenly Father, we beseech Thee to hear us on behalf of all those who live by strength of arm or skill of hand; for men who face peril; for women who suffer pain; for those who till the earth; for those who tend machinery; for those whose business it is to fish in deep waters, for sailors, and for those who travel in ships in the air; for those who labor at furnaces and in the factories; for those who toil in mines; for those who keep house, and for those who train children; for those who control, rule, or employ. For all whose labor is without hope, and for all whose labor is without honor; for those whose labor is without interest; for those who are underpaid, and for those who are without employment. We pray for all who have no home, for all prisoners and outcasts, for all who are sick, hungry, or distitute. We pray, O Father, for all men everywhere, that it may please Thee to comfort, sustain, protect, and support these, and all others for whom we desire to pray; through Jesus Christ Thy Son our Lord.

O Blessed Christ, who, though Thou art Lord over all, didst enter our world in lowly meekness; teach us by the example of Thy humility to seek no triumphs save those which glorify Thy name and to crave no honor but that of following in Thy way; who livest and reignest with the Father and the Holy Ghost, ever one God world without end.

O God, help us to realize more fully Thy power and Thy love. Forgive us the poverty of our asking and the discouragement that sometimes clouds our faith. Show us that Thou art ready and waiting to use us. Keep us alive to every opportunity and eager to face the call of Thy Spirit in quiet dependence upon Thy power and grace.

Set free, O Lord, the souls of Thy servants from all restlessness and nervous anxiety; give us that peace and power which flow from Thee; keep us in all perplexity and distress, that, upheld by Thy strength and stayed on the rock of Thy faithfulness we may abide in Thee now and evermore; through Jesus Christ our Lord.

Help us, O God, to see ourselves in the light of Christ. What is dark do Thou illumine, what is low raise and support. Enable us to rise from all that depresses and defeats us and to claim what Thou dost promise and do what Thou commandest. Make us so conscious of Thy presence that we may keep our faith undimmed, our hope serene and our love unfailing; through Jesus Christ our Lord.

Dismiss us with Thy blessing, O Lord God, Father, Son, Holy Spirit; that with all our works begun, continued, and ended in Thee we may prove what is that good and acceptable and perfect will of Thine; through Jesus Christ our Lord.

Our Father God, Whom we love and Whom we strive to serve, we thank Thee that Thou hast made us members of the fellowship of the redeemed, partners in the community of the concerned. We pray Thy continued guidance and presence with this school. Wherein our points of view and deliberations are in accord with Thy Word, wilt Thou establish, confirm, strengthen them. If we run counter to Thy Word, wilt Thou frustrate us and set us at naught. Grant unto us, we beseech Thee, the grace to know and the power to do that which is well pleasing and acceptable before Thee; O Thou, Whom to know is to love, Whom to love is to serve, Whose service is perfect freedom.

O God, Who art the light of the minds that know Thee, open our blind eyes to the things which Christ makes real. Show us what is true and abiding that we may be set free from all bondage to what is false and fleeting. Keep us ever open to Thy guidance and grace that we may live in the present world as citizens of the Kingdom that is eternal; through Jesus Christ our Lord.

Heavenly Father, Who art the light of the minds that know Thee, keep us open to the truth as it is in Jesus. Guide our steps that we may not wander, and save us from hasty judgments and rash impulses. Teach us to listen for Thy Word, and when we hear it give us grace to obey. Give us wisdom to help one another, and open to us all the gateway to peace and fellowship; through Jesus Christ our Lord.

Almighty God, Who canst give the light that in darkness shall make us glad, the life that in gloom shall make us joy, and the peace that in discord shall bring us quietness; grant us the faith to ask great things of Thee and to expect great things from Thee. Help us to show forth Thy salvation from day to day, and quicken the church today to a gallant and faithful witness of Christ's redemption. May we have no fear except the fear to be unfaithful, O Thou Who alone can make us stand; through Jesus Christ our Lord.

O God, at Whose Word chaos became an ordered creation; brood over this troubled world as once Thy Spirit brooded o'er the face of the deep, and create in the nations, by the grace of Thy Son, that love for Thee and for each other that will make this world a new creation in righteousness and peace and joy, in brotherhood and mutual service; through the saving merit of Jesus Christ, Thy Son, our Lord.

THE BOARD OF SOCIAL MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

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Associate Directors of Evangelism

Reimburse SRC for plane fare

February 25, 1958

Mr. Harold C. Fleming
Southern Regional Council
63 Auburn Ave.
Atlanta 3, Ga.

Dear Mr. Fleming:

Enclosed please find your check for $42.50 to cover expenses incurred in connection with the Leadership School on Human Relations held at Charlotte, N.C., February 4-6. We are very grateful for your efforts on our behalf and appreciate every so much the presentations you made at this school. You were very kind in your estimate of this effort of ours, and I am encouraged by your judgment of the matter.

I trust that there can be a continued effort on the part of our Southern churchmen in this regard, and we are making ourselves available to do anything that we can to help.

Sincerely yours,

Harold C Letts

Harold C. Letts
Director of Social Action

HL:dp
Enc.

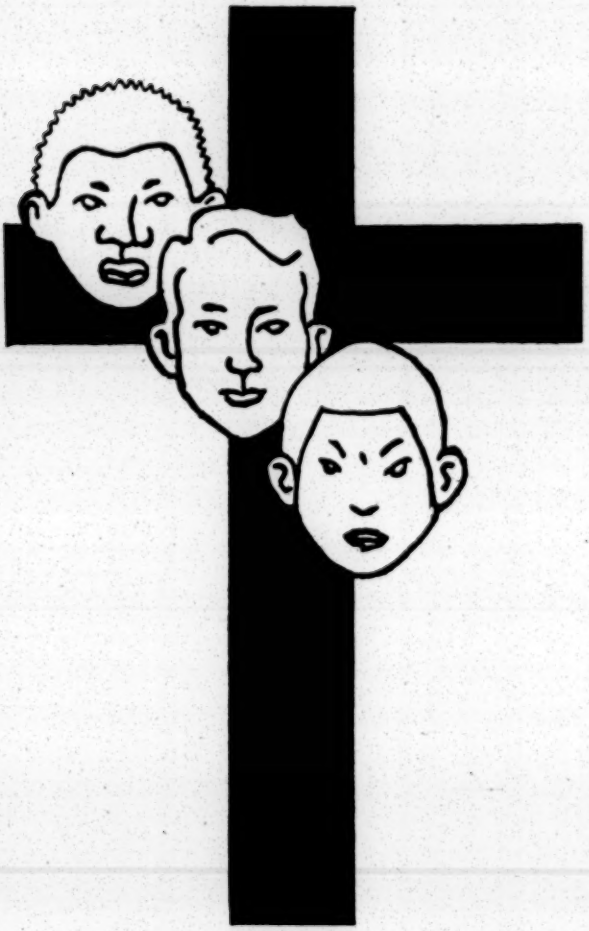
FIELD DIRECTORS OF EVANGELISM

REV. WALTER E. BOCK, D.D.
231 Madison Avenue
New York 16, New York
Phone: LExington 2-3410

REV. J. A. KEISLER, Jr., D.D.
1018 D Avenue
West Columbia, South Carolina
Phone: COlumbia 6-1139

REV. DANA H. JOHNSON
5917 North Nina Avenue
Chicago 31, Illinois
Phone: NEwcastle 1-2244

REV. GEORGE A. HOUSEWRIGHT
7134 Alhambra
Prairie Village, Kansas
Phone ENdicott 2-8548



A Statement on

HUMAN RELATIONS

Adopted by

THE BOARD OF SOCIAL MISSIONS and

THE EXECUTIVE BOARD OF

THE UNITED LUTHERAN CHURCH IN AMERICA

A Statement on

HUMAN RELATIONS

Since one of the disruptive forces which hinders the will of God is prejudice and discrimination in human relations, the United Lutheran Church in America sets forth the following propositions as the basis for study, discussion, experimentation, and concerted action by its congregations and members.

I. CHRISTIAN PRINCIPLES

The Word of God, which the Church proclaims, reveals the righteous judgment of God upon sinful man, and sets forth the distinctive power of Christ to redeem him.

1. ***God the Father is the Creator of all mankind.*** We are made in His likeness. In the light of the common creation of all men, differences in physical characteristics or social background are only of incidental importance.
2. ***God condemns all injustice, all hatred, all abuse and persecution of men.*** His Judgment is revealed in the moral sickness of all men and in the torn fabric of our common life.
3. ***God's atoning grace embraces every man.*** Through His Son, Jesus Christ, God offers redemption to all. Christ died for all mankind. All men have equal worth in God's sight.
4. ***Forgiveness through the Cross restores men to fellowship with God.*** Through the remission of sins the way is opened to reconciliation between men. The love of Jesus Christ, as revealed in the Cross, leads men to the deepest kind of human fellowship and mutual service. By the power of the Cross men can overcome prejudice, discrimination, and exploitation which sinfully distort God's order and are the basic cause of social tension.
5. ***God calls all men through the Gospel to Christian brotherhood.*** Love, which flows from God, seeks to create justice and true community. Love for one's fellowmen is the necessary counterpart of love for God. God calls men to serve Him by serving each other.
6. ***In God's providence Christians, different in racial, geographical, economic, and social backgrounds, may use their differences to contribute to the total enrichment of life.*** No group is self-sufficient. By the exercise of justice and brotherhood men may cooperate in building true human community.
7. ***The abiding love of Christ, our Lord, impels us.*** We dare not separate ourselves from that love. Christ is the one Word of God, to whom we must listen and whom we must trust and obey in life and death. Thus Christians must face all human relationships in the spirit and power of Christ's love.

II. HUMAN RIGHTS AND RESPONSIBILITIES

In the light of these truths of Christian Faith the Church ought to help its people by offering a common witness to guide the individual conscience. Consistent Christian living requires that men shall seek to accord to each other

the observance of the following rights and their matching responsibilities:

1. To possess and to respect the life and dignity of the human person as a child of God for whom Christ died.
2. To worship God without human distinctions in the Church, the Body of Christ.
3. To develop his God-given talents through education and cultural pursuits in order to use these talents in answer to God's call.
4. To establish a home in living space and housing conducive to a wholesome family life.
5. To occupy the place in economic life for which he is individually fitted, being free to advance therein on the basis of character and ability.
6. To share the privileges and obligations of community life, having equal access to all public services, including those related to health, education, recreation, social welfare, and transportation, and receiving equal consideration from persons and institutions serving the public.
7. To exercise one's citizenship in elections and all the other processes of government, having freedom for inquiry, discussion and peaceful assembly, and receiving police protection and equal consideration and justice in the courts.

III. PROPOSITIONS FOR CHRISTIAN ACTION

The foregoing declaration of Christian principles in the field of human relations and the enunciation of human rights and their attendant responsibilities derived therefrom, inevitably point toward Christian action. In working out the implications of our faith we face an awesome and urgent task in overcoming the evil tensions and injustices in human relations that obedience to God requires us to challenge. Christians ought to lay the following propositions to heart:

1. *Acknowledge Our Sin*

Evil tensions and injustices resulting from racial and cultural practices must be faced before God. The unacknowledged sins of pride, fear, injustice and hatred have added a great moral peril to our present situation. Men must learn in repentance to seek God's atoning grace and renewing Spirit so that society may attain its true basis in God's order.

2. *Accept Individual Responsibility*

Each Christian must realize his moral responsibility to God for his actions affecting his neighbor. Each must examine his actions in the light of God's commands. Each must learn to show respect to all men as children of God and render justice to those with whom he deals. This obligation is crucial today in relation to members of minority groups.

3. *Begin in the Home*

Our families must nurture their members in Christian life and outlook so that people of different backgrounds are respected and treated with equal fairness and good will. Parents must be on guard neither to pass on to their children the sins of prejudice, nor to lead them in discrimination which is unbecoming to Christians. Rather it is the duty of parents to lead their children, by precept and example, in interracial cooperation and understanding.

4. *Continue at Work*

All of us have special responsibilities in our daily work and economic activities to strive for justice for our neighbor, fair employment opportunities

for all, and the removal of those economic handicaps from which minorities suffer. Christians in labor unions, business organizations, and industrial enterprises should take the lead in working for justice for oppressed groups. Minorities likewise should seek to fulfill in their employment their responsibilities to their employers and fellow-workers, and to the groups affected by their work.

5. *Rally as Citizens*

Christians have special responsibilities as citizens to make society's laws and practices conform to God's order. Many human rights in which Christians believe, especially rights as to personal safety, citizenship, education, employment, and housing, are not being extended to all men. Christian brotherhood is impeded by practices enforcing segregation. God calls for, and human justice requires, speedy changes at every level and in every area of our society.

Community self surveys, to determine the areas where basic rights are being denied and what the opportunities for remedial action are, have proved useful. Fair Employment Practices Laws have proved generally beneficial in cities and states where they have been enacted. Citizens' groups have secured fair use of educational funds, just action in the courts, and fairer treatment in press and radio for minorities. Christians should work for such constructive changes, and for public support of democratically enacted laws which conform to Christian standards.

6. *Arouse the Church*

Since the Church is the Body of Christ, it must free itself from those cultural patterns of prejudice and discrimination which persist in our society and must manifest in its own life the principles and attitudes of Jesus. The Church must seek to be true to its own nature as a community of children of God inclusive of every race, nation, and class who confess Christ as Lord.

The Church's agencies and institutions should seek to serve all people fairly without distinction because of racial or cultural background. All its congregations should be centers of action to develop Christian fellowship across human barriers, and to instill the spirit of equality and Christian brotherhood. To this end the United Lutheran Church in America calls its pastors and people to earnest study and remedial action.

Additional copies at a cost of .02 each available from:

THE BOARD OF SOCIAL MISSIONS

231 Madison Avenue, New York 16, New York

August 28, 1953

Rev. V. J. O'Connell, S. M.
St. Louis Church
10th & Cedar Sts.
St. Paul, Minn.

Dear Father Vince:

You will have seen that the annual meeting of the National Association of Intergroup Relations Officials is this year at Minneapolis November 11, 12, and 13. I sit on the Board of that, and I expect to go up to the meeting.

Advance notice that I hope to be in your neighborhood and hope there will be an evening when you will be free and I can come over to St. Paul and review the state of the world!

Sincerely,

George S. Mitchell
Executive Director

GSM:ec

The Methodist Church
DALLAS-FORT WORTH AREA

WILLIAM C. MARTIN
BISHOP

CONFERENCES:
CENTRAL TEXAS
NORTH TEXAS
NORTHWEST TEXAS

1910 MAIN STREET
DALLAS 1, TEXAS

September 22, 1953

Mr. George S. Mitchell
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

This will acknowledge your letter of September 18, and the pamphlet which you enclosed.

Bishop Martin is in Lubbock, Texas, for several days where the Area Council is in session. Your letter and the pamphlet will be given to him for his attention when he returns.

Yours very truly,

Mildred Craghead

Secretary to
Bishop Martin

RECEIVED
SEP 25

September 26, 1953

Dr. George S. Reamey, Editor
Virginia Methodist Advocate
410 Methodist Building
Richmond 19, Virginia

Dear Mr. Reamey:

Here's a pamphlet we have just got out. Its purpose is to help in the tremendous task of informing the Southern public on the issues now before the Supreme Court. It is a calm, balanced treatment.

We want it to be helpfully used by small informal local discussion groups.

It has been widely noticed in the Southern daily press.

I hope that editorially you will agree that the Virginia Methodist Advocate could properly make some reference to the pamphlet and its timeliness.

Sincerely,

GSM/allc
enclosure

George S. Mitchell,
Executive Director

January 14, 1955

Reverend Duncan Hunter
First Methodist Church
Alexander City, Alabama

Dear Mr. Hunter:

Most kind of you to ask me to speak at the evening service at your church on Sunday, February 13th. Delighted, of course, to accept.

I will build my talk, as you suggest, around the work of the Southern Regional Council and the Christian's place in our social problems. And if there is to be a small gathering later, that will be pleasant also.

Yes, if the hotel will have a room for me, I would be delighted to sleep there Sunday night.

Mr. Whitsett says that he is trying to work out an engagement for me at Talladega that Sunday morning. I will be with his group in the afternoon, and with you in the evening. I will drive, and Monday morning will light out for Atlanta.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

First Methodist Church

ALEXANDER CITY, ALABAMA

DUNCAN HUNTER
MINISTER

RES. ADAMS 4-2633

ELNA WOLSONCROFT
SECRETARY

BUS. ADAMS 4-3331

JAN 14 1955

January 12, 1955

Dr. Geo. Mitchell
63 Auburn Ave., N.E.
Atlanta, Georgia

Dear Dr. Mitchell:

Last week when I was in Montgomery at a meeting of the Alabama Council on Human Relations, Fred Roth mentioned that you would be in Alabama on February 13. I would like to invite you to speak at the evening service in our church on that day.

I am sure that you would be very helpful to our people in the whole area of human relations. At the morning service, I will talk on some of the sources and effects of personal ill-will. I believe that it would be helpful for you to discuss something of the work of the Southern Regional Council and a Christian's place in our social problems. Following the evening service, perhaps we could meet with a small group of community leaders in a question period.

We would be happy for you to plan to spend the night in Alexander City and I will make provision at the hotel.

If you can come on this date, we can discuss these plans more in detail at our meeting on February 8, in Montgomery.

Sincerely yours,

Duncan

Minister.

DH:ew

First Methodist Church

Duncan Hunter, Minister

Alexander City, Alabama

To all who mourn and need comfort;

to all who are friendless and need friendship;

to all who are homeless and need sheltering love;

to all who pray, and to all who do not, but should;

to all who sin and need a Savior; This church

opens wide its door in the name of Jesus Christ.

ORDER OF MORNING WORSHIP

January 9, 1955

Let all who enter God's House do so with reverence and bow in silent prayer.

THE PRELUDE "Morning Prelude" Rinck

*THE CALL TO WORSHIP

Minister: This is the day which the Lord hath made.
People: We will rejoice and be glad in it.
Minister: Enter into his gates with thanksgiving,
People: And into his courts with praise.
Minister: O magnify the Lord with me,
People: And let us exalt his name together.

*THE HYMN OF PRAISE, 1 "Holy, Holy, Holy" Dykes

THE PRAYERS **Minister**

Invocation and Confession
Silent Meditation
The Lord's Prayer

*THE RESPONSIVE READING (2nd Sunday, 1st Reading, Page 564)

*THE GLORIA PATRI

*THE AFFIRMATION OF FAITH Minister and Congregation

We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all His works, and whose will is ever directed to His children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the Divine Presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in the time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.

THE ANTHEM "O Blessed Savior" Haydn-Morgan
Roanoke Church Choir Mrs. John Fleming, Director

THE SCRIPTURE READING Minister

THE PASTORAL PRAYER AND CHORAL RESPONSE

THE OFFERTORY "Invocation" Hesse

THE ANTHEM "God So Loved The World" Stainer

*THE PRESENTATION OF THE OFFERING Minister

THE SERMON "Blessed Are The Hungry" Rev. E. L. McFee

THE INVITATION TO CHRISTIAN DISCIPLESHIP

THE HYMN OF DEDICATION "Lead On, O King Eternal" Smart

*THE BENEDICTION AND CHORAL RESPONSE Minister

THE POSTLUDE "A Song of Praise" Breitenbach

*The congregation will stand.

ALTAR FLOWERS

By Dr. and Mrs. John L. Denney and family

EVENING WORSHIP

7:00 O'clock

THE PRELUDE	"Prelude"	Chaminede
THE HYMN, 97	"Take Time To Be Holy"	Congregation
THE INVOCATION		Minister
THE HYMN TIME, 10, 68, 162		Fred Sellers, Song Leader
THE SCRIPTURE READING	Luke 9:18-36	Minister
THE EVENING PRAYER		Minister
THE OFFERTORY	"Scherzino"	Beethoven
THE CHOIR SPECIAL		Youth Choir
THE SERMON	"Cisterns or Wells"	Minister
THE HYMN, 98	"My Faith Looks Up To Thee"	Congregation
THE BENEDICTION		Minister
THE POSTLUDE	"Triumphal March"	Grieg

CALENDAR

TODAY—

9:45 Church School
11:00 Morning Worship and Nursery for young children
5:00 Youth Choir
5:15 Junior League
5:30-6:00 Children's Bible Story Hour
6:00 Supper
6:15 Intermediate and Senior MFY and Junior Choir
7:00 Evening Worship

WELCOME

It is a unique privilege to have both a guest preacher and guest choir from the same church on a given day. We welcome the members of the Roanoke First Methodist Choir and their pastor to our service this morning. We appreciate their presence and we look forward to our visit with them on next Sunday.

In the absence of Mr. Hunter next Sunday, Mr. Woodrow Forshee will preach at the morning service and the Youth Choir will be in charge of the music.

W.S.C.S.

"The Family—Steward of the Christian Life" will be the program topic for the W.S.C.S. January general meeting Monday, 3 P.M. in the Pat Segrest Class Room. Mrs. T. L. Griffin will be the leader and Mrs. C. C. Adams will give the devotional. Every woman in the church is urged to attend.

WESLEYAN SERVICE GUILD

A treat is in store for the members of the Guild Monday evening at 7 P.M. in the Pat Segrest Class Room. Mrs. Mary Edna Carlisle will show slides of outstanding churches she has visited in Scotland, England and Mexico giving their history and contribution to our church today. A social hour will follow the meeting.

SUB-DISTRICT MEETING

The Methodist Youth Fellowship Sub-District will meet at the Russell Church on Tuesday night. Mr. Hunter will lead a panel discussion on the organization and doctrine of the Methodist Church. All Seniors and Intermediates meet at our church at 6:45.

CHRISTMAS CARDS

The Junior Department requests that you bring your old Christmas cards to the church office. They are preparing a box to send to a leper colony.

PROSPECTIVE MEMBERS SURVEY

The Commission on Membership and Evangelism is calling a meeting of the Board of Stewards this afternoon at two o'clock. We will outline plans for securing the names of prospective new members and the "Four Nights for God" program. We hope that every Steward will be present at this meeting.

BAPTISM

Last Sunday, Lynn Cantrell, born September 1, 1954, daughter of Bert Mitchell Cantrell and Ann Thomas Cantrell, was dedicated to God in Christian baptism.

LOOKING AHEAD

January is an important month for our church. On Sunday afternoon of the 23rd, there will be a District mass meeting in Roanoke which will inaugurate our evangelistic emphasis.

Our Methodist Men's Club will meet on Monday night, January 24.

The regular Stewards meeting has been set for Thursday night, January 27.

Our Revival will begin Sunday morning, January 30, under the preaching ministry of Dr. Halford E. Luccock, one of the great preachers of America. These services will continue through Thursday evening.

During this month give the church preeminence in your life. Express that loyalty by praying every day for your home and church and community. God is our strength, so let us give Him a chance in our lives.

LUCCOCK BOOKS

The pastor has ordered some of Dr. Luccock's books from the Methodist Publishing House. The following are now available in the minister's study: THE STORY OF METHODISM, THE QUESTING SPIRIT, PREACHING VALUES IN THE NEW TRANSLATIONS OF THE NEW TESTAMENT, MARCHING OFF THE MAP, and the most recent publication, LIKE A MIGHTY ARMY. If you would like to purchase any of these, please see the pastor.

The following is taken from the last book mentioned above:

"One of the biggest handicaps of the churches is the obvious one that too many members are every Sunday literally in absentia. They are not present. Recall that as a prelude to the biggest event in the history of the church, its birthday, Pentecost, we read: 'They went up to the upper room . . . and all these with one accord devoted themselves to prayer.'

"If the habits of that company in the upper room had been like the habits of the multitudes in our churches today, the record would be a sorry entry like this:

"The meeting was called for the first day of the week, but so many things interfered that of the company of 120, only 40 could be present. Peter and his wife had bought a cottage on Lake Galilee and were away from the hot city over the week-end. Bartholomew had guests and, of course, could not come. Philip and his family had been up late the night before and overslept. Andrew had a business conference about a new fishing boat. James had to stay at home and cut the grass which had grown long."

"No Pentecost!"

P. O. Box 676

TELEPHONE 6287

Wesley Foundation
Box 676
Chapel Hill, N. C.

REV. JOEL M. SAVELL
Director

February 16, 1954

RECEIVED
FEB 17 1954
Southern Regional Council

Mr. George Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell,

I appreciate your accepting the invitation to Wesley Foundation on the 21st of February. We are looking forward to hearing you talk.

Both topics you suggested seem to be very interesting and timely. We thought that the "Schools and the Courts" would be better at this particular time.

We are looking forward to hearing you speak and hoping that you will be able to eat supper with us at the Methodist Church at 6:00 p.m.

Sincerely,

Baxter McIntyre

Baxter McIntyre, Chairman
Program Committee

BMcI/hw

To reply.

COMMISSION ON EVANGELISM

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Bishop J. Paul Taylor

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W. S. Adams
O. W. King

DEPARTMENT OF INTER-RACIAL EVANGELISM

THE FREE METHODIST CHURCH OF NORTH AMERICA

Rev. Gilbert James, Supt. -:- Box 198, Greenville, Illinois

February 18, 1954

Dr. George Mitchell
Executive Director Southern Regional Council
Room 432 63 Auburn Avenue, North East
Atlanta 3, Georgia

Dear Dr. Mitchell,

Please find enclosed a copy of the "Christian Minister" in which appears an article which I wrote recently on "The Church in a Changing Community". Since I mentioned you and your organization in this article I thought perhaps you might be interested. I would greatly appreciate your reaction to the article, if you have time to read it.

I am hoping again this year to attend the Institute at Fisk University. I trust that we may beable to get together again. With kindest personal regards to you, I am

Very cordially yours,

Gilbert

Gilbert James
Superintendent

GJ/ht

P. O. Box 676

TELEPHONE 6287

Wesley Foundation
Box 676
Chapel Hill, N. C.

REV. JOEL M. SAVELL
Director

Methodist

March 1, 1954

Mr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Mitchell,

On behalf of the Ministerial Association and the committee that worked on the Brotherhood Week program, let me say thanks again for your help. You did an excellent job of clarifying the issues for us and in guiding us in thinking through the problem. The weak points in our planning shouldn't blind us to the good that came out of the meeting. Plans are now being laid to continue the thinking that began that night.

We are all sorry that we don't have more funds with which to express our appreciation to you for your help. But perhaps this will serve to cover your expenses.

Sincerely,

Joel M. Savell

Joel M. Savell

JMS/hw

Acked by
Chas
Mar 4. '54

RECEIVED
MAR 3 1954
Southern Regional Council

February 4, 1954

Rev. Joel M. Savell, Director
Wesley Foundation
Box 676
Chapel Hill, N. C.

Dear Mr. Savell:

Thanks for your phone call and for your letter so promptly this morning.

Quite all right to talk at 6:45 Sunday evening and again do what we ought to do at 8:15.

I will plan to reach Chapel Hill by 5 p.m. on February 20 and will seek you out then.

I suppose the 6:45 subject ought to be "The Schools and the Courts". But there is another speech I could do, called "The Map of the South".

Sincerely,

George S. Mitchell
Executive-Director

GSM:hh

P. O. Box 676

TELEPHONE 6287

Wesley Foundation
Box 676
Chapel Hill, N. C.

REV. JOEL M. SAVELL
Director

February 2, 1954

RECEIVED
FEB 3
Southern Regional Council

Mr. George Mitchell
Sou. Regional Council
Wesley Memorial Bldg.
Atlanta, Georgia

Dear Mr. Mitchell:

We are delighted that you can be with us on the 21st, and I am personally looking forward to meeting you. And we shall try to keep you posted on the plans as they begin to shape up.

Talking with the program chairman here at Wesley Foundation today, I mentioned that you were to be with us on the 21st. He immediately asked: "Could he talk to us at Wesley?" (This is our Sunday evening supper meeting, the program for which usually begins at 6:45). Both of us are reluctant to impose on you but feel that the students, many of whom (perhaps most of whom...it's hard to say) would not be present at the community program at 8:15, would greatly benefit from hearing you or talking with you. He is wondering, therefore, if you would say quite frankly whether you would want to appear on two programs the same evening. If you feel that you would be able to do this you would be at liberty to choose your own topic. Since the 8:15 program will be rather informal, socio-drama fashion, perhaps you would like to speak directly to some subject...such as problems of minorities in the South, Christian attitude toward minorities, what we can do, ..or whatever...at the supper meeting. The previous Sunday (the 14th) the students will have seen Prejudice, a movie put out by the National Conference of Christians and Jews, although the length of the movie will probably mean that there will be little time for discussion.

Again, we are looking forward to your being here. And please speak quite frankly with regard to the proposed "double-header" on Sunday night.

Sincerely,

Joel M. Savell

Joel M. Savell

P. O. Box 676

TELEPHONE 6287

Wesley Foundation
Box 676
Chapel Hill, N. C.

REV. JOEL M. SAVELL
Director

March 2, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

We wish to thank you for accepting our invitation to Wesley Foundation. Your talk was really appreciated. Your approach to the race issue was a new and meaningful one to most of the students. Your informality added greatly to the program.

If you are up this way again sometime, we would be glad for you to come by and have supper with us.

Sincerely,

Baxter McIntyre

Baxter McIntyre, Chairman
Program Committee

BMcI/hw

June 14, 1954

Mr. James Sells
63 Auburn Avenue
Atlanta, Georgia

Dear Jim:

I am so glad that Clarence Poe is carrying in the July issue the materials on the schools question. I am disappointed a little in the conservatism of most of the statements, but of course we all know that the problem is most difficult in the rural areas, and that Southern white public opinion is as yet unprepared for the implementation of the Supreme Court's decision.

In my view, the comment from Mr. John W. Umstead comes nearest to the right method for solutions, "Why should not citizens of both races who are seriously interested in education voluntarily set up a committee in each school unit to discuss this problem and attempt a settlement that will be fair?" Two things along that line I think should be done, in as many communities as possible, and in the near future.

1. Small private local conversation groups. Four, five, or six local white people and three or four local Negro citizens. They should be people moved by real concern for democratic processes and for the exercise of Christian conscience. Such little meetings would explore the issues and go on to find the facts about the schools in their communities. If, in this way, a few people in each of the many communities come to a meeting of minds on the problem, that is the beginning of health and of solutions. The solutions will differ area by area, in haste and in many details. By and large Negroes in the Southern states have received the opinion with maturity and dignity. And they are not sparring for a fight. In those communities in which the Negro group feels that white people are meeting them half-way and are trying to work out something that is agreed within the new decision, peace and orderly progress will rule. The other side of the picture is true too: in those communities in which the white people are stiff-necked and will yield nothing, court actions affecting the local schools can be stringent and productive of needless bitterness.

2. We get near to the heart of the problem when we see that Negroes justifiably hope and ask for formal ordinary inclusion in the administrative conduct of local school systems. If the schools where our children went were entirely managed by people of another race, most parents would have little confidence in school board decisions. If, on the other hand, by appointment or by election, school administration is opened to able, courageous, representative Negro citizenry, then the Negro group feels for the first time

that it is being properly and fairly consulted on matters relating to education. Under these circumstances, local communities would have every chance of arriving at programs of action consistent with the pace of change in local sentiment. Many Southern school districts will be rewarded in agreement and in responsible citizenship if this step is taken.

The truth is that many reluctant Southern communities are caught within a pressure that is nation-wide and world-wide; and it will be necessary to concede to the interpretation of constitutional right as made. The method and speed of the agreement can reflect local opinion only if the Negro community in each instance feels that it is being honorably made a part of the conduct of the school system.

This movement has already appeared in a good many Southern communities: Newport News, Richmond, Roanoke, Raleigh, Winston Salem, Darlington, Augusta, Atlanta, Knoxville, and probably other communities. All have Negro members on their local school boards. There will be some instances, in months and years to come in the South, of very considerable tension as the Court's decision and the ultimate decrees come to be obeyed. But we may be quite sure that in these particular communities the tension will be moderate and the local solutions will be wise and workable.

So I would urge first that we build, in as many communities as possible, these local private citizen's discussion groups across the lines of race, and study the issues and learn the facts; and that, where practicable, Negroes be officially and as a matter of course brought into the actual conduct of the local schools.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Memo . . . FROM THE DESK OF
GEORGE S. MITCHELL

June 24, 1954

To: Mrs. M. E. Tilly

This is the corrected and now official language of the statement of the Christian Social Relations Department of the United Church Women's meeting in Atlanta June 21 - 22, 1954. Will you please see to it that it finds its way into SRC files on Church statements?

We Press Toward the Goal

~~TENTATIVE STATEMENT * * * * * Not for Final Release~~

"Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded God will reveal that also to you. Only let us hold true to what we have attained."

-- Philippians 3:13-16 (R.S.V.)

1. Because of our high calling of God in Christ Jesus, we reaffirm our belief in human brotherhood and the inclusiveness of Christian fellowship. Therefore, we feel we are impelled to promote a Christian society in which segregation is no longer a burden upon the human spirit.

2. We accept with humility the Supreme Court decision as supporting the broad Christian principle of the dignity and worth of human personality and affording the opportunity of translating into reality Christian and democratic ideals.

5 ~~3.~~ We desire to build Christian emotional maturity ~~meeting~~ to meet the new challenges to our patience, understanding, and creative action.

4. ~~As~~ we are all charged with the responsibility of the training and nurture of children and youth. ~~We~~ We pray God's guidance upon ~~women~~ us as ~~they assume leadership in building a Christian atmosphere in all areas in which they move~~ we seek to shape right attitudes in the home, in the Church, in the school and in all areas of life in which we move.

~~5.~~ 3. ~~As~~ we believe that the best solutions to our many problems can be reached when ~~as~~ people of all races work together toward a common end, and we urge women to make every effort to bring together individuals in free discussion.

(This statement was adopted by representatives of the Christian Social Relations Dept. of United Church Women from 15 southern states meeting in Conference in Atlanta, Georgia - June 21 and 22, 1954.)

COMMISSION ON EVANGELISM

Chairman:
Bishop J. Paul Taylor

Executive Secretary:
Rev. R. B. Campbell

Treasurer:
Rev. A. S. Hill,
Free Methodist Church
of North America
Winona Lake, Ind.

Commission Members:
F. D. Voller
G. W. Bodine
E. Wilbur Walls
L. G. Butts
W. S. Adams
O. W. King

DEPARTMENT OF INTERRACIAL EVANGELISM
THE FREE METHODIST CHURCH OF NORTH AMERICA

Rev. Gilbert James, Supt. -:- Box 198, Greenville, Illinois

RECEIVED
JUL 5 1952
Southern Regional Council

Dear Friend:

Recently Esther and I went shopping for a new file for the office. Since our funds are so limited we must be sure to get the best bargain. After hours of walking from one store to another, and comparing quality and price, we decided on what seemed to us the best deal.

I carefully spelled out for the clerk the name of our Dept.--D-E-P-T. of I-N-T-E-R-R-A-C-I-A-L E-V-A-N-G-E-L-I-S-M.

He wrote it down, and thanked us for the order and promised to ship it out immediately.

When the file arrived it was addressed to DEPT. of INTERNATIONAL RATIONAL EVANGELISM.

Esther and I were amused and wondered how a clerk could possibly make such a mistake when we had so clearly spelled it out for him.

Then it occurred to us. That's not such a bad name after all! International! Yes, the Gospel is for all races, all nations, all colors! It is "international" right here within our own borders.

And it's rational too. What could be more rational or reasonable than "Evangelism." Tell the nations about Christ, who can solve every problem, from the sad heart of the lonely human being to the great international crises that hang like the sword of Damocles above our heads. Yes, Christ is the answer. Let us continue the reasonable work of International Interracial Evangelism.

Yours gratefully,

Gilbert James

Gilbert James,
Superintendent

GJ:cmg

P.S. Gilbert is at Fisk, or I know he would write you personally. Thankyou so much for your help!
Mrs. Gilbert James

Methodist

Air Mail

November 3, 1954

Bishop Marvin Franklin
Milsaps Building
Jackson, Mississippi

Dear Bishop Franklin:

I'm wondering if you could see me in your office one day either the week of November 15th or November 22nd. I am due to make a trip to Mississippi and I want to plan it when I may have a conference with you.

Mississippi owes thanks to Georgia for giving it a bishop.

With every good wish to you, I am awaiting your reply.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET/rnf

Nov. 8, 1954.

Dear Mary Harden:-

This note has a two-fold purpose and a two-fold request which I hope you will be able to fill.

We have here in the office a scrap-book of the pronouncements on the Supreme Court Decission on Segregated Schools that have been made by church bodies and we have found the material very useful.

We do not have the courageous statement of the Helston Conference so we need the Journal of 1954. Not knowing the cost of it, I cannot well order a copy. Please send me a copy with the charges following. I am sure Dr. Harden must have copies in his office for his congregation.

Now the second request is just as important. Can you give any information or any stories of the youth or any other groups in the Conference who followed up the resolution with action. It would help greatly to have any such stories to pass to other church groups. You know how we do this in our Woman's Work and you know how we have built social conscience in just this way.

I will be deeply indebted to you for you help.

With love and best wishes to you, I remain,

Yours sincerely,

Mrs. H. E. Tilly

Nov. 8, 1954

Rev. E. M. Sharp,
Greenwood, Miss.

Dear Mr. Sharp;-

Enclosed you will find sixty cents, for which please send us a copy of the 1954 Journal of the North Mississippi Conference. I am not sure we are enclosing the right amount , but several of the Annual Conference Journals are sixty cents . If the amount in not enough, please let me know.

With the best of wishes to you and to Mrs. S
I remain

Yours sincerely,

Mrs. M. E. Tilly.

Nov. 8, 1954

Mr. Tom Fraker,
Youth Director of Holston Conference,
Jefferson City, R# 2, Tenn.,

Dear Mr. Fraker:-

We have been interested in the splendid resolution on the Supreme Court Decission on Segregated Schools passed by the Annual Conference of the Holston Conference.

The Resolution said much about the responsibility of Youth at this time. It was all so forth-rightly I am anxious to know something of the results. Just what steps of education have you made in your Youth work. I would certainly like to hear from you and will pass to others any stories you may give me.

With every good wish to you in your work,
I remain

Yours sincerely,

Mrs. M. E. Tilly.

Nov. 8, 1954.

Rev. Bernard Brown,
Box 1836,
Savannah, Ga.

Dear Mr. Brown;-

Enclosed you will find 60 cents, for which please send us a copy of the South Georgia Annual Conference Journal of 1954.

Thanking you in advance, I remain

Yours sincerely,

Mrs. M. E. Tilly

Vice-Pres. Miss Conf. Methodist

November 11, 1954

Mrs. J.W. Clark
Utica, Mississippi ✓

Dear Mrs. Clark:

I will be in Jackson, Mississippi, on Wednesday of next week.

I do not believe Utica is very far away. I would like to have you meet with us there.

At present I do not know a place but will call you when I reach Jackson.

Sincerely yours,

(Mrs.) M.E. Tilly
In Charge of
Women's Work

MET/rnf
Air Mail

December 13, 1954

Reverend Dan C. Whitsett
First Methodist Church
Sylacauga, Alabama

Dear Dan:

I am perfectly available for February 13th and will be glad to come if when you shape the program you decide you want me.

I am no stickler for exactly how people are gotten together; do it in the way that seems wisest in Sylacauga. And if there is time to do one there and one somewhere else, I am your man.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Engagements

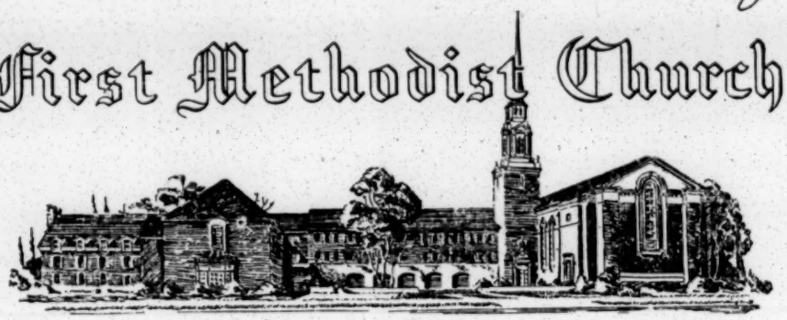
First Methodist Church

DAN C. WHITSETT
MINISTER

MRS. CARY G. CLOWES
FINANCIAL SECRETARY

T. B. BROWN, JR.
CHM. OFFICIAL BOARD

M. S. HURSTON
TREASURER



SYLACAUGA, ALABAMA

RECEIVED
12/9/54
Southern Regional Council

December 7, 1954

Mr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, Northeast
Atlanta 3, Georgia

Dear Mr. Mitchell:

I am trying to plan an effective program for the afternoon of Race Relations Day, February 13. I have had professors from the Talladega College, and various types of inter-racial meetings.

This year I am wondering about having a forum, with our County Superintendent of Education, local Board of Education, and twelve or fifteen leading individuals from over our city. I am wondering if it would be possible for you to be present and lead us in the thinking of what a community could do before and after the final directives of the Supreme Court.

Probably for the first such thinking outloud, it would be best to have a white group, to be followed by an inter-racial group. I would like to know your feeling on the best method of approaching the subject, and also if you could be with us. I would be happy to try to arrange a similiar meeting at Alexander City, or any other nearby town.

I would greatly appreciate an early reply.

Sincerely,

Dan C. Whitsett

Dan C. Whitsett

DCW/at

Notice to K.S.
re - mailing revised publication list

Interest

December 13, 1954

Mr. Hoyt Oliver, Vice-Pres.
Georgia Methodist Student Movement
P.O. Box 213
Emory Univ., Ga.

Dear Mr. Oliver:

We will be glad to assist you and the Georgia Methodist Student Movement in any way we can.

I am sending you separately a somewhat out-dated list, which we will supplement with a revised version within a few weeks; a copy of our basic pamphlet on the schools, Answers for Action; and a recent issue of our publication, New South, which reprints church pronouncements on the Supreme Court decision.

Beginning in 1955 we are increasing the size and coverage of New South. I suggest that you enter a subscription at $2.00 per year in order that you may receive all of our materials. Anytime you are in this vicinity, we would welcome a visit from you, at which time we can talk at length about our mutual interests.

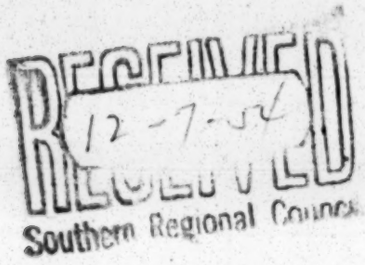
Sincerely yours,

Harold C. Fleming
Assistant Director

HCF/rnf

Georgia Methodist Student Movement

Emory University
December4, 1954



Southern Regional Council, Inc.
63 Auburn Ave,, N.E.
Atlanta 3, Georgia

Dear Sirs:

I would appreciate it very much if you would put my name on your mailing list, to keep me informed of your activities and of special emphases which the Georgia Student Movement should include in its program. I would also like to have a copy of your publications list, to assist me in planning program suggestions and study emphases for the Georgia M.S.M.. My address is Box 213, Emory University, Georgia. Thank you very much for your help.

Sincerely yours,

Hoyt Oliver

Hoyt Oliver
Vice President
Georgia MSM

M

DREW THEOLOGICAL SEMINARY
DREW UNIVERSITY
MADISON, NEW JERSEY

Department of The Rural Church
RALPH A. FELTON

December 14, 1954

RECEIVED
12/16/54
Southern Regional Council

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta, Georgia

My dear Mr. Mitchell:

Your office sent us an order for the bulletin, "A New Gospel of the Soil". When it comes, you will note I have also sent along two additional bulletins that I'm anxious to have you examine. They are "These My Brethren" and "Go Down, Moses".

The first is a careful survey of Negro life in 17 counties in the rural South.

I happen to be a Southerner. All of my family still live in the South. My observation is that we Southerners, who make the sectional boast about being the only ones who really understand the Negro, only know a very limited group. This survey, "These My Brethren" contains the type of materials that southern leaders should know about Negro life in the South.

The other bulletin, "Go Down, Moses" depicts the work of 21 successful Negro pastors. I think it sets a pattern for future Negro churches. Most southerners do not know such efficient Negro pastors. I wish more white ministers could learn to know a couple like H. S. Mitchel and his wife, or the Robert Masseys or any of the others for that matter.

This summer I taught ten weeks in Pastors' Schools. Because of the Supreme Court's decision on segregation, this question was discussed more than any other topic. At Bristol, Virginia, it was chosen for three successive nights as the Forum topic. The Methodist pastors present took every copy of these two bulletins I had with me.

I would like to get a copy of each of these two bulletins into the hands of every leading minister in the South. My experience in all of the ten weeks of my summer schools for pastors, is that they are greatly interested in getting such information.

Each of the two bulletins costs 30¢ for printing. With the postage and mailing costs, we sell them at 40 cents, which is the total cost to us.

I figure that there are about 1800 outstanding white pastors in the South and I would like to send each one of these 1800 a copy of each bulletin. The cost of the 3600 bulletins at 40 cents each would be $1440.

I can't hardly afford to do this all myself, but if your organization could help me I would be glad to pay half the cost personally, and do all the work of sending them, if your Southern Regional Council could care for the other half, or $720.

I hope you will be willing to take this up with your Southern Regional Council and see if you can give me this help.

If you need to get additional information on these two bulletins I'm sure Dr. Harry V. Richardson, President of Gammon Theological Seminary there in Atlanta would be available to help you if you give him a telephone call.

Awaiting your reply, I am

Sincerely yours,

Ralph A Felton

Ralph A. Felton

Methodist

December 21, 1954

Mr. Milton C. Vigo
303 Board of Trade Annex Building
New Orleans, Louisiana

Dear Mr. Vigo:

A long-time friend of SRG, until lately strategically placed in one of the leading Methodist Church Boards in New York, has been Miss Marjorie Minklen. Some weeks ago she married into your city and lives there now. She married the Reverend Virgil Morris. He is a District Superintendent for the New Orleans District of the Methodist Church. They live at 1431 Octavia Street, New Orleans 24, Louisiana.

I suggest that you call on them. Tell them who you are and what you do and ask for their support and friendship in the years to come, and I think you will get it.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
bc: Mrs. Tilly

First Methodist Church

Duncan Hunter, Minister

Alexander City, Alabama

To all who mourn and need comfort;

to all who are friendless and need friendship;

to all who are homeless and need sheltering love;

to all who pray, and to all who do not, but should;

to all who sin and need a Savior; This church

opens wide its door in the name of Jesus Christ.

ORDER OF MORNING WORSHIP

January 23, 1955

Let all who enter God's House do so with reverence and bow in silent prayer.

THE PRELUDE "Prelude" Dubois

*THE CALL TO WORSHIP

Minister: O come let us worship and bow down.

People: Let us kneel before the Lord our Maker.

Minister: For He is the Lord our God.

People: And we are the people of His pasture, and the sheep of His hand.

*THE HYMN OF PRAISE, 2 "Come Thou Almighty King" Giardini

THE PRAYERS Minister

Invocation and Confession
Silent Meditation
The Lord's Prayer

*THE RESPONSIVE READING (4th Sunday, 1st Reading, Page 566)

*THE GLORIA PATRI

*THE AFFIRMATION OF FAITH Minister and Congregation

We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all His works, and whose will is ever directed to His children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the Divine Presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in the time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.

THE ANTHEM "Lo, It Is I" Faure

[redacted])

THE SCRIPTURE READING Ephesians 6.10-20 Minister

THE PASTORAL PRAYER AND CHORAL RESPONSE

THE OFFERTORY "Come, Ye Sinners" Appalachain Folk Hymn

*THE PRESENTATION OF THE OFFERING The Chancel Choir

THE SERMON "Contrast In Religion" Minister

THE INVITATION TO CHRISTIAN DISCIPLESHIP

THE HYMN OF DEDICATION, 226 "O Jesus, I Have Promised" Mann

*THE BENEDICTION AND CHORAL RESPONSE

THE POSTLUDE "Finale Pontificale" Martin

*Congregation will stand.

ALTAR FLOWERS

By Dr. and Mrs. T. L. Hagan, Jr.

EVENING WORSHIP

7:00 O'clock

THE PRELUDE	"Prelude"	Ashford
THE HYMN, 258	"O Worship the King"	Haydn
THE INVOCATION		Minister
THE HYMN TIME		Fred Sellers, Song Leader
THE SCRIPTURE READING		Minister
THE EVENING PRAYER		Minister
THE OFFERTORY	"Offertory"	Ashford
THE CHOIR SPECIAL		Youth Choir
THE SERMON	"The Church and Evangelism"	Minister
THE HYMN, 291	"God Be With You"	Tomer
THE BENEDICTION		Minister
THE POSTLUDE	"Postlude"	Ashford

CALENDAR

TODAY—

9:45 Church School
11:00 Morning Worship and Nursery for young children
5:00 Youth Choir
5:15 Junior League
5:30-6:00 Children's Bible Story Hour
6:00 Supper
6:15 Intermediate and Senior MYF and Junior Choir
7:00 Evening Worship

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The Circles of the Women's Society will meet Monday afternoon at 3 o'clock as follows:

Circle	Hostess	Co-Hostess	Leader
Mable Whitehead	Mrs. Albert Foy	Mrs. Frank Jackson	Mrs. Chas. Hawkins
Louise Robinson	Mrs. T. H. Thompson Sr.	Mrs. W. L. Radney Jr.	Mrs. Mack Jackson
Julia Wasson	Mrs. J. W. Brown		Mrs. P. L. Woodall
Virginia Atkinson	Mrs. Chas. Warren	Mrs. S. P. Adams	Mrs. Lesley Jones
Mary Jane Baxter	Mrs. T. H. Riley	Mrs. E. T. Landrum	Mrs. T. C. Wolsoncroft

THE METHODIST MEN'S CLUB

The Men's Club will have its regular monthly meeting Monday night at 7 o'clock in the Jim Pearson Class Room. Supper will be served promptly on the hour, so please be punctual. L. E. Sellers, Jr., Chairman of the Program Committee, has arranged an interesting meeting. The Nominating Committee will make its report and the new officers will be elected. Serving for the past six months have been: Boonie Mann, President; Billy Sellers, Vice-President and Harold Scott, Secretary-Treasurer. Hugh Neighbors, Jr., has been responsible for the meals and he promises a good one Monday night. Let all the men in the church be present. If you have not made a reservation, please call the church office before noon on Monday.

THE BOARD OF STEWARDS

The Official Board of the church will meet on Thursday night at 7 o'clock. Mr. Alton Black, Chairman, urges every member of the Board to attend. Final plans about the Revival will be completed. Important financial matters will be discussed. The vitality of the church largely depends on the leadership of the Official Board. It is urgent that every member be present. A place will be reserved for your unless you call the church office saying that you cannot come. Please make a note of this and cooperate with the supper committee. Those serving the supper this month are: Mrs. L. E. Sellers, Jr.; chairman; and Mrs. L. H. Carlisle, Mrs. W. C. Adams, Mrs. C. C. Adams, III, Mrs. H. O. Dean, Mrs. E. B. Roberts and Mrs. J. A. Cox.

EVANGELISM IN OUR CHURCH

The pastor will preach on this theme tonight. Come back to church and think through this emphasis in our work.

The Commission on Membership and Evangelism has made a friendly survey of non-church members who are the responsibility of our congregation. This list of prospects is by no means complete. If you know Methodist families or individuals in your neighborhood who do not have a church home in our town, please give this information to the pastor or to Harlan Shaw who is the chairman of the Commission.

Under the guidance of this Commission, we will carry through a visitation plan this week. Part of our goal will be to reach the many members we have who are not very active in their church life.

REVIVAL—BEGINNING NEXT SUNDAY

At the 11 o'clock service next Sunday the preacher will be Dr. Halford E. Luccock. He will preach again on Sunday evening and twice daily through Thursday. It will be a rare privilege to hear this man who has given his life to the proclamation of the gospel in clear, understandable language. He has exerted a wonderful influence on both pulpit and pew in American Protestantism. He is a great person who breathes friendliness and compassion. His religious insights are sharp and penetrating. He fulfills the function of a minister as defined by Dr. Ralph Sockman, who said, "A preacher should comfort the afflicted and afflict the comfortable."

The morning services will be unique this year in that they are designed for a special group each day. Monday morning will be "minister's day." We are expecting 75-100 preachers from our District and Conference. On Tuesday morning at 7 o'clock (note this time), Dr. Luccock will speak to the men of our church and town. Wednesday at 10:00, he will speak to the women of our congregation and community.

There will be mass meetings each week night through Thursday at 7 o'clock.

Mr Hugh Hunter who led our singing last year will be with us again. You will remember his beautiful solos and be inspired during our services by his message in song.

These services will have an appeal for everyone. However, the success of our Revival will depend on your prayers, your responsiveness and your thoughtfulness in inviting and bringing others to the services. Let's make an all-out effort to reach the city's life through the proclamation of God's word in our Revival.

ROANOKE VISITATION

We want to thank Mr. Forshee for his inspiring sermon last Sunday while the pastor and the Chancel Choir were in the First Methodist Church in Roanoke. This exchange of worship services was a fine influence on our people, giving us a sense of unity with Methodist people everywhere.

A PERSONAL WORD

It is disconcerting to sit in my study on Sunday morning at 10:30 and watch so many of our people leave Sunday School without staying for the worship service. I can say this freely because I do not believe a person would go to church merely to hear the sermon. Something far greater is involved, something which can come to a person only as he joins in public worship. Our nursery for small children, the comfort of our sanctuary, the music, the living Spirit of God in our midst—these and many other reasons make it imperative that we not neglect the experience of worship for any of the petty excuses we so often give. "I was glad when they said unto me, 'Let us go into the House of the Lord.' "

January 27, 1955

Reverend Duncan Hunter
First Methodist Church
Alexander City, Alabama

Dear Mr. Hunter:

All straight; I'm coming for Sunday, February 13th at 7:00 p.m. (will arrive a while before to be sure), and shall be happy to meet with the group after the service.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

First Methodist Church

ALEXANDER CITY, ALABAMA

DUNCAN HUNTER
MINISTER

RES. ADAMS 4-2633

ELNA WOLSONCROFT
SECRETARY

BUS. ADAMS 4-3331

January 25, 1955

JAN 27 1955

Dr. George Mitchell
Roome 432
63 Auburn Ave., N.E.
Atlanta, Georgia

Dear Dr. Mitchell:

This is to confirm your speaking engagement in our church on Sunday, February 13th at 7 P. M.

We are looking forward to your visit with keen anticipation and know that you will bring a helpful message to our people.

Following the evening service I will invite a small group of townspeople for an informal discussion.

I will arrange a room for you at the hotel for that night.

Sincerely yours,

Duncan
Minister.

DH:ew

DREW THEOLOGICAL SEMINARY
DREW UNIVERSITY
MADISON, NEW JERSEY

Department of The Rural Church
RALPH A. FELTON

FEB 14 1955

February 11, 1955

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

My dear Mr. Mitchell:

I wrote you some time ago about two of our Negro bulletins, which I sent you. I hope you have had time to look them over. I am wondering if you have any suggestions as to how to get these into the hands of a number of ministerial leaders in the South and others who have similar influence.

I will do anything that you suggest to get these into use at this time.

Sincerely yours,

Ralph A. Felton

Ralph A. Felton

Glenn Memorial Methodist Church
WARREN CANDLER BUDD, MINISTER
1976 N. DECATUR ROAD, N. E.
ATLANTA, GEORGIA

February 18th, 1955

FEB 19 1955

Dr. George Mitchell
Southern Regional Council
Wesley Memorial Building
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear George:

May I tell you again how happy I was that you were with us for your lecture series.

I feel that many walls of prejudice were removed during those hours. I pray that your dreams will become a reality in our lifetime.

Sincerely yours,

Candler Budd

Candler Budd

WCB-k

December 21, 1954

Reverend Candler C. Budd
Glenn Memorial Methodist Church
1976 North Decatur Road, N. E.
Atlanta, Georgia

Dear Mr. Budd:

I develop a conflict on the second of my four appearances for your church.

I have long been promised for a meeting of the Norfolk, Virginia Women's Council for Interracial Cooperation which was down on my book for February 8th. Evidently they told me back last October that it was February 2nd, but I did not get it written down. So here I am required to be at Norfolk and at Atlanta both on Wednesday, February 2nd.

I think there is an escape which should be workable and welcome. If you will let me substitute my assistant, Harold Fleming, for the evening appearance on Wednesday, February 2nd, I think you would find that quite all right. He is an Atlanta person, Baptist by upbringing, about Jamie Mackey's generation army-wise, a graduate of Harvard, and currently Assistant Director of the Southern Regional Council. John Griffin would know him pretty well and so would Ed Vincent, and so would Jamie.

My plan of campaign was to do the map on January 26th; talk about health and land tenure and industrial opportunity and housing on February 2nd; about the legal background of the controversy over the schools on February 9th; and on what to do about them on February 16th. My material for February 2nd was the dullest and most pedestrian of my four appearances. Harold Fleming will be prepared to talk that evening about the total background of the present situation in the South. That brings in the upsurge of colonial people and international as well as domestic developments. He is a winning fellow, soberly informed, and the delight of any thoughtful audience.

If you will permit me to make that one substitution, I promise to be fully on hand for all the other three. I do hope that this is acceptable.

I look forward greatly to the opportunity to be with the group at Glenn Memorial.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

March 22, 1955

Dictated March 21

Bishop Willis J. King
The Methodist Church
631 Baronne Street
New Orleans 12, Louisiana

Dear Bishop King:

We are glad you are back, and we are seeing to it that you receive New South. I doubt that we ever had a more faithful subscriber and member than yourself. I know every year I used to rejoice when the letter would come in from Monrovia covered with a generous supply of Liberian stamps. And I remember a word of greeting we had at Gammon some years back.

As you know, we got some help from the Fund for the Republic last April and we are using it to get going in each of a dozen Southern states what we hope will be well-rooted state agencies in race relations. In Louisiana they have set up the Louisiana Council on Human Relations. They picked a nice man as its Executive Director -- Milton C. Vigo. He has an office at 303 Board of Trade Annex Building, New Orleans. You ought to join it. I expect they will charge around $5.00 a year in dues and $2.00 of that will come on to us here and be a New South subscription. But dues or no dues, we have arranged for New South to come to you!

You can help young Mr. Vigo, and I hope you will.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
cc: Mr. Milton C. Vigo

THE METHODIST CHURCH
NEW ORLEANS AREA
WILLIS J. KING, RESIDENT BISHOP
631 BARONNE STREET
NEW ORLEANS 12, LA.

CONFERENCES
LOUISIANA
MISSISSIPPI
UPPER MISSISSIPPI

MARCH 14, 1955

MAR 16 1955

DR. GEORGE S. MITCHELL
EXECUTIVE DIRECTOR
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR DR. MITCHELL:

THIS COMES TO ACKNOWLEDGE RECEIPT OF YOUR LETTER AND COPY OF THE BOOK, CHANGING PATTERNS IN THE NEW SOUTH. IT WAS THOUGHTFUL OF YOU TO SEND IT TO ME, AND I THANK YOU VERY MUCH FOR IT. I SHALL BE GLAD TO GO THROUGH IT, AND, AS YOU SUGGEST, HELP TO GET IT INTO AS MANY PLACES AS POSSIBLE.

MAY I TAKE THIS OPPORTUNITY TO REQUEST THAT YOU PUT MY NAME ON THE MAILING LIST FOR THE RECEIPT OF YOUR REGULAR PUBLICATION WHICH, BY SOME MEANS, HAS NOT REACHED ME SINCE I HAVE BEEN BACK IN AMERICA. AS YOU MAY REMEMBER, I WAS THE ONE MEMBER OF THE COUNCIL FROM THE REPUBLIC OF LIBERIA. NOW THAT I HAVE BEEN TRANSFERRED TO AN AMERICAN ASSIGNMENT HERE IN NEW ORLEANS, I AM MORE ANXIOUS THAN EVER TO RECEIVE THE PUBLICATION AND TO BE IN ACTIVE TOUCH WITH THE FINE WORK YOU ARE DOING.

Put on list for complimentary M/S and send Feb. 55 issue
Mrs
3/16/55

VERY SINCERELY YOURS,

Willis J. King
WILLIS J. KING
RESIDENT BISHOP

WJK:K

March 22, 1955

Reverend Candler Budd
Glenn Memorial Methodist Church
1976 North Decatur Road, N. E.
Atlanta, Georgia

Dear Mr. Budd:

I am hoping that at an appropriate time Glenn Memorial will find some spot in its Church budget for direct help to the Southern Regional Council. We need it because we have to raise so considerable an amount as our part of the grant from the Fund for the Republic. As a document, I send along a copy of our audit for 1954.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. - 1954 audit.

March 29, 1955

TO: KS

I think this is $12.00 worth of program benefit.

Methodist

March 29, 1955

Mr. Ralph A. Felton
Drew Theological Seminary
Drew University
Madison, New Jersey

Dear Mr. Felton:

Nothing can excuse a delay of over three months in answering your warm letter of December 14, about the three pamphlets.

I was already familiar with These My Brethren, and I spent a good deal of time with the New Gospel of the Soil and Go Down, Moses. Each taught me a lot, and brought out admiration for the achievements of these men in rural situations.

My one idea has been to get Jim Sells, who does an excellent religious column in the Progressive Farmer to build a column around the three pamphlets. He is a hard man to catch, and despite three months I haven't found him with a wuiet moment when we could talk hopefully about his writing something that would get them better known. But I will still try, and the time will come when I can put it up to him.

Our Council had budgeted out every bit of its money for getting twelve state race relations organizations going. They are doing well, and are going in all the twelve states, and have paid staff in eight or nine. I can and do order twelve sets, and will send them out to our State organizations. And I'll write each State organization, and urge them to help get the pamphlets known and used.

If you come hereabouts, do come to see us. And I will hope to find my way on some northwards trip to Drew.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Encl. Order Blank:
12 copies New Gospel of the Soil
" " These My Brethren
" " Go Down, Moses

CC: KS

DREW THEOLOGICAL SEMINARY
DREW UNIVERSITY
MADISON, NEW JERSEY

Department of The Rural Church
RALPH A. FELTON

April 12, 1955

APR 14 1955

Mr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

My dear Mr. Mitchell:

I want to thank you for your recent letter and your order for the 12 copies of each of three bulletins. These were sent and you have no doubt received them by this time. I note that you are planning to send these to each of your 12 State organizations. We will do anything we can here to work with these State offices in order to get this material used among the white people of the South.

// mailed 4/11/55 (eod)

I am thinking especially of the two bulletins on Negro work. "These My Brethren" I feel is a fairly accurate picture of conditions, and the other bulletin entitled "Go Down, Moses" is a hopeful picture of what Negro pastors can accomplish.

I shall appreciate suggestions from you at any time as to how we can get these bulletins used in your 12 southern states.

Sincerely yours,

Ralph A Felton

Ralph A. Felton

April 22, 1955

Dictated April 21

Mr. James Armstrong
First Methodist Church
East Duval at Newman Street
Jacksonville 2, Florida

Dear Mr. Armstrong:

I think that one of the most fruitful ways of getting further along toward unsegregated schools is for quite small bodies of church women, white and Negro, to meet together and work with the facts about the local schools, and make up some kind of a plan. We pushed that in our pamphlet called Answers for Action, and it has been widely distributed in church groups. I am told that such meetings have been held by the score in Louisville, Kentucky. I am told that two or three hundred such meetings have occurred in South Carolina. I know of a few in Knoxville, and in Atlanta. I think Mrs. M. E. Tilly here could put you on the trail of a good many such meetings. My best suggestion would be that you describe this device and the extent of its use, and appraise its usefulness toward transition.

The problem of the day is to get the brief pronouncements of church bodies translated into actions of church people. This, I think, is the devise for doing it.

You could get some hints and some help out of the National Council of Churches. I am sure that the Division of Women's Work in the Methodist Church would be helpful. So would the United Church Women. I admit that the little meetings are as yet barely visible, but nobody wants them as yet especially visible. But where they are happening they are doing the trick.

It isn't altogether a new device, but it is a rare device and it could spread. And if it does, it will do more good than anything else I know.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

P. M. BOYD
JAMES ARMSTRONG
PASTORS

AMELIA CARDWELL
CHOIR MASTER-ORGANIST

OLIVIA ANDERSON
CLAUDIA ANDERSON
YOUTH WORKERS

MRS. ETHEL REGISTER
MRS. R. C. JOHNSON
SECRETARIES

First Methodist Church

(AIR CONDITIONED)
ORGANIZED 1828
A Friendly Church
EAST DUVAL AT NEWNAN STREET
JACKSONVILLE 2, FLORIDA

FBR
for suggestions

April 12, 1955.

APR 14 1955

Dr. Geo. S. Mitchell, Executive Director,
Southern Regional Council,
63 Auburn Avenue, N. E.,
Atlanta 3, Georgia.

Dear Dr. Mitchell:

I have been a member of the Southern Regional Council for several years. I am now working on my Ph. D. at Boston University. I want very much to write my dissertation on a theme related to "Non-Segregation and the Mind of the South". Inasmuch as the Supreme Court decision was based on the psycological impact of segregation on a minority group, I would like to deal with the psychological impact of the Supreme Court decision on a tradition-bound South. I would also like to point out certain agencies or communities that are attempting to mold the public mind for the future.

Paul Johnson, who is directing my work, and Dean Muelder feel that I should narrow the field down to one of "manageable research". I have written Jim Dombrowski, of the S. C. E. F., for suggestions. However, the S. R. C. has done such an outstanding job in providing intelligent leadership in the field of human relations, I would deeply appreciate any suggestions you have to offer. You doubtless know what work is being done and also what areas need to be dealt with.

I will appreciate hearing from you.

Cordially,

James Armstrong.

over

How about an analysis and comparison of Official Church positions, Editorials from Selected Dailies, and Governors?

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

MR. JAMES E. SELLS
ROBERT E. LEE HOTEL
JACKSON, MISSISSIPPI

MIGHTY MIGHTY SORRY

GEORGE S. MITCHELL
and the
SOUTHERN REGIONAL COUNCIL, INC.

We, the Methodist ministers of Atlanta, wish to express our approval of the Mayor's statement that the City of Atlanta will "do the right thing" concerning the recent order to permit Negro citizens to use the municipal golf courses on the same basis as other citizens.

We stand ready to give the City of Atlanta any assistance we can render in meeting this new legal requirement in a mature and Christian spirit.

As the Mayor said, "Atlanta has a good reputation before the nation and we hope to preserve it." We speak only for ourselves, as individuals and ministers of the Gospel, but we are convinced that many Atlantans share our resolve that we shall make the adjustment required in a manner befitting our great city.

Respect for the law is fundamental in our religious and democratic heritage. Let us, in calmness and in dignity, demonstrate our capacity to meet this responsibility.

Presented and passed without objection by
the Methodist Ministerial Association of Atlanta,
November 14, 1955.

(Signed) John B. Tate, President.

(Signed) George Wannamaker, Jr.,
Secretary-Treasurer.

Engagements Dec.

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SAM E. TAYLOR, SPECIAL AGENT
1513 Candler Building
ATLANTA, GEORGIA

November 15, 1955

NOV 16 1955

Dr. George Mitchell
Southern Regional Council
Room 342, 63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

Meeting of Methodist Men's Club
Oak Grove Methodist Church, Decatur
December 12, 1955, 7:00 P.M.

This letter will confirm our telephone conversation of today with reference to the above Meeting.

We do appreciate your accepting our invitation to speak to our Men's Club on the above date and we will be looking forward to your attending our meeting.

Very truly yours,

Sam E. Taylor

SET:RWH

Sam E. Taylor
Program Chairman

December 22, 1955

The Rev. Ashton A. Almand
College Heights Methodist Church
Lakeland, Florida

Dear Dean Almand:

Thank you for the invitation to lead a Seminar for the MSM Convocation of Florida students held at Leesburg in late August. Unfortunately, I couldn't come for the entire period but I would be glad to come down and spend two days with the group and talk about "The Churches role in Desegregation".

Dr. Mitchell, whom you know, says that it would be necessary for the group to pay my travel expenses. There would be no charge for the time, of course.

I have been up to the Leesburg Camp before with Methodist student groups, particularly the Wesley Foundation groups from accross the state and have always found them to be stimulating experiences where the students are well advanced beyond the general population in the appication of their faith to the problems which they face.

Best wishes of the Christmas Season.

Cordially,

Frederick B. Routh,
Assistant Director.

FBR:mf

College Heights Methodist Church

942 SOUTH BOULEVARD LAKELAND, FLORIDA

ASHTON A. ALMAND, MINISTER
CHURCH TELEPHONE: 3-4721

December 16, 1955

Mr. Fred Routh
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Routh:

The Committee planning the MSM Convocation for Florida students to be held at Leesburg, Florida, August 25-31, 1956, has asked that I write and extend to you an invitation to be present and to lead a Seminar on integration under a title similar to "Integration and the Christian Church" or some title which you would suggest along this line.

We are anxious to get the program complete and will appreciate your advice on this.

Yours very truly,

Ashton A. Almand

Ashton A. Almand, Dean

AAA/lk

Churches - Methodists - GC

Oak Grove Methodist Church

2724 OAK GROVE ROAD
Decatur, Georgia

JAMES L. WELDEN
PASTOR

TELEPHONE
ME-4-4422

January 10 1956

RECEIVED JAN 11 1956

Dr. George Mitchell
Southern Regional Council
Atlanta, Georgia

Dear Dr. Mitchell -

On behalf of the "Men's Club" of Oak Grove Church, I extend sincere thanks for your speaking to our club at its December meeting.

Your talk was most timely and was enjoyed by all. Please come and visit with us at any time. We meet on the second Monday night each month 7:00 P.M.

Very truly yours,
Lee E. Taylor

Churches —
Meth —
B 7 E + SR

January 13, 1956

Mr. Ben Oliphant
St. Paul Methodist Church
1901 Lexington Avenue
Monroe, Louisiana

Dear Mr. Oliphant:

I appreciate your call. Will arrange all as you suggest.

Here comes a cut and some info.

Sincerely,

George S. Mitchell
Executive Director

GSM:mcf

Encls. (2)

Churches - Meth - B of S + E. R

January 17, 1956

Mr. Ben Oliphint, Minister
St. Paul's Methodist Church
Lexington Avenue at Orell
Monroe, Louisiana

Dear Mr. Oliphint:

All straight about the schedule for March 1, 2 and 3.

I have a hard time fastening on a title. What would you say to this one:

"What's the right thing to do?"

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Cb

ST. PAUL'S METHODIST CHURCH

LEXINGTON AVENUE AT ORELL
MONROE, LOUISIANA

BENJAMIN RAY OLIPHINT, PH. D.
MINISTER

January 6, 1956

RECEIVED JAN 16 1956

Dr. George S. Mitchell
Room 432
632 Auburn Avenue, N.E.,
Atlanta 3, Georgia

Dear Dr. Mitchell:

I am glad that you are going to be with us as platform speaker and leader in race relations at our Conference Workshops on Social Study and Action, March 1, 2, and 3. Here is the schedule:

March 1	New Orleans	starts 3P.M.
March 2	Baton Rouge	starts 3 P.M.
March 3	Shreveport	starts 10 A.M. ends 3:30 P.M.

We will provide travel expenses and an honorarium.

We would like for you to give a thirty minute address and lead an hour and a half seminar on race relations. We will follow the same program at each Workshop.

Would you please send me specific subjects for the address and seminar, newspaper cut and publicity material in the next few days?

We are looking forward with keen interest to your being with us on this program.

Sincerely yours,

Ben Oliphint

Ben Oliphint

P.S.
Jan. 13th
Enjoyed talking with you today. Look forward to seeing you.
BRO

Methodists general conf.

ST. PAUL'S METHODIST CHURCH

LEXINGTON AVENUE AT ORELL
MONROE, LOUISIANA

BENJAMIN RAY OLIPHINT, PH. D.
MINISTER

January 31, 1956

RECEIVED FEB 2 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.,
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

Just a note to tell you of a slight change in our Workshop schedule. We plan to have it in Monroe instead of Shreveport. As this is on March 3rd. I suggest that you change your plane reservations to leave from Monroe.

Mr. Vigo has requested that you travel with him to the various Workshops. We are happy to make this arrangement with the understanding that we pay your travel expenses.

Sincerely yours,

Ben Oliphint

Ben Oliphint

Methodist - general corr.

February 14, 1956

Mr. Herman Will, Jr., Administrative Secretary
Board of World Peace
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Mr. Will:

This confirms my suggestion today of the Rev. Jack Marion, Executive Director of the Virginia Council on Human Relations, 100 E. Franklin Street, Richmond, Virginia, to speak to your group in Washington, February 22.

Sorry Irene Osborne is tied up on a tight schedule for various Georgia engagements.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Memo . . . FROM THE DESK OF
. . . . FRED B. ROUTH . . . .

GSM —

Irene is "on duty" with the Va. Committee during the week of Feb 20-24.

She has several commitments during the week.

I'll talk with Guy and Mozell this afternoon about the itinerary.

I am free in the event she can't go.

REV. RALPH W. SOCKMAN
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REV. EDMUND HEINSOHN
VICE PRESIDENT

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Churches of Christ in the United States of America

REV. CARL D. SOULE
FIELD SECRETARY
MR. HERMAN WILL, JR.
ADMINISTRATIVE SECRETARY
Superior 7-7078

February 13, 1956

RECEIVED FEB 14 1956

Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Friends:

Our Board of World Peace, in cooperation with other Methodist agencies, is holding a Seminar in New York and Washington for 55 of our youth leaders from February 19 to 24. The enclosed folder contains more information about this Seminar, which is one of two we are holding this year.

We are very anxious to have a presentation of the national picture on desegregation in the public schools. During the first Seminar, we had Mrs. Ware of the Urban League of Washington speak to the group, but she dealt primarily with the Washington school situation and many of the young people expressed the wish that they might have had more of the national picture.

Would anyone of your staff who is qualified to deal with the subject be available to speak to our group in Washington on Wednesday evening, February 22, at 8:15 p.m. in the chapel of the Methodist Building, 100 Maryland Avenue, N. E. I would appreciate some word from you at the very earliest opportunity so I would know whether you could supply a leader for this purpose or whether I should try to find someone else in Washington to do it.

You may be sure we shall appreciate very much any help you can give us on this matter.

Sincerely yours,

Herman Will, Jr.

Herman Will, Jr.

HW:FL

P.S. I am writing to you at the suggestion of Mr. Frank Loescher who mentioned Miss Irene Osborne as one person associated with your Council who was qualified to do this for us.

REV. RALPH W. SOCKMAN
PRESIDENT

REV. EDMUND HEINSOHN
VICE PRESIDENT

REV. GEORGE W. CARTER
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MR. HERMAN WILL, JR.
ADMINISTRATIVE SECRETARY

February 17, 1956

RECEIVED FEB 20 1956

Rev. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Thanks for your good suggestion of Rev. John Marion. He has consented to speak to our group in Washington February 22, and we are very much pleased.

Sincerely yours,

Herman Will, Jr.

Herman Will, Jr.

HW:FL

The Rev. Caxton Doggett,
Rader Memorial Methodist Church,
205 Northeast 87th Street,
Miami 38,
FLORIDA.

20th February, 1956.

Dear Reverend Doggett,

Thank you for your letter. I have now found that my schedule has had to be rearranged, so already the dates I gave you first are no longer the right ones. This is one of the recurring hazards of my job.

I now find that I am scheduled to be in Mississippi April 23 - 27, so that I could not come to Miami on the dates April 24, 25, or 26. However, if it is any help to you I could be available April 9 through 13. April 3rd. would be possible for me, though a bit difficult.

Dr. Mitchell says we could work out a fifty-fifty split of the travel cost.

I am sorry that these changes of schedule make it very difficult to negotiate these matters. We all wish you every success in working out the annual meeting, and hope that it will be possible for us to help.

Best regards,

IO:rl.

(Irene Osborne).

J.

CAXTON DOGGETT
Minister
376 Northeast 90th Street
Phone PL 7-4898

MAURICE E. BARRETT, D. D.
Associate Minister
8840 N. E. 2nd Avenue
Phone PL 8-9531

Rader Memorial Methodist Church

205 NORTHEAST 87TH STREET
Miami 38, Florida

Phone PL 8-2535

R. WATSON DUTTON
Director of Music

ENEIDA MARTINEZ
Educational Assistant

MRS. ROGER B. TURPIN
Secretary

February 16, 1956

Miss Irene Osborne
c/o Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Miss Osborne:

In a week or so we will have an Executive Committee meeting of our Dade County Council on Community Relations and at that time we will agree on a definite date for our Annual Meeting. The Arrangements Committee, of which I am chairman, will propose you as speaker. Our first choice is April 24, our second is April 25, and our third is April 26. If we cannot get the auditorium on one of these dates we will fall back to April 3 as our fourth choice. I thought I would write now to let you know what we have in mind and express the hope that you will be able to come on whichever one of these dates we can secure the auditorium.

Can you let me know what our responsibilities in the way of expense would be? Do you have a travel allowance which will permit you to make the trip, or would you expect us to pay your travel? I enjoyed hearing you at the meeting in Daytona Beach and I trust we can arrange a well-attended Annual Meeting for your next Miami audience.

Sincerely,

Caxton Doggett

Caxton Doggett

CD/ct

Methodist
9 c

MEMO

February 23, 1956

TO: MET

FROM: GSM

Your Pierson called. His topic is an outgrowth of the expansion program - one of the eight parts of which is "The Work of the Methodist Church in Negro Education." Payne College and so on. I could see that he was hoping that I, Mitchell, had in that field. I told him I knew Payne and liked it but had no direct knowledge of the Methodist effort in Negro education; and had indeed supposed from you that what was wished was answers to broader questions from the congregation. Mitchell suggested that if Pierson's need was for someone on the narrower subject, Pierson try out Harry Richardson and Arthur Gilmore. Pierson said his congregation probably would not stay for a Negro speaker and he, Pierson, would approach Gilmore. I remain, as I told Pierson, willing to pinch hit if he can not find a speaker more agreeably slotted for Pierson's need.

RECEIVED MAR 8 1956

The Timothy Class
Peachtree Road Methodist Church

3180 PEACHTREE ROAD, N.E.
ATLANTA, GEORGIA

Tuesday

Dear Mr. Mitchell,

In behalf of the Timothy Sunday School Class, I want to thank you for the most interesting talk you gave us a few Sundays ago.

You indeed supplied us with plenty of food for thought. We do hope you will visit with us again soon.

Sincerely,

Mrs. R. N. Yeable

May 14, 1956

Mr. Bernie H. Hampton
1901 Virginia Avenue
Virginia Avenue Methodist Church
West Graham, Virginia

Dear Mr. Hampton:

As happily you are on your side of the line, you are entitled to ask the Virginia Council on Human Relations to come over and help you get set up. Their Executive Secretary is the Reverend John H. Marion at 100 East Franklin Street, Richmond 19, Telephone number is 3-8538. And he has associated with him Mr. William Cooper of Hampton.

Jack Marion is a Presbyterian. Has had spots of warm water in this or that church he has had because of advocacy of quite reasonable things. But he is in good standing and a fine man.

I came up to your sister town across the line a few months ago and told all I knew to Mr. C. Anderson Davis of the John Stewart Methodist Church in Bluefield, West Virginia, and various of his associates.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

CHURCH PHONE 4622A

RESIDENCE 1900 VA. AVE.
PHONE 4622B

Virginia Avenue Methodist Church

BERNIE H. HAMPTON, PASTOR
1901 VIRGINIA AVENUE
West Graham, Virginia

May 10 1956

Southern Regional Council
Atlanta, Georgia

RECEIVED MAY 12 1956

Dear Sirs,

Our Minister's Association for Bluefield Virginia wants to organize a local committee for better race relations.

Could you give us any information as to the best method to get this done?

Sincerely

Bernie H Hampton

May 17, 1956

Mr. Gilbert James
Superintendent
Department of Inter-racial Evangelism
The Free Methodist Church of North America
4310 Enright Avenue
St. Louis 8, Missouri

Dear Mr. James:

We have a nice young lady now who puts together research stuff. And she sends you these items re Montgomery and re Clarendon County.

Additional reference would be in Ashmore's book, The Negro and the Schools, page 98.

Every success to you and what you do.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Under Separate Cover:
"History of the Five School Cases" Crisis, June-July, '54
"The White Folks Fight Back" New Republic, October 31, '55
Clips from Atlanta Journal and Chattanooga Times, 3/23/56 and 5/10/56, respectively re Montgomery Bus Boycott
"Alabama's Bus Boycott" The Reporter, March 8, 1956.

P.S. Mr. Mitchell said that this new one about the bus boycott in Montgomery, by L. D. Reddick, came in this morning, and he asked that I send it on to you.

Eab

COMMISSION ON EVANGELISM

Chairman:
Bishop J. Paul Taylor

Executive Secretary:
Rev. L. W. Northrup

Treasurer:
Rev. A. S. Hill
Free Methodist Church
of North America
Winona Lake, Ind.

Commission Members:
F. D. Voller
Lowell Kline
L. J. Lindsey
B. F. Hibbett
W. S. Adams
Elmer McDowell

DEPARTMENT OF INTER-RACIAL EVANGELISM
THE FREE METHODIST CHURCH OF NORTH AMERICA

Rev. Gilbert James, Supt. -:- 4310 Enright Ave.
St. Louis 8, Missouri

May 12, 1956

RECEIVED MAY 15 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council
63 Auburn Avenue
Atlanta 3, Georgia

to Hdqt. ayr. 56

Dear George:

I am sending you a recent copy of INTER-RACIAL NEWS, and you will note on page 3 that we have offered a mimeographed study entitled "The Changing South." Here are a few questions I would appreciate you answering if you have the time.

Do you know of any publication which outlines the early cause of the Montgomery situation? Is there a written story on just how the Clarendon County affair started? I am particularly interested in any documentation showing that the original demands of the Negroes were ~~in~~ NOT for the abolition of segregation but of equal facilities and that when these improvements were denied that eventually a demand was made for desegregation. Of course, I get The New South and appreciate reading it, which has given me much help on this subject, but I would like to have more of the detailed story of how it all began.

I think of you often and appreciate having had the opportunity of knowing you. May God bless you in the great work you are doing, and I am

Very cordially yours,

Gilbert

Gilbert James,
Superintendent

GJ:og

COMMISSION ON EVANGELISM
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DEPARTMENT OF INTER-RACIAL EVANGELISM
THE FREE METHODIST CHURCH OF NORTH AMERICA
Rev. Gilbert James, Supt. -:- 4310 Enright Ave.
St. Louis 8, Missouri

June 1, 1956

RECEIVED JUN 4 1956

Dr. George Mitchell, Executive Director
Southern Regional Council, Incorporated
Room 432
63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear George:

Thank you so much for your good letter of May 17 and the fine material which you sent me. They are going to be very helpful in preparing material which I have in mind.

We are having it rather rough in Shreveport as the newspapers are giving us a hard time. I suppose these are "light afflictions" as compared to the pressure that is being put upon you in your organization. With our sincere best wishes for the great work you are doing and our prayers for your safety and success, I am

Very cordially yours,

Gilbert James

Gilbert James,
Superintendent

GJ:og

June 14, 1956

Mr. A. M. Freeman
201 Boundary Street
Montevallo, Alabama

Dear Mr. Freeman:

Several of us here saw Barnett's Christian Century article on Faulkner, and we agree with you that it is well done. More recently Faulkner has pulled the teeth of what he said both in The Reporter and in the Life magazine editorial. He wrote letters to Time and to The Reporter, and his Harpers' article carries the same thesis.

That Harpers' article by the way is an elaboration of an earlier speech which we are distributing -- copy herewith.

Considering the confused record we don't think it helpful to blow up the controversy at this time.

I quite agree that it is up to the churches to bring about the change in attitudes that are necessary and right. And I see little signs that they are taking up the load in an organized way. Here and there at very scattered points, yes. But broadly, no. And they should now live up to their Leadership.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. "Three Views of the Segregation Decisions"

Proposed answer to Mr. Freeman...CSM touch to be added.

Dear [redacted]

We here at the Council do agree that Albert Barnett's answer in the Christian Century to ~~Mrx~~ William Faulkner is nicely done. However, Faulkner has, in a sense, repudiated both The Reporter article and the Life magazine editorial. He has done this ~~both~~ through letters to Time and ~~The~~ Reporter and through ~~hx~~ his article on segregation, which appeared recently in Harper's. The Harper's article is an ~~extensixxxx~~ elaboration of an earlier speech which we are distributing. A copy is enclosed.

Although we think ~~itxisxunfortunatexthatxFaulknerxx~~ that both the Life and Reporter ~~pxx~~ pieces were unfortunate, we think it would be unwise to give them additional currency, especially since the more recent article.

THE METHODIST CHURCH

WILTON, ALA.

201 Boundary Street
Montevallo, Alabama
June 2, 1956

Mr. George S. Mitchell,
Atlanta

RECEIVED JUN 4 1956

Dear Mitchell:

Albert Barnett's answer to Wm.Faulkner is so clear and so convincing it makes me keen for seeing the two statements put into a leaflet and for the South to be widely pamphleteered with it.

Does such an idea appeal to you and your office? And could some Foundation be found that would finance such a deal?

I told Barnett in a note that there is one sentence in his "answer" I didn't believe. Speaking of the Methodist and Baptist preachers and what they can do, he followed with the statement that "in the main they are measuring up".They are not measuring up. They are lying low.

The preachers and the churches will have to shoulder this load, carry the brunt of it, and develop an ethical sense to replace the encrusted traditionalism so deadening today.

With kind regards,

Freeman

A. M. Freeman

RECEIVED AUG 17 1956

Main Street Methodist Church

South Boston, Virginia

M. Chick Wilkerson, Pastor
709 N. Main Street

Virginia Anne Wyne
Educational Assistant

AUGUST 15, 1956

MR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
ROOM 432, 63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR MR. FLEMING:

IN NOVEMBER OF 1955 I COMMUNICATED WITH YOU CONCERNING THE INTEREST OF THE VIRGINIA CONFERENCE BOARD OF SOCIAL AND ECONOMIC RELATIONS IN PREPARING A STUDY GUIDE IN RACE RELATIONS. I APPRECIATE THE PAMPHLETS THAT YOU HAVE SENT ME.

UNDER SEPARATE COVER I AM MAILING SEVERAL COPIES OF THE BRIEF STUDY GUIDE WHICH HAS BEEN DISTRIBUTED AMONG THE CHURCHES OF THE VIRGINIA METHODIST CONFERENCE. IT IS TOO EARLY TO INDICATE WHAT USE WILL BE MADE OF THIS PAMPHLET.

SINCERELY YOURS,

M. Chick Wilkerson

M. CHICK WILKERSON

MCW/BJO

Race Relations

it's our responsibility

Let's Discuss It

Prepared by

THE BOARD OF SOCIAL AND ECONOMIC RELATIONS

of

THE VIRGINIA ANNUAL CONFERENCE

THE METHODIST CHURCH

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"The Methodists of Virginia owe you a debt of gratitude for having prepared for us this most timely and thought provoking study guide in race relations. While you make no attempt to decide questions you do open up new avenues of thought and give definite information about the situation in Virginia which is not readily available for us elsewhere. I sincerely hope that it will get wide use over the Conference in places where people are sincerely seeking light on this problem in order to draw their own conclusions. I especially recommend it to the women of the Woman's Society of Christian Service for use as a special study."

MRS. J. A. BERRY, *President*
Virginia Conference Woman's Society of Christian Service

Special recognition is due Dr. W. E. Garnett, retired Professor of Sociology, Virginia Polytechnic Institute, Blacksburg, Virginia, for his generous contribution of research, time, and counsel. Without his help this Study Guide would not have been possible.

The committee preparing this study and discussion guide has no desire to say to the reader what his position should be. It is concerned only with the need for the complicated, emotion-packed subject of race relations to have prayerful study, enlightened understanding, and tolerance by all men and women of good will.

WHY THIS STUDY AND DISCUSSION GUIDE WAS PREPARED

The need for a race relations discussion guide was expressed by 84 per cent of the laymen and ministers in the Virginia Conference replying to a survey letter from the Virginia Methodist Conference Board of Social and Economic Relations. The letter invited suggestions for helpful activities of the Board. The 1955 Virginia Annual Conference of the Methodist Church approved the project. This pamphlet is the result of efforts to realize this goal.

It is anticipated that this pamphlet will be used chiefly in the area of the Virginia Conference, thus many of the references are local. It is a guide for individual study, as well as for youth and adult discussions or forums in the church and in the community.

The Supreme Court decision calling for public school desegregation involves many questions besides school desegregation and ways of compliance or avoiding compliance with this ruling. Obviously, only a few points of the broad subject of race relations can be covered under the limitations of this guide.

Four of the basic questions which deserve individual attention before each citizen makes his decision on this issue are:

What bearing do principles of democracy have on race relations?

Why are changes in race relation patterns sought?

Why are changes in race relation patterns resisted?

What bearing do principles of Christianity have on race relations?

SUGGESTIONS FOR USE OF THE GUIDE

The subject covered in this discussion guide is recognized as controversial. It should be understood by all at the outset that each person has a right to his own opinions. The important thing is to have, in good spirit, a study and discussion of the major facets of this subject. The object of the study should be to raise questions in the minds of the individuals rather than to provide all the answers. The true educational approach in religion and in democracy is: "... you will know the truth and the truth will make you free."

It is important to plan the discussion or forum meeting. Here are some suggestions for a successful discussion group:

1. The support of a forum or discussion program by the minister and one or more official organizations of the church (Official Board, Woman's Society of Christian Service, Commission on Education, Commission on Christian Social Relations, Methodist Men) is desirable.

2. Several meetings are desirable for the fuller educational value of the study.

3. Some advance reading increases the interest in the meeting and extends its effectiveness. Some of the reference materials cited in this outline should be made available.

4. Create a favorable atmosphere through correct publicity.

5. Think of the questions which are likely to arise or ought to arise and prepare to help find the answers.

6. Keep your plan of procedure flexible but in a logical order.

7. It is desirable to regulate the length of time for the entire meeting, including the time for panel members and audience participation.

8. Choose a few main points for presentation in one meeting.

9. Avoid concentration on one point to the exclusion of others.

10. Share the participation and avoid monopoly of time and ideas by a few.

11. Sum up the progress of the discussion from time to time. At the end the group should have discovered some sound help in solving the major problem.

WHAT BEARING DO PRINCIPLES OF DEMOCRACY HAVE ON RACE RELATIONS?

The distinguished patroit Thomas Jefferson, as he pondered the foundation for a democratic America, wrote ". . . We hold these truths to be self-evident that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness, that to secure these rights, governments are instituted among men, deriving their powers from the consent of the governed." (Declaration of Independence 1776)

To further insure that these privileges should be the personal heritage of each citizen of the United States, the sovereign states of this nation adopted the first ten amendments to the constitution in 1791. These amendments, known as "The Bill of Rights," corrected deficiences in the original document. The principle of the worth and dignity of each individual is woven into the warp and woof of American society. It is written into local, state and national instruments of government, our songs and our literature. Continually, it is this principle which is set forth to mark the superiority of American democracy to Russian Communism.

For centuries people everywhere have struggled for what they considered their inalienable rights. They sailed the seas in flimsy little ships to find a new land, pushed back the wilderness, fought the battles of privation and fear to gain this privilege for themselves and their descendants. Freedom of conscience has been the theme of some of the noblest pages of the human story. Great battles have been fought as man has asserted his inherent desire to be free and regarded as an individual. This ceaseless hunger of men everywhere to be free individuals has been set forth as a collective hope in the Universal Declaration of Human Rights of the United Nations:

> Article 1: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."
>
> Article 2: "Everyone is entitled to all the rights and freedoms set forth by this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status . . ."

It remains for the Christian American to determine his responsibility to his fellowman and his neighbor, to Christian principles,

and to the maintenance of his democratic heritage. The effectiveness of brotherhood building hinges upon the degree to which everyone's capacities are woven together into a satisfying whole. This is the price of true democracy, a government of "One for all and all for one."

LET'S DISCUSS

What proportion of the population in your community are Negroes? Is this group increasing or decreasing?

Compare the prevailing conditions among the people of different races of your community as to housing, sanitary conditions, health conditions, living standards, education, etc.

Consideration of Democracy involves problems of justice and rights for all races. On what basis are these rights determined — both legal and moral?

Does Democracy call for disadvantage to the majority for the sake of the minority?

Do public leaders openly trying to circumvent the decisions of the Supreme Court bring danger or disrespect for law by all races?

Even in a Democracy can social changes successfully be made by law unless such laws are supported by public opinion?

Would you be satisfied to salute the flag of your country, as a symbol of equality and freedom for each citizen, and, on call, fight and die for its defense, while being denied the same daily privileges and rights of other citizens? Can this be defended as just and fair in "This nation under God, . . . with liberty and justice for all."

How is the creation of world peace related to what happens in human relations in your community?

WHAT TO READ

OUR RIGHTS AS HUMAN BEINGS, United Nations Publication, N. Y.

PUBLIC AFFAIRS PAMPHLETS: 22 East 38th Street, New York 16, N. Y.
Segregation and the Schools No. 209, The Negro in America No. 95, The Races of Mankind No. 85

RACE RELATIONS IN A DEMOCRACY, Ina Corinne Brown

REPORT OF THE PRESIDENT'S COMMITTEE ON CIVIL RIGHTS

SENSE AND NONSENSE ABOUT RACE, Ethel J. Alpenfels, Friendship Press, N. Y.

THE PREFACE TO PHILOSOPHY, W. E. Hocking and others, McMillan Co., 1954, (Parts 3 and 4)

THE RACE QUESTION IN MODERN SCIENCE SERIES, UNESCO, (7 titles)
Columbia University Press, 2960 Broadway, N. Y. (25¢)

THE STORY OF THE AMERICAN NEGRO, Ina Corinne Brown

YOU AND HUMAN RIGHTS, The Conference Group of U. S. National Organizations on the U. N., 45 East 65th St., New York 21, N. Y.

WHY ARE CHANGES IN RACE RELATION PATTERNS SOUGHT?

The broad foundation upon which changes are sought can be found in the basic human desires of people of any race. Dr. Harry B. Richardson, President of Gammon Theological Seminary, in the New South (January, 1956) has summarized these wants as felt by members of the Negro race.

> "He (the Negro) wants that every Southern child shall be able to live and grow and learn in the South, without having the stigma of inferiority stamped on his skin or burned into his soul.
>
> He wants the right to secure any kind of work of which he is capable, without being denied because of his skin.
>
> He wants access to every public privilege or service to which a citizen is entitled, without having to crawl in through back doors or to stand behind screens like an outcast or a dog.
>
> He wants an American's participation in the processes of his government, receiving all rights and protections, and bearing all responsibilities.
>
> This is what he wants, this is all that he wants, and he believes that under God this is fair."

In support of their hopes for final attainment of these goals Negro leaders can look to the following:

1. The strength of organizations supporting their objectives, especially the NAACP, the Negro Urban League, the American Civil Liberties Union, the Southern Regional Council, and the Virginia Council on Human Relations. All of these groups include both white and Negro members. The NAACP has about 300,000 members, about 30,000 in Virginia. Its annual budget, including that of local chapters, is estimated to be around $500,000, These funds make it possible to employ professional counsel to pursue the goals of the organization. The membership also includes an increasing number of well trained leaders — lawyers, doctors, ministers and writers.

2. The lengthening list of rulings against race discrimination by the Supreme Court and other government agencies: public school desegregation, admission of Negroes into white colleges and universities, permitting use of public parks and bathing beaches, non-segregation in public housing, non-segregation in public carriers and waiting rooms, non-discrimination in political primaries, and removal or reduction of discrimination in the Armed Forces.

3. The conclusions of modern anthropologists, psychologists, so-

ciologists and biologists, based in part on fuller knowledge of the laws of heredity, show that there are wide differences between individuals of all races; that there are no scientific grounds for saying that any one race is superior to all members of other races; and that much of the observable difference in attainments of whites and Negroes is due to environmental influences.

4. The educational progress of their race is significant. When slavery ended around 90% of Virginia Negroes were illiterate. In 1950 the median schooling of Virginia Negroes, age 25 years and over, was 5.1 years compared to 7.9 years for the parallel group of whites; 4.7% of Negroes of this age group had four years of high school and 2.4% had four years of college as compared to 17.1% and 7.4% respectively for whites. Normally, around 4000 Virginia Negro youth graduate from high school and college annually. (A high percentage of this group must migrate from Virginia to obtain employment.)

In Virginia there has been much progress in the training of Negro teachers, in the improvement of their salaries, and in the construction of adequate school facilities. Today Negro teachers usually receive salaries equal to those of whites with similar training. Public transportation is now furnished for children of both races.

The majority of Negroes in rural Virginia now have the aid of farm and home agents. An increasing number of youth are receiving the benefits of 4-H Clubs and of high school training in agriculture and home economics.

5. The economic advances are noteworthy. In 1865 Virginia Negroes owned little property. The 1950 report of the Virginia Department of Taxation gives the assessed value of real estate owned by Negroes as $124,917,407 (counties, $58,905,170; cities, $66,012,237) on which taxes of $3,116,527 were paid. To the real estate should be added personal property valued at many millions not reported on a separate race basis.

The 1950 census showed that Negroes with an income of $5000 and up numbered 3,810 in Virginia and over 1,500,000 in the entire United States.

In 1950, 1.7% of Virginia Negro males were in professional or semi-professional work (including 120 doctors), and 22%, age 14 and over, were in farm work; in 1920 1.2% and 41.6%, respectively.

An increasing number of Negroes who are skilled workers are becoming members of trade unions in Virginia and in the nation. In the United States the number increased from 750,000 in 1938 to 2,400,000 in 1953.

6. A growing list of nationally known Negro leaders, which includes: George Washington Carver, chemistry; Ralph Bunche, Nobel prize winner in Statesmanship; Marian Anderson, music; James Weldon Johnson and Langston Hughes, literature; Jesse Owen, sports; and Mary Bethune, education.

7. Marked progress has also been made in many other fields: home ownership, health, and cultural standards, including ownership of radios, television, books and subscriptions to papers and magazines. Ministers are increasingly better trained. Negroes appear more often for jury duty. A larger number vote at the polls and serve in public offices. In some political subdivisions they have the balance of power, which is an important political consideration.

Efforts of Negro leaders to end discrimination are supported by a majority of their race. This is stimulated by such developments as the higher level of education; the influence of returned service men who have had broader experiences than their elders; communications with relatives in the South by those who migrated to the North where they live under different customs; and increased circulation of newspapers and periodicals edited by their own members.

LET'S DISCUSS

1. With which of the above points as to changes in the status of Negroes do you agree? Disagree? Why?

2. What bearing, if any, do the developments outlined above have on possible changes in race relation policies in the South?

3. Are the advocates of immediate desegregation defeating their own purposes by following the leadership of the NAACP and other groups? If so, how?

WHAT TO READ

NEW SOUTH, article "What the Negro Wants," Dr. Harry B. Richardson, Jan. 1956. (Also, other publications of the Council.) Southern Reginal Council, 63 Auburn Ave., N. E. Atlanta, Ga.

RACE AND CULTURAL RELATIONS, Ruth Benedict and Mildred Ellis, NEA, 1201 Sixteenth St., N. W., Washington 6, D. C. (40¢)

REPORT ON INTEGRATION, Special Issue New York Times, March 13, 1956.

THE AMERICAN RACE PROBLEM, E. B. Reuter, Crowell, New York, 1938.

THE MAN CALLED WHITE, Walter White, Viking Press, 1950.

THE NEGRO AND THE SCHOOLS, H. S. Ashmore, Chapel Hill Press, 1954.

WHAT IS RACE? U. N. Circular — Columbia University Press, (25¢)

WHAT THE NEGRO THINKS, Robert R. Moton, Doubleday-Doran Co., 1936.

WHY ARE CHANGES IN RACE RELATION PATTERNS RESISTED?

Among the more conspicuous reasons for strong opposition are the following:

1. The long held view that members of the Negro race are inferior to members of the white race. This view is based on:

(a) Attitudes and prejudices continued from slavery times.

(b) General unfamiliarity with the conclusions of modern science regarding racial differences.

(c) The observation that many Negroes have a low level of education, less remunerative work and low living standards.

(d) Unfamiliarity with the marked progress of the Negro race in the last generation.

2. The widespread fear that the white race would be injured by school desegregation and elimination of other racial practices. Included in such fears are:

(a) Fear that school associations would lead to marriage across racial lines.

(b) Fear of school disruption and deterioration by introduction of backward, over-age children from homes of lower cultural standards. Negro school children in Virginia reportedly fall behind the average for white school children of the same age level. In the present state of public sentiment, the social life of school organizations also would be disrupted.

(c) Fear of the health and moral consequences of integration in schools at this time. Sanitary conditions are lower in many Negro homes and certain diseases higher. This is reflected in their higher death rate. In 1953, in Virginia, this rate was 11.6 per 1,000 population, as compared to 7.8 for whites. For Negro children under one year of age, the death rate was 48.8 per 1,000 live births, as compared to 26.9 for whites.

Standards of personal morality also are low. In 1953, 21 per cent of the Negro births were illegitimate, as compared to 0.2 per cent for the whites.

3. Widespread belief that the Supreme Court had no right, after the lapse of many years, to re-interpret a section of the Constitution and thus compel, against the predominate sentiment of the area, drastic changes in longstanding social practices, unless such a step is authorized by a duly adopted Constitutional amendment. From this belief has grown the resistance movements adopted by several states,

and the statement signed by one hundred Southern Congressmen and Senators pledging "use of all lawful means to bring about a reversal of this decision which is contrary to the Constitution, and to prevent the use of force in its implementation . . ." and appealing to the people "to refrain from disorder and lawless acts."

4. Widespread resentment in the South at being pressured into changes in race relation patterns by influences from beyond its borders.

5. Pressure on leaders of public opinion — legislators, ministers, teachers, and editors — prevents their speaking out freely for change in accustomed practices.

6. Belief that gradualism in changes is the best policy without setting a date for the end of segregation.

LET'S DISCUSS

1. Which of the above represent your viewpoint? Which are most prevalent in your community? With which of them do you agree? Disagree? Why?

2. In the light of changing conditions, does the Supreme Court have the right to change opinions on decisions rendered some years ago? Has it changed in connection with any other problems other than racial?

3. What gains can the South hope for through indefinite postponement of compliance with the Supreme Court decisions?

WHAT TO READ

NEW REPUBLIC, April 23, 1956
POPULATION CENSUS, 1950
THE GRAY COMMISSION REPORT, Virginia State Printer, Richmond, Va.
THE ROOTS OF PREJUDICE, Arnold Rose
VIRGINIA AGRICULTURE EXPERIMENT STATION, Bulletin 295, 1934.
"Negro Life in Rural Va. — 1865-1934," W. E. Garnett and J. M. Ellison
Bulletin 335, 1942 — "Virginia's Marginal Population," W. E. Garnett and A. D. Edwards
VIRGINIA STATE COLLEGE, Bulletin, 1945 — "Disadvantaging Factors in the Life of Va., Rural Negroes," Harry W. Roberts
VIRGINIA STATE DEPARTMENT OF EDUCATION, 1955 Report
VIRGINIA STATE DEPARTMENT OF HEALTH, 1955 Report

WHAT BEARING DO PRINCIPLES OF CHRISTIANITY HAVE ON RACE RELATIONS?

"Thy word is a lamp to my feet and a light to my path," expressed the Psalmist's feeling about the significance of the scriptures for his time. (Psalm 119:105) In the world today the Bible is a necessity in man's search for a basis of human rights. It is recognized, however, that there are many people, including church leaders, whose interpretation of the Biblical teachings reveal no violation in current race practices.

The first chapter of the Bible introduces the Fatherhood of God and the Brotherhood of man with the words, "— God created man in His own image, —."

The Christian beliefs about God and man are rooted in the consistent affirmation of the Bible that God is Father. The creation of man as a child of God gives him dignity and worth. In the last Old Testament book, this truth is repeated. "Have we not all one father? Has not one God created us? Why then are we faithless to one another —." (Malachi 2:10)

In the New Testament it is affirmed that the love of God and the love of man are inseparable. Jesus combined these as the two chief commandments for discipleship. (Matt. 22:37-40)

> *"And he said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbor as yourself'."*

Next to God comes man in the Christian faith. Hear this affirmed in I John 4:20, 21.

> *"If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."*

The God of Christianity is a God for all people. He is a universal God of every nation and race. Peter voiced this truth out of his own experience: (Acts 10:28, 34b-35)

> *"And he said to them, 'You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation; but God has shown me that I should not call any man common or unclean."*
>
> *"Truly I perceive that God shows no partiality, but in every*

nation any one who fears him and does what is right is acceptable to him."

The Christian faith holds that human nature with its evil ways can be changed when it is touched by the Divine. This is a major function of the Christian religion. The Apostle Paul is a classic example of this transformation (Acts 9). Man is not compelled to stay in the bonds of his environment. In Christ he can be transformed. The Christian religion offers the power to make men better.

The present position of the Christian Church on Race can be discovered in representative statements of major church councils and denominations:

> "The Methodist Church aims to view the preplexing times and problems which we face today in the light of the teachings of Jesus. Jesus taught us to love our neighbors, and because we love them, we seek justice for them. We believe that to be silent in the face of need, injustice and exploitation would be to deny Him.
>
> "We believe that God is Father of all peoples and races, Jesus Christ is His Son, that we and all men are brothers, and that man is of infinite worth as a child of God."
>
> "We believe that personality possesses the highest value. We test all institutions and practices by their effect upon personality. Since personality is being oppressed in so many parts of the world, we seek for its emancipation and for those things which will enrich and redeem it. Since Jesus died for the redemption of human life, we believe we should live to fulfill our obligation to help save man from sin and from every influence which would harm or destroy him." (The Methodist Discipline, 1952)

The late Bishop Paul B. Kern in the Episcopal address of 1952 before the General Conference said:

> "To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and his character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion."
>
> "We face the critical adjustment between the absolute Christian ideal and the human level upon which a retarded and hesitating Christian conscience moves; Christian truth and strategy must reach us where we are and lead us by divine grace to where God would have us be."

The General Conference of the Methodist Church in May, 1956, recommended the above Christian position for the people called Methodists. This official body recognized that human relations are not likely to be changed abruptly and simultaneously in all places.

Also, it took into account the importance of changed opinions and attitudes, in addition to compliance with legal measures, for successful human relations. Furthermore, recognition was given to the importance of a voice of the local people who are involved in changing practices of long standing. In consideration of these points the Conference enacted legislation which permits the decision for adminstration of white and Negro churches to be made by the Annual Conferences and the local churches which are immediately concerned. The transfer of jurisdictional relationship across interracial lines will require a two-thirds vote of all concerned.

The Woman's Society of Christian Service of the Methodist Church states its position thus:

> "We affirm anew our determination to work with greater urgency to eliminate segregation from every part of our community and national life and from the organization and practice of our own church and its agencies and program. We rejoice that the highest tribunal of justice in this land, the Supreme Court of the United States, proclaimed on May 17, 1954, that segregation in public education anywhere in this nation is an infringement of the Constitution and a violation of the Fourteenth Amendment . . . We accept our full Christian responsibility to work through church and community channels to speed the process of transition from segregated schools to a new pattern of justice and freedom."

The Presbyterian Church in the United States of America said:

> "We urge all Christians to assist in preparing their communities psychologically and spiritually for carrying out the full implications of the Supreme Court decision."

The Southern Baptist Convention of June, 1954 stated:

> "In the light of the recent decision handed down by the Supreme Court of our nation, declaring segregation of the race to be unconstitutional and in view of the position of this convention in adhering to the basic moral principles of our religion as they apply in race relations, we recommend: That we recognize the fact that this Supreme Court decision is in harmony with the Constitutional guarantee of equal freedom of all citizens, and with the Christian principles of equal justice and love for all men."

A viewpoint similar to the above has been expressed by many other Christian groups, among these are: The Episcopal Church, The United Church Women, The National Council of Churches, The World Council of Churches, The Church of the Brethren, and The Congregational Christian Church.

The task of the Christian Churches in this issue has been ex-

pressed by the World Council of Churches in the August, 1954 meeting in Evanston:

> "The churches have this twofold duty, to obey and proclaim the word of judgment, to repent and to call to repentance. It is their task to challenge the conscience of society; if there is no tension between the church and society, then either the society is regenerate or the church is conformed. Yet it also has a duty to create and to keep open every possible line of communication between people, between political opponents, between people of differing views, cultures, races, languages, between the conservative and the venturesome." (The Christian Century — Sept. 22, 1954, p. 1152)

LET'S DISCUSS

1. Are such statements and resolutions as those above approved by most church members? Why?

2. It has been said that the great American dilemma of race relations is basically a moral problem. Do you agree?

3. Do the churches have a responsibility to shape public opinion regarding race relations policies? How can such responsibilities best be met?

4. What racial significance do the incidents of Peter and Paul have for young Christians today?

5. Is a person more responsible to God than he is to current practices?

WHAT TO READ

AN AMERICAN DILEMMA, Gunnar Myrdal, Richard Sterner and Arnold Rose, Harper Bros. (Chapters 1-6) 1944

REASON, RELIGION AND RACE, R. B. Eleazer. (75¢)

STATEMENTS ADOPTED BY RELIGIOUS GROUPS RE: SEGREGATION IN THE PUBLIC SCHOOLS, National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

THE HOLY BIBLE, Revised Standard Version, Thomas Nelson & Son, New York, 1952

THE BIBLE AND HUMAN RIGHTS, Kathleen W. MacArthur, The Woman's Press, 1600 Lexington Avenue, New York 22, N. Y.

THE CHRISTIAN CITIZEN AND CIVIL RIGHTS, Dorothy I. Height and J. Oscar Lee, National Council of Churches

THE CHURCHES SPEAK, Southern Regional Council

THE ECUMENICAL MOVEMENT AND THE RACIAL PROBLEM, W. A. Visser 'T Hooft, UNESCO

THE MODERN SAMARITAN, Clair M. Cook, Board of Social and Economic Relations, 740 Rush Street, Chicago 11, Illinois (35¢)

THE SOCIAL CREED OF THE METHODIST CHURCH, 1952 Discipline, Sec. 2020 and Sec. 2027.

THE VOICE OF EVANSTON, Documents from the Second Assembly of the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

Note: A list of study materials on religion and race, especially pamphlets and reprints is available from: Race Relations Department, Congregational Christian Churches, 287 Fourth Avenue, New York 10, New York.

WHAT CAN I DO?

Treat every human being as a person of worth and a child of God.

Stop false rumors. Do not fan fires of hatred.

Remember that the blood of all races of men has been shed for your country, in her uniform, and under her flag.

Insist that every mind, regardless of the color of its body, have an equal chance for full development of its powers.

Teach and live the Fatherhood of God and the Brotherhood of Man.

Create attitudes of mutual trust and good will in your community and in your group.

See that no law discriminates among our citizens.

Establish and defend the rights of all races to the equal protection of the Constitution, and of state and local laws.

Study sincerely that "you will know the truth, and the truth will make you free."

Let your life and your prayer express this faith in God, "Not my will but Thine be done."

THEY SAID THIS

Cicero, of the Britons:

"Do not obtain your slaves from the Britons, for the Britons are so stupid and so dull that they are not fit to be slaves."

A Moor, of the Germans in the fourteenth century:

"These Germans are tall of stature and light of skin, but I have heard it rumored that they do not take baths."

A member of Congress, of the people of Ohio when they asked for statehood:

"They are so uncouth, so rude, and so unlettered that they will never make good citizens."

Additional Copies Available
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J. T. TOWNES PTG. CO., DANVILLE, VA.

August 20, 1956

Miss Sarah N. Puett
Youth Director
Myers Park Methodist Church
Queens Road and Providence Road
Charlotte 7, North Carolina

Dear Miss Puett:

There is a good outfit in New York called the National Scholarship Service and Fund for Negro Students. Its address is 6 East 82nd Street, New York 28, N. Y., and the man who runs it is Mr. Richard L. Plaut. But its special interest is in helping Negro students who want to go to some of the more famous Northern and Western schools and colleges. To this end it has collected information about all the little bits and pieces of scholarships and prizes that people might win. But that helps not at all in your problem.

A & T is likely to be able to give him a scholarship.

Also, of course, the Monroe High School might be able to do something. Mrs. Tilly suggests that you get in touch with Mr. M. S. Davage on the General Board of Education of the Methodist Church in Nashville. Davage is a Negro who concerns himself about these matters.

I am sorry I am not a better source of information, but that is all I can suggest.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

MYERS PARK METHODIST CHURCH
Queens Road and Providence Road
Charlotte 7, N. C.

115 Damage

August 13, 1958

RECEIVED AUG 14 1958

Dr. George Mitchell
Southern Regional Council
Atlanta, Georgia

Dear Dr. Mitchell:

Your name was given me as a person who might know of possible sources for scholarships for Negro students.

I know of a young man who has just graduated as valedictorian of his class in Monroe High School.

MYERS PARK METHODIST CHURCH
Queens Road and Providence Road
Charlotte 7, N. C.

He is interested in mechanical drawing and wants to attend A + T college in Greensboro, N.C.

I should appreciate any information you might have on sources of scholarship aid for Negro students.

Sincerely yours,
Sarah N. Puett
Youth Director

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GEORGE E. CLARY, SR., EXECUTIVE SECRETARY
JAMES W. SELLS, EXECUTIVE SECRETARY

September 3, 1956

Dear Friends:

Don't say we are dilatory in getting you this report.

We are not ... we are just late. We wanted to have money with which to bind this report, but I haven't been able to secure any, so here it is.

Please give this "PROSPECTUS FOR A RURAL LIFE CONFERENCE" a good study and let me know what you think.

We have already made fairly good headway in securing the support of two interested groups, and we will keep working at it until we can get something going.

My present opinion is to wait until after the November Presidential elections to call the next neeting, which will be the decisive one.

What do you think?

How would sometime the last week of November suit you?

Sincerely,

James W. Sells

James W. Sells
Executive Secretary

JWS/p
Enc.

MINUTES
Rural Seminar
Emory University
July 19-20, 1956

The Rural Seminar was held in the Alumni Memorial Building, Emory University on Thursday, July 19th. The group met for lunch at 1:00 p.m. After lunch the meeting was led by James W. Sells.

Mr. Sells outlined the work, giving the following objectives:

1. What is being done in the Town and Country program in the South.

2. What needs to be done and the possibility of coordinating the Town and Country movement with the Church and Community Institute.

3. The possibility of bringing a National Convocation on Town and Country to the South.

4. The feasibility of having a Regional Convocation on Town and Country work every fourth or second year in the South.

Mr. Sells then introduced those present. (A list of names and addresses of those present is attached to these minutes.)

Dr. Carr gave a brief background on the meeting, stating that its origin goes back a good many years. He stated that only a small portion of the representation from the South at the National Convocation on Town and Country work has been Negroes.

Mr. Comfort stated there seemed to be a regional emphasis developing. "Here in the Southeast we have common opportunities and we need to recognize there is a regional need. I hope we can begin to think in terms of how the Southeast can work more effectively in the National Council."

Dr. Earl Brewer made a statement concerning the great need of research facilities for studying the church and community situations in the Southeast, and an attempt to get at the underlying causes and patterns which we are facing. A utilization could be made of the research work which is being done by non church agencies. "We cannot expect non church agencies to orientate this so as to be of the greatest value to those who are in the church."

Mr. Sells stated that we are facing three revolutions in one generation: (1) An Industrial Revolution, (2) An Agricultural Revolution, and (3) A Social Revolution.

Dr. Sanford stated that we should keep plugging for what we wanted and needed in the South. A good philosophy to follow: "You can't catch fish if you take the

hook out of the water." He felt that much of the activity has not been available to the South.

Rev. Colvin Baird stated he felt also there was a real need for research facilities and that he hoped we could find some funds whereby research could be done. "If it could be done through the Church and Community Institute it could be done more quickly and more effective."

A suggestion was made of the need for more books to be published, for instance "The New South" written in a popular style where we could get it into the hands of our leaders.

Mr. Freeman gave the following needs for publishing: (1) the journalistic approach, books written semi-popular which can point to deeper research; (2) the type of serious study which would result from this seminar.

The following statement was made by Rev. Garland Hendricks concerning churches in the Southern Baptist Convention: "Out of the 31,000 churches, 1,200 have more than 1,000 members each and four of these are in the open country. 75% have fewer than 300 members; 24,000 are rural churches and 7,000 are urban. Three fourths of our churches are rural; 1/2 of the membership is rural and 1/2 of the membership is urban. There are 12,000 rural churches within 500 miles of Wake Forest. We need desperately the sort of information that parallels the Science of Sociology for young ministers. There are 25,000 active ministers; 1/3 of these have not been in Seminary; 1/3 have had some training and 1/3 have been trained. We need to develop a Science of Church Development that goes beyond the realm of economics and sociology."

President Geo. Donaldson stated that nearly all of the students at Abraham Baldwin College were rural and most of them were Baptist. He attended his first Pastors' School in 1935, then held the first one in Tifton. Since that time they have had one every year. They hold about 50 or 75 conferences a year. Between 7,000 and 9,000 come to these short courses for rural pastors. The largest number that come to them are Methodist. They try to give to the pastors the changing pattern in agriculture. Economists talk to them and every phase of the life of the rural community is pictured to them. "If we can acquaint our rural preachers with the agricultural problems and rural changes we have made a great contribution."

The following statement concerning farms and farmers in Georgia was made by Mr. Alexander Nunn: "At one time there were 320,000 farmers and today there are only 165,000. About 80,000 of these make their money away from the farm and about 60,000 make their money off the farm and on the farm. There are only 6 million acres of crops out of 37 million. In the South the pattern increasingly is going to be timber land. The present productive rate of timber in the State of Georgia has doubled, as has Texas. The whole South has more unused land with more potential for productivity than all the rest of the country put together. The whole South has an unknown enormous potential to increase its use of land with irrigation. The government is trying to get water sheds established and the South-

ern States will be able to make the most of it. If this is done there is no telling what we can do in the South. It is an amazing potential what we can do.

"There is a greater revolution in housing than in agriculture in the South. In 1924 there were 19,000 electrified farms and today there are over 2 million. Almost more electrified farms in the South today than in the United States.

"It is believed there is a great liberal movement under the surface just waiting to go ahead. The whole rural issue is a far greater issue than the race problem. We are not going to solve these rural problems unless we find a way to make the rural church and Christianity the center of rural life."

Mr. Sells stated the forecast of population in the South in 1975 is a minimum increase of 10 million people. Rural preachers in the future will have to be more intelligent. "We in the South need to be more concerned about the farm family than the family farm."

Dr. Mitchell stated that the state that leads in the South in the future will be the one that solves the problem of race, therefore, we should have a program of racial understanding in rural areas. He also stated the making of the rural church depends largely on a policy of land tenure and home ownership.

There was a discussion on the possibility of having a rural life conference in the South. It was suggested that the Church and Community Institute might call the governors to set up such a conference in the South.

After Mr. Freeman made a statement about the evening session he read some statements from an address on the rural church by Dean Gordon Seifkin given at the Church and Community Workshop.

Dr. Sanford led in prayer.

Adjournment at 4:15.

Evening Session

The group met again at 6 p.m. for dinner. Dr. Donaldson led in prayer. After dinner there was a short meeting of the Board of Trustees of the Church and Community Institute. The Rural Seminar convened at 7:45.

Dr. Earl Brewer presided over the evening session. He stated they would continue the discussion of the two main objectives of the afternoon session, (1) what has been going on in the Town and Country program in the South and (2) what we think needs to be done.

Rev. Garland Hendricks raised the question of what is being done across the South in regards to Sociology of Religion?

Dr. Earl Brewer stated there was a renewal of interest on the part of Sociology of Religion. This is evidenced by the fact that an increasing number of papers are being read in these meetings. There has been in process, and is about to be finished, one of the most ambitious studies in the rural church.

The question was asked "What are the new departures that we know about in Town and Country work that are going on that are worth while?"

Dr. Sanford stated there is evidenced a much closer relationship between the pastor and church in the rural areas and the town areas.

Rev. Garland Hendricks stated that programs of In-Service Training are springing up everywhere. "We have as many students enrolled in Seminary Extension as we have in the Seminary."

Dr. Brewer gave three types of In-Service Training: (1) Denominational, (2) correspondence and (3) those provided by state colleges, especially agricultural colleges.

Dr. Hendricks gave another type of In-Service Training, have a book on Town and Country work and get someone to teach it for so many hours. He stated there was also a class in Agricultural Education for ministers at Wake Forest. They have ten sessions in a seminar. The heads of 10 Departments of North Carolina State Colleges come to the campus and interpret to the school what is going on.

Dr. Sanford stated there was rapidly growing a wider use of laymen actually conducting services. (Lay Preaching)

Miss Jamieson stated that at the University in Florida an ordained minister helped in audio visuals and adult education. He held workshops, etc.

Mr. Com fort made the following statement concerning the help of the National Council in Negro work. They had interdenominational Negro schools. He said, "We need a good study of our In-Service training programs, need to take a new look."

Rev. Martin Gilbert stated the Baptist had an In-Service program for Negroes in Mississippi. It was called "Seminary on Wheels." There was between $75,000 and $100,000 put in each year. Last year 1600 enrolled in the 22 centers. There were 90 faculty members and only three paid workers. One lady gave land for an assembly for the Negroes. The Mississippi Baptist Convention supports 4 BSU workers for the Negroes.

Rev. Jim Hankins stated there seemed to be a growth of the use of the "Lord's Acre" program in the country churches.

Dr. Lantz stated the State Council of Churches was gaining in the South. They

are now in the process of organizing State Councils in Arkansas and South Carolina.

Rev. Jim Hankins stated that today we are having more trained men who are dedicating themselves to the rural ministry than in the past.

It was stated by the Rev. Hendricks that for the first time students were getting guidance while in field work.

Dr. Earl Brewer made the following statement, "More farmers run tests of the soil than rural preachers run studies of the churches."

Rev. Wilson Nesbitt raised the question of should we have Church Development Programs again, either in the states or across the South.

Mr. Sells stated that the Town and Country Conference to be held at Lake Junaluska in August was to discuss the possibility of requesting the Jurisdictional Council to sponsor a Church Development Program for the Methodists. A four year period of possible.

A discussion was then held on the Church Development Program and how it could be improved. The following statement was made, "There are factors of loyalty and identification that we have not taken into consideration. Learn to develop a a science and get facts that can be used in the framework." "Comradeship not competition."

Mr. Sells then gave a report on what some denominations are doing in Town and Country work in Oklahoma and Texas.

Rev. Freeman stated that maybe each denomination could have a program, then take the top church in each denomination as a nomination for the "Church of the South."

It was suggested that the Church and Community Institute could develop the program and then prepare materials for each denomination to use for their Church Development Program.

A discussion then led to the process of selection of the Rural Ministers of the Year. Mr. Nunn made a statement concerning the selections in the past.

A suggestion was made by Wilson Nesbitt about selecting the rural ministers. Let each denomination select one from each state and then from those select the one.

There was a discussion on whether we should have a Regional Conference on rural work in the South, whether it should be southwide or southeast, and whether the governors should be asked to call it.

Mr. Sells stated we need to develop the right use of the total resources in the

South.

Geo. Donaldson stated we must have a healthy attitude toward change. "Blow out your candles, the world today is lit by lightening."

After prayer by Jim Hankins the meeting adjourned at 9:15 p.m.

Friday - July 20

The Rural Seminar re-convened Friday morning at 9:00.

The morning devotion was led by Rev. Colvin Baird.

Mr. Sells gave a brief summary of what had been done in the afternoon and evening sessions the day before. He stated there was a possibility of this group furnishing stimulating materials for the church and on an interdenominational basis giving recognition to individual groups for the work accomplished. He then called on Dick Comfort to preside.

Dick Comfort stated we need some long range plans. Three issues were lifted up the day before which were as follows: (I) The matter of land tenure and its relationship to Town and Country, (2) the matter of research and its need; how it is going to be done; when and where, and (3) the matter of race relations. There are things we can do denominationally and interdenominationally.

Now we need to give much thought to the following: (1) the matter of asking the governors to call a conference on regional basis in the South, (2) of bringing the National Convocation to the South, and (3) sound thinking about the whole matter of research.

A discussion was then held on the matter of a regional conference in the South.

Mr. Nunn stated it would certainly add to the prestige if the governors would sponsor it.

The suggestion was made that we get a governor to buy the idea then promote it in the Southern Governors' Convention. First a study has to be made. If we could get the governors to set up a study commission, or it might be sponsored by institutions, then the conference could be called.

The following associations were suggested as instruments through which a Study Commission might be called: Board of Control of Education in the South, Southern Mountain Workers, Berea College, and Association of Agricultural Workers. It was suggested the regional conference come before the National Convocation.

Mr. Nunn suggested that if we could get leading institutions, organizations or possibly publications to say in beginning they would sponsor it then it could be presented to the governors.

Mr. Robert W. Howard stated a budget should be set up first. The budget would have to cover Study Commission, Planning Staff for year in advance, organization, publicity, mailing, promotion, preparation of the materials for the Conference and reports after the Conference. Everyone would pay their own expenses to the Conference. Travel expenses would be provided for speakers but no honoraria.

This led to a discussion of the finances, time and place of the Conference.

$25,000 was suggested as the probable cost and the following were suggested as help for financing: Industrial and Labor Organizations, Institutions, etc.

Suggested places for meeting were as follows: Wesley Memorial Building, City Auditorium, and large Convention Hall at Biltmore Hotel, Atlanta, Georgia; Nashville, Tennessee; Lake Junaluska; Montreat and Ridgecrest. It was suggested to have at least one mass meal.

It was moved by Cecil Thompson, seconded by Ross Freeman that this group go on record as approving the idea of a study of rural life and a rural life conference in the South to be held in the spring of 1958. Passed.

It was suggested that there must be a religious motivation. We should call in others to help plan.

It was moved, seconded and passed that the basis for this conference should be "to create a conscience and conviction concerning man's responsibility to man and to God for the conservation, development and right use of the total resources of life in the South."

It was moved, seconded and passed that the following committee prepare a list of persons to be invited to plan for the conference, this list then to be presented to the Church and Community Institute Board of Trustees for discussion and approval: Alexander Nunn, Robert West Howard and Dick Comfort.

It was moved, seconded and passed that the Initiating Committee should be the Board of Trustees of the Church and Community Institute.

It was moved, seconded and passed that this group be the nucleus of the Church and Community Associates to guide the Board of Trustees of the Church and Community Institute.

It was moved, seconded and passed that Mr. Sells call a meeting of the Board of Trustees of the Church and Community Institute as soon as the President of the Board, Mr. D. W. Brooks, returns to the States.

It was suggested by Robert W. Howard that a book be written on the report of this conference titled "This is the South," under the New American Library Series and to sell for 35¢ a copy.

Ross Freeman suggested the following steps for the conference: (1) Contact different interested persons and groups, (2) find money to organize and promote it, (3) set up leadership for the conference, (4) the necessity to start promoting, (5) call the Study Group together a week or so before the Mass Conference, then take all the information together and come out with some goals and ideas, (6) the mass conference, and (7) the report for permanent records.

It was suggested that area we consider as the South as Virginia across the Southeast to Arkansas, Louisiana, Oklahoma and Texas, 13 states.

The following name was suggested for the conference "This is the South."

There was a discussion on the National Town and Country Convocation and the idea of it being held in the Southern area in the Fall of 1959.

Dr. Carr made a motion that the idea of having a National Town and Country Convocation in the Southern Area in the Fall of 1959 to be sponsored through the National Council of Churches be approved. It was seconded and passed.

Robert W. Howard suggested having a committee set up to screen research papers with experience in sociology, economics, its religion. For good interviews; take a man who is selected as a Rural Minister of the Year or someone who has done something; bring them in for a week's brain squeeze on tape, getting their whole convictions. Develop a library of these men then their convictions and experiences would be available for future generations. Mr. Sells suggested this library be called "Library of Living Voices."

After prayer by Mr. Nunn the meeting adjourned for lunch.

Lunch held in adjoining room at 12:00. Dr. Lantz led in prayer. Meeting reconvened right after lunch.

It was moved by Wilson Nesbitt, and seconded that the Executive Committee of the Church and Community Institute be instructed to study the possibility of inaugurating a Church Development Program, to be promoted through the various denominations in the South. Passed.

Moved, seconded and passed that Mr. Comfort be asked to suggest the State Council of Churches inaugurate Town and Country Institutes in the various states in our area for more cooperative activity among our denominations.

Moved and seconded that appreciation be expressed to Ross Freeman, Earl Brewer and James W. Sells for the entertainment. Passed unanimously.

Dick Comfort expressed his gratitude for being allowed to work with the group.

Ross Freeman expressed his gratitude and appreciation to each one for coming.

Ross Freeman gave a brief summary of the whole seminar. He also stated that the recording of the men could be worked out without too much difficulty. Suggested these men be brought in on a reunion basis or annual basis and do the recording at the Protestant Radio and TV Center. As well as being kept for a library it would be wonderful material for a book.

A suggestion was made that Robert W. Howard be the financial consultant for the long range planning for the conference.

The meeting closed with prayer by Dick Comfort.

Adjourned at 1:45 p.m.

Names and Addresses of those Attending Seminar

Rev. G. Ross Freeman
Candler School of Theology
Emory University, Georgia

Dr. James W. Sells, Executive Secretary
Southeastern Jurisdictional Council
The Methodist Church
406 Wesley Memorial Bldg.
Atlanta 3, Georgia

Rev. James E. Hankins
Rogersville, Tennessee

Dr. Cecil Thompson
Columbia Theological Seminary
Decatur, Georgia

Dr. Earl D. C. Brewer
Candler School of Theology
Emory University, Georgia

Rev. Wilson Nesbitt
Box 1142
Statesville, North Carolina

Mr. Alexander Nunn
Executive Editor
The Progressive Farmer
Birmingham, Alabama

Mr. Robert W. Howard
American Meat Inst.
59 East Van Buren St.
Chicago 5, Illinois

Dr. Glenn Sanford
Supt. of Town & Country Dept.
National Board of Missions
150 5th Avenue
New York, New York

Dr. Garland A. Hendricks
Southeastern Baptist Seminary
Wake Forest, North Carolina

Dr. Geo. S. Mitchell
Southern Regional Council
Wesley Memorial Bldg.
Atlanta, Georgia

Dr. Geo. P. Donaldson
President, Abraham
Baldwin College,
Tifton, Georgia

Rev. Colvin Baird
112 Cherry St.
McKenzie, Tenn.

Rev. Martin J. Gilbert
Scty. Rural Work
Miss. Baptist Convention
Jackson, Mississippi

Dr. Richard Comfort
257 4th Ave.
New York, N. Y.

Miss Addie Mae Jamieson
483 College St.
Macon, Georgia

Dr. James M. Carr
Town and Country Church
Department, The Presbyterian Church, U.S.
341 Ponce de Leon Ave., N. E.
Atlanta, Georgia

Dr. J. Edward Lantz
National Council of Churches
400 Wesley Memorial Bldg.
Atlanta 3, Georgia

Mrs. Jeanne Page
406 Wesley Memorial Bldg.
Atlanta 3, Georgia

September 17, 1956

Miss Eulalie Ginn
Director
Wesley Foundation
University of Miami

Dear Eulalie,

Many thanks for the complimentary remarks about my participation in the Florida Convocation. I greatly enjoyed being with the Methodist students, and believe them to be in many ways the shock troups of progress in the South.

I noted with interest that the tempo of the conference picked up when Eulalie Ginn arrived. As usual, you did a superb job with the young folks.

I personally felt the high-light to the convocation was the two impromtu speeches by Marie Roberts and Esther Martinez, for both of them expressed the deep Christian concern for their fellow men which is so meaningful at this time of transition.

I shall certainly come see you whenever I am in Miami.

Best regards to all the gang.

Cordially,

Frederick B. Routh
Assistant Director

FBR/bms

The Committee for Rural Life of the South

63 AUBURN AVE., N. E.
ATLANTA 3, GEORGIA

MURRAY 8-9817

November 3, 1956

called Geo. Sam
Invite to
mine: cannot
attend

Dr. Geo. S. Mitchell
Southern Regional Council
Wesley Memorial Bldg.
Atlanta, Georgia

Dear Dr. Mitchell:

Our meeting on the night of November 19th will be at the Y. W. C. A., at the corner of Ivy and Edgewood in Atlanta, at 6:30 in the evening. At this time we will discuss some specific matters that have to do with plans for our proposed Rural Life Conference in 1958.

Please plan to be with us and we will spend all evening in a serious effort to make some definite plans for the future.

Sincerely,

James W. Sells (p)

James W. Sells
Executive Vice President

JWS/p

RECEIVED NOV 5 1958

INITIATING COMMITTEE

D. W. BROOKS
COTTON PRODUCERS ASSOCIATION
ATLANTA

JAMES W. SELLS
SOUTHEASTERN JURISDICTIONAL COUNCIL
THE METHODIST CHURCH
ATLANTA

JAMES M. CARR
BOARD OF CHURCH EXTENSION
PRESBYTERIAN CHURCH, U. S.
ATLANTA

G. ROSS FREEMAN
CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY

ALEXANDER NUNN
THE PROGRESSIVE FARMER
BIRMINGHAM

I. W. DUGGAN
TRUST COMPANY OF GEORGIA
ATLANTA

EARL D. C. BREWER
CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY

GARLAND A. HENDRICKS
SOUTHEASTERN THEOLOGICAL SEMINARY
WAKE FOREST, N. C.

CECIL THOMPSON
COLUMBIA THEOLOGICAL SEMINARY
DECATUR, GA.

October 31, 1956

Mr. James E. Sells
Southeastern Jurisdiction
Methodist Church
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Sells:

Appreciate invite to dinner with the man Raymond Miller, and will show.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

The Committee for Rural Life of the South

63 AUBURN AVE., N. E.
ATLANTA 3, GEORGIA
MURRAY 8-9817

October 24, 1956

RECEIVED OCT 25 1956

Dr. Geo. S. Mitchell
Southern Regional Council
Wesley Memorial Bldg.
Atlanta, Georgia

Dear Dr. Mitchell:

Please hold open the night of November 19th. - no engagements Vann Waynes(?) see your calendar (OK)

Dr. Raymond W. Miller of Washington, D.C. is inviting you to meet with a few of his friends in a dinner meeting the night of November 19th. The purpose of this meeting is to acquaint himself and his friends with some of our current rural church problems and some of our plans for the future.

At the present time we are engaging a special dining room at the Y.W.C.A. on the corner of Edgewood and Ivy Streets. We will set the time of the dinner and give you more information concerning our meeting within a few days.

We expect to have a short meeting later that night, or perhaps early Tuesday morning to continue our discussions concerning the proposed 1958 Rural Church Conference.

We have just set up this meeting and I wanted you to know of our plans.

Sincerely,

James W. Sells (OK)

James W. Sells

JWS/p

INITIATING COMMITTEE

D. W. BROOKS
COTTON PRODUCERS ASSOCIATION
ATLANTA

JAMES W. SELLS
SOUTHEASTERN JURISDICTIONAL COUNCIL
THE METHODIST CHURCH
ATLANTA

JAMES M. CARR
BOARD OF CHURCH EXTENSION
PRESBYTERIAN CHURCH, U. S.
ATLANTA

G. ROSS FREEMAN
CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY

ALEXANDER DUNN
THE PROGRESSIVE FARMER
BIRMINGHAM

I. W. DUGGAN
TRUST COMPANY OF GEORGIA
ATLANTA

EARL D. C. BREWER
CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY

GARLAND A. HENDRICKS
SOUTHEASTERN THEOLOGICAL SEMINARY
WAKE FOREST, N. C.

CECIL THOMPSON
COLUMBIA THEOLOGICAL SEMINARY
DECATUR, GA.

November 21, 1956

Mr. Kermit B. Morrison, Director
DePauw Methodist Student Movement
Depauw University
Greencastle, Indiana

Dear Mr. Morrison:

Your order for thirty copies of "Changing Patterns in the New South" has been filled. I am glad that it meets the needs of your study-seminarists.

If your trip brings you to Atlanta, I hope you will plan to visit the Council.

Sincerely,

Harold C. Fleming
Assistant Director

HCF:mbo

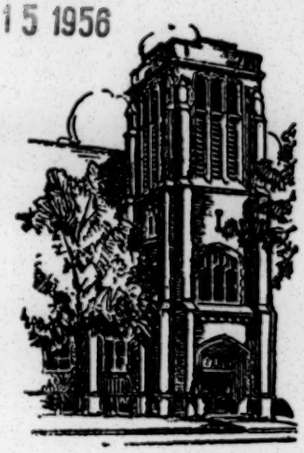
RECEIVED NOV 15 1956

Rev. Kermit Morrison,
Executive Director
David Carl, President
Mary Lynn Harris, Vice President
Richard Gethin, Treasurer
Sue Galbraith, Secretary

COMMISSION CHAIRMEN

Marilyn Kuhn and Duane Dowell,
Deputations
David Crocker, Sunday Programs
Patricia Harms, Community Service
Donna Cunningham,
Public Relations
Kay Orr, Worship
Lance Martin,
World Christian Community
Carole Kelly, Recreation
Margie Gantz and Judy Hager,
Food Comm.
Ernie Hawes, Radio Comm.
John Young, Wesley Players
Ann Clarkson, Choir Director
Ben Powell, Rep. to C.O.R.L.

METHODIST STUDENT MOVEMENT
AT DEPAUW UNIVERSITY
GREENCASTLE, INDIANA



November 12, 1956

Southern Regional Council
63 Auburn Avenue
N.E.
Atlanta, Georgia

Dear Mr. Fleming:

Recently I had the opportunity to become acquainted with your publication entitled, "Changing Patterns in the New South." Upon reading it, I discovered that it was one of the best publications of its kind dealing with the problems of the Negro in the South.

In April I am planning to bring a group of DePauw University students to the South on a study-seminar. We would like very much to use your publication as a study book in preparation for our trip.

Therefore, would it be possible for you to send me thirty (30) copies of the pamphlet? If so, please send them to me at The Methodist Student Movement, Gobin Memorial Methodist Church, Greencastle, Indiana. Please send the bill to this address also.

Thank you for your kind consideration of this matter.

Sincerely,
Kermit B. Morrison
Kermit B. Morrison,
Director, DePauw MSM

Sent + billed 11/15/56
F.C.

December 29, 1956

Miss Susy Peach Foster
Methodist Student Center
Dandridge Street
Fredericksburg, Virginia

Dear Miss Foster:

The Southern Regional Council is conducting a quick survey to determine what Southern cities have desegregated their buses. We have discovered, in contrast to Tallahassee, Birmingham, and Montgomery, that a number of cities have quietly and effectively ended bus segregation.

It has come to our attention that Fredericksburg is one of these cities. However, before issuing a public statement to that effect, it is obviously wise to check with a person in that community.

Could you, in the midst of this busy season, give us information on the Fredericksburg bus situation? We are concerned with the time any desegregation efforts took place, who prompted or began such a move, the reaction of city officials, the bus company and the white community, and the amount of remaining voluntary segregation which may still be practiced. Most important, however, is a simple confirmation of the current situation. Please don't go to undue trouble or time to secure the details surrounding the present condition. An immediate reply will be of more value than a detailed report.

The central office staff has asked that I express their sincere best wishes for the season.

Sincerely,

Paul Anthony
Information Services

PA:mm

January 9, 1957

Mr. R. Delbert Byrum
The General Board of Education
The Methodist Church
1001 Nineteenth Avenue, South
Nashville 2, Tennessee

Dear Mr. Byrum:

Your letter of January 4th was received by me with a good deal of interest. I am delighted that you will have a course on THE CHRISTIAN AND RACE and I am glad that my schedule is such that I can be with you at A. & I. College, July 15-19.

Thanking you for the privilege and with best wishes for your new work, I remain

Sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mm

February 15, 1957

Dr. Leon M. Adkins
Executive Secretary
The General Board of Education
The Methodist Church
Post Office Box 871
Nashville 2, Tennessee

Dear Dr. Adkins:

We are deeply grateful to the Division of the Local Church of the Board of Education for its renewed assistance to the work of the Southern Regional Council. This evidence of continuing friendship and support sustains us in a difficult and demanding time.

Miss Talbot suggested that you might want to write to Dr. Mitchell. He is still in Atlanta at 906 Lullwater Road, N. E., but will be leaving for a leisurely drive to New York on February 27th. I would suppose that mail would reach him after that date, until his sailing on March 8th, if addressed c/o his brother, Broadus Mitchell, 49 Barrow Street, New York City.

With appreciation and kindest regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/eab
Encl. SRC Official Receipt $300

RECEIVED FEB 14 1957

THE General Board of Education
The Methodist Church
THE DIVISION OF THE LOCAL CHURCH
1001 NINETEENTH AVENUE SOUTH

LEON M. ADKINS, EXECUTIVE SECRETARY

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

February 13, 1957

Mr. Harold Fleming
Executive Director
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

RECEIVED 1957

Dear Mr. Fleming:

CR $300 on
Pha

Dr. Adkins has requested me to send to you the enclosed check for $300 which represents the contribution of the Division of the Local Church of the Board of Education of The Methodist Church to your organization for our fiscal year which ends May 31, 1957.

Dr. Adkins wishes for you much satisfaction in this new responsibility.

Sincerely yours,

Elizabeth Talbot

(Miss) Elizabeth Talbot
Secretary to Dr. Adkins

P.S. Dr. Adkins will want to write Mr. Mitchell. Can you give us his present address and some information about his plans? It is possible that Dr. Adkins has this information but he is out of the city and I cannot check with him. ET

Religion - Methodists - General

February 19, 1957

Reverend J. W. Reynolds, Jr., Minister
Cave Spring Methodist Church
3322 Mount Vernon Drive, S.W.
Roanoke, Virginia

Dear Reverend Reynolds:

A real quick note to acknowledge your letter of February 12. We think the Roanoke Ministers' Conference is truly witnessing its deep faith by its actions over the past few months and its proposed institute or series of seminars on desegregation.

We are pulling together a sort of prospectus which might be helpful to your plans.

I recently attended a conference which sought to plan for a series of workshops on desegregation for ministers. Three men there whom you might contact:

Rev. Will D. Campbell
1716 West End Avenue
Nashville, Tennessee

Mr. Lewis H. Deer
Director, Intercultural Relations
United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dr. Harold L. Lunger
Department of Christian Ethics
Brite College of the Bible
Texas Christian University
Fort Worth, Texas.

Mr. Lunger is planning to hold such a workshop for ministers at Texas Christian University this summer. I would also suggest that you write Miss Mary Howard, Administrative Assistant, Commission on Religious Organizations, N.C.C.J., 43 West 57th Street, New York 19, New York, for

a copy of "A Summary Report on the Workshop on Intergroup Tensions," presented by the Federated Theological Faculty of the University of Chicago.

You will be hearing from me shortly.

Best regards,

Frederick B. Routh
Assistant Director

FBR:mm

P.S. I am sure you are aware of "Race Relations, It's Our Responsibility - Let's Discuss It," prepared by The Board of Social and Economic Relations of the Virginia Annual Conference, the Methodist Church.

May 1, 1957

Mr. Jim Dugan
Business Manager
Indiana Methodist Student Movement
Gobin Memorial Methodist Church
Greencastle, Indiana

Dear Mr. Dugan:

Thank you for your very nice note of April 25th and your check for the materials which we supplied.

We were more than glad to have played some small part in welcoming your group to Atlanta and adding our interpretation of the South's problems to that of others.

Do call on us any time that we can be of help to you.

Sincerely,

Harold C. Fleming
Executive Director

HCF/eab

Indiana Methodist Student Movement

april 25, 1957

Dear Mr. Fleming,

We of the M S M spring deputation who came south to Atlanta in the early part of april certainly want to thank you for the time you gave to us personally in contributing to our seminar program.

The many benefits we received from our experience can not be adequately measured. We hope that we may show open-mindedness in any future dealings with the integration problem.

We appreciate the copies of Changing Patterns in the New South. The check enclosed herein will settle our account with you I hope.

We are indebted for all you have done.

Sincerely,
Jim Dugan
Business Manager

Note: Since this is a friendly letter I am only a little ashamed for the mess which writing with a stick pen has caused. — Sorry

AFFILIATED WITH THE WORLD STUDENT CHRISTIAN FEDERATION THROUGH THE UNITED STUDENT CHRISTIAN COUNCIL.

METHODIST STUDENT MOVEMENT
GOBIN MEMORIAL METHODIST CHURCH
GREENCASTLE, INDIANA

GREENCASTLE, IND.
APR 26
1230 PM
1957

RECEIVED APR 29 1957

Mr. Harold C. Fleming, Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta
Georgia

63 Auburn Avenue, NE
Atlanta, Georgia

May 17, 1957

Dr. Charles Allen, Pastor,
Grace Methodist Church
458 Ponce de Leon Avenue, NE
Atlanta, Georgia

Dear Dr. Allen:

Your May 15th column in the Atlanta Constitution was interesting, and I am pleased to see you take this forward looking attitude concerning social changes in the South. Perhaps, others may be encouragedto take a similar stand.

Sincerely yours,

John Constable

JC:cj

Sent under separate cover: NEXT STEPS IN THE SOUTH
NEW SOUTH - April/1957
" " - December/1956
" " - October/1956
THE MINISTER -- KEY MAN IN RACE RELATIONS, by Rev. Edward A. McDowell
Christian Century Reprint - May 15, 1957: "Southwide Church Leaders Relate Theology to Interracial Situation"
"What Can Southern Ministers Do?" - Colbert Cartwright (Thermofax copy)
"Religious Bodies and the Supreme Court Decision" - Special Report

January 8, 1958

Dr. Charles P. Bowles
West Market Street Methodist Church
302 West Market Street
Greensboro, North Carolina

Dear Dr. Bowles:

It was a pleasure meeting you, however briefly, in Dr. Clary's office yesterday. I hope that we will have other opportunities to talk in the future.

We have checked our files for materials that may be of some help to you in your forthcoming workshop. Enclosed are two short manuscripts, both by ministers, that may offer some useful ideas. Also, I am sending you separately some additional published material pertinent to the subject you will be discussing.

If we can be of further help on this or any future matter, please call on me.

With all good wishes,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures - 2 Manuscripts (Colbert S. Cartwright and W. Earl Strickland)

THE METHODIST CHURCH
EDITORIAL DIVISION - BOARD OF EDUCATION
810 BROADWAY, NASHVILLE 2, TENNESSEE

HENRY M. BULLOCK
GENERAL SECRETARY

January 25, 1958

Mr. John Constable
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mr. Constable:

Our editorial offices appreciate receiving The New South regularly.

It occurs to me that we might strengthen our strategy if some responsible southerner gathered data to verify the fact that integration is not a corollary of racial amalgamation. In the Apri 1 20, 1957 issue of Information Service of the National Council the lead article was entitled "Racial Amalgamation in the U.S" but it quoted heavily from Gunnar Myrdal's book An American Dilemma, which of course is anathema in the South since it was quoted in the Supreme Court decision.

It strikes me that this sort of information and conclusion could come a lot nearer getting through to the people if it were published in The New South under the name of a reputable social scientist in one of the four deep South states. It may be that you have already produced such an article but if so it has slipped my attention. If so, will you please let me know about it and send me a copy of it.

Cordially yours,

Henry M. Bullock

Henry M. Bullock

HMB:ch

BISHOP D. W. NICHOLS, *Chairman*

BISHOP GEORGE W. BABER, *Vice-Chairman*
BISHOP H. THOMAS PRIMM, *Vice-Chairman*

RESIDENCE
1405 Villa Place
Phone: BRoadway 7-2220

GENERAL BOARD OF EDUCATION
A. M. E. CHURCH

OFFICE
Phone: CHapel 2-6124

Division of Educational Institutions

414 Eighth Avenue, South
NASHVILLE 3, TENNESSEE

SHERMAN L. GREENE, JR., *Secretary-Treasurer*

January 30, 1958

Mrs. W. W. Rivers
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Rivers:

Your letter of January 9 has just come to my attention due to the fact that I have been out of the office for the past two weeks. You will find enclosed the list referred to in your letter.

Sincerely,

Sherman L. Greene, Jr.

Sherman L. Greene, Jr.

enclosure:

A. M. E. Colleges, Universities and Theological Seminaries

1.	Wilberforce University Wilberforce, Ohio	President Rembert Stokes
2.	Allen University Columbia, South Carolina	President Frank R. Veal
3.	Morris Brown College Atlanta, Georgia	President John H. Lewis
4.	Paul Quinn College Waco, Texas	President John H. Adams
5.	Edward Waters College Jacksonville, Florida	President W. B. Stewart
6.	Daniel Payne College Birmingham, Alabama	President Howard D. Gregg
7.	Shorter College North Little Rock, Arkansas	President T. D. Alexander
8.	Campbell College Jackson, Mississippi	President H. P. Wilburn
9.	Kittrell College Kittrell, North Carolina	President R. W. Wisner
10.	Payne Theological Seminary Wilberforce, Ohio	Dean Charles S. Spivey, Jr.
11.	Turner Theological Seminary Morris Brown College Atlanta, Georgia	Dean George Sewell
12.	Dickerson Theological Seminary Allen University Columbia, South Carolina	Dean Henderson Davis

January 6, 1958.

Sherman L. Greene, Jr.
General Board of Education
A.M.E. Church
Division of Educational Institutions
414 Eighth Avenue, South
Nashville 3
Tennessee.

Dear Sir :

Under special cover have we sent two copies of "The Negro Voter In The South" as you requested in your letter of Dec. 30th 1957.

However, we did not find the list of the names of the presidents and deans. If you would send this list to us will we be more than happy to send them a notice.

If we can be of any assistance, please do not hessitate to call on us.

Sincerely,

Mrs. W. W. Rivers

BISHOP A. J. ALLEN, *Chairman*
BISHOP GEORGE W. BABER, *Vice-Chairman*
BISHOP D. WARD NICHOLS, *Vice-Chairman*
BISHOP H. THOMAS PRIMM, *Vice-Chairman*

RESIDENCE
1405 Villa Place
Phone: BRoadway 7-2220

GENERAL BOARD OF EDUCATION
A. M. E. CHURCH

OFFICE
Phone: CHapel 2-6124

Division of Educational Institutions

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ALVIA A. SHAW
S. J. PARKER

414 Eighth Avenue, South
NASHVILLE 3, TENNESSEE
SHERMAN L. GREENE, JR., *Secretary-Treasurer*

December 30, 1957

Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta, Georgia

50¢ money order
Rec'd 1/6/58
rhn

Dear Sir:

Please send me two copies of the pamphlet "The Negro Voter in the South" by Margaret Price. You will find enclosed a postal money order for the sum of 50¢ in payment of the cost.

I shall be pleased to bring the publication to the attention of the presidents and deans of our colleges and theological seminaries at a meeting they are scheduled to attend in Chicago, Illinois, January 14, 1958.

You will find enclosed a list of their names and addresses. You may send notices to them directly, if your desire.

Sendt 2 cop 1/6/58 OK ALR

Very truly yours,

Sherman L. Greene, Jr.

Sherman L. Greene, Jr.

enclosure:
SLGjr:vgc

No enclosure

THE METHODIST CHURCH
EDITORIAL DIVISION - BOARD OF EDUCATION
201 EIGHTH AVENUE, SOUTH, NASHVILLE 2, TENNESSEE

HENRY M. BULLOCK
GENERAL SECRETARY

February 12, 1958

Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Sir:

The Post Office here has informed us that they can no longer forward mail addressed to our old address which is:

The Methodist Publishing House
Editorial Division Room 513
810 Broadway
Nashville 2, Tennessee

Please change your mailing list to:

The Methodist Church
Editorial Division
201 Eighth Avenue, South
Nashville 2, Tennessee

- ALR.

Many thanks.

Sincerely,

Mrs. A. C. Bateman
Mrs. A. C. Bateman

dw

February 19, 1958

Dr. Charles F. Bowles
West Market Street Methodist Church
302 West Market Street
Greensboro, North Carolina

Dear Dr. Bowles:

My belated thanks for your kind letter of February 4. I have read with interest and admiration the program and bulletin describing your recent workshop on the effect of change on the Church.

It is a matter of satisfaction for us to have given some slight assistance to this valuable local effort. We shall be glad to have you keep for your files the material we supplied.

With kindest regards and good wishes,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

Rcd 2/5/58

West Market Street Methodist Church

Ministers
CHAS. P. BOWLES, D.D.
R. HAROLD HIPPS, B.D.
T. A. SUMMEY, JR., B.D.

302 WEST MARKET STREET, GREENSBORO, N. C.

February 4, 1958

Dr. Harold C. Fleming
Southern Regional Council Incorporated
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Fleming:

Please let me express my profound gratitude for the very helpful material you sent to be used in preparation for our Workshop on Human Relations. I found all of the material to be most useful and it gave me a grand background for the address which I was privileged to make. I am wondering if you would like to have this material returned to your office. If not it would be a great service to me to be able to keep it in my files. Feel frank to express your feeling in this matter.

I am enclosing herewith a program of our Workshop and also a bulletin in order that you might see to what extent our Church was back of it. The attendance was excellent and the response and participation far exceeded our expectations. I believe we have set a pattern which might be used in many of our Churches.

With kindest regards and much appreciation, I remain,

Sincerely yours,

Chas. P. Bowles

CPB:pm
Enclosures

Leadership Training
For The Future

THE EFFECT OF CHANGE ON THE CHURCH

3:30 - 8:30 p. m.
January 26, 1958
Education Building
West Market Street
Methodist Church
Greensboro, N. C.

A Program of
the Committee on Human Relations
of the
Commission on Christian Social Relations
West Market Street Methodist Church
in co-operation with the
Commission on Religious Organizations
of the
National Conference of Christians and Jews

PROGRAM

THE EFFECT OF CHANGE ON THE CHURCH

3:30 p.m.—Registration and Welcome

Presiding: Mr. C. W. Phillips, Sr., Chairman, Commission on Christian Social Relations

3:45 —Address: "The Changing Nation"

Dr. John J. O'Connor, Professor of History, School of Foreign Service, Georgetown, Un., Washington, D. C.

4:30 —Address: "Prejudice—Common Denominator of Misunderstanding"

Dr. Martin M. White, Dean, College of Arts and Sciences, Professor of Psychology, University of Kentucky, Lexington, Ky.

5:00 —Discussion Groups

6:00 —Snack Supper

6:45 —Address: "Where Do We Go from Here?—The Relation of the Church to Change"

Dr. Chas. P. Bowles, Minister, West Market Street Methodist Church

7:15 —Discussion Groups

7:45 —Evaluation Panel

Discussion Group Recorders, Workshop Consultants

Moderator: Dr. Gordon W. Lovejoy, NCCJ National Program Consultant

DISCUSSION GROUPS

THE CHANGING SOCIETY AND ITS EFFECTS ON . . .

. . . THE FAMILY

Leader: Mr. Allen S. Wilkinson
Recorder: Miss Inza Abernathy

. . . THE CHURCH

Leader: Mr. J. McNeill Smith, Jr.
Recorder: Miss Ruth Penny

. . . THE SCHOOLS

Leader: Dr. Raymond A. Smith
Recorder: Mrs. Norman C. Cooper

. . . INDUSTRY

Leader: Mr. Bland W. Worley
Recorder: Miss Lelah Nell Masters

. . . COMMUNICATIONS

Leader: Mr. Charles W. Phillips, Sr.
Recorder: Mr. Stephen P. Millikin

. . . RECREATION AND LEISURE

Leader: Miss Doris Hutchinson
Recorder: Miss Zula Pierce

THE PURPOSE OF THIS WORKSHOP . . .

. . To encourage our church leadership to examine the effects of change on the Church and its surrounding community

. . To look at the human relations problems in our midst

. . To evaluate the elements in the church's program that make for good will, understanding and appreciation among the people of the community

. . To gain insight and inspiration for efforts designed to ameliorate church and community problems

. . To think and plan together for co-operative effort in providing more creative action and program activities in human relations for our church and community

FOR WHOM PLANNED? . . .

. . Officers and members of the Official Board and its six active Commissions

. . Officers and members of the Associate Board of Stewards

. . Officers, teachers and leaders in the Church School

. . Officers and members of the Woman's Society of Christian Service

. . Officers and members of the Methodist Youth Fellowship

. . All individuals who have an interest in and concern for improving relations and conditions among the people of our church, community and nation

THE PLANNING COMMITTEE . . .

Mrs. E. R. Troxler, Chairman, Gordon L. Lovejoy, C. W. Phillips, Sr., Miss Zula Pierce, Otis E. Sain, Allen S. Wilkinson, Chas. P. Bowles and R. Harold Hipps

West Market Street Methodist Church

West Market Street at Commerce Place

GREENSBORO, NORTH CAROLINA

MINISTERS

CHAS. P. BOWLES, D.D. THOMAS A. SUMMEY, JR., B.D. R. HAROLD HIPPS, B.D.

SUNDAY, JANUARY TWENTY-SIXTH, NINETEEN HUNDRED AND FIFTY-EIGHT

WORKSHOP PROGRAM

The Effect of Change on the Church

3:30-8:30 p.m.

Brotherhood Room — Education Building

FEATURED ADDRESSES

"The Changing Nation"—Dr. John J. O'Connor, Professor of History, School of Foreign Service, Georgetown University, Washington, D. C.

"Prejudice—Common Denominator of Misunderstanding"—Dr. Martin M. White, Dean, College of Arts and Sciences, University of Kentucky, Lexington, Ky.

"Where Do We Go From Here?—The Relation of the Church to Change"—Dr. Chas. P. Bowles

DISCUSSION GROUPS

"The Changing Society and Its Effects on . . . the Family . . . the Church . . . the Schools . . . Industry . . . Communications . . . Recreation and Leisure." Leaders: Miss Doris Hutchinson, C. W. Phillips, Sr., J. McNeill Smith, Jr., Raymond A. Smith, Allen S. Wilkinson, Bland W. Worley.

Snack supper at six o'clock in the Fellowship Hall

A Program of the Committee on Human Relations of the Commission on Christian Social Relations . . . for every member of West Market Street Methodist Church.

A Church of fellowship in worship and service, in education and recreation, in the creative expression of Christian living

Morning Worship

EIGHT FORTY-FIVE AND ELEVEN O'CLOCK

The Prelude is a part of the hour of worship. As you listen in silence you may worship truly.

THE ORGAN PRELUDE—
Vision ..... *Rheinberger*

CHIMES OF THE HOUR

CHORAL INTROIT—"God of All Lovely Sounds" ..... *Dickinson*

HYMN 2—"Come, Thou Almighty King" ..... *Anonymous*

†INVOCATION ..... Mr. Summey

†THE LORD'S PRAYER

*** Please turn to Responsive Reading

†ANTHEM—"May Now Thy Spirit" ..... *Schuetky, arr. Treharne*

RESPONSIVE READING—"Universal Praise," Page 597

AFFIRMATION OF FAITH—The Apostles' Creed (See Front of Hymnal)

GLORIA PATRI

***

SCRIPTURE LESSON—Romans 12 ..... Mr. Hipps

MORNING PRAYER

THE OFFERING

Dedication of the Offering

Offertory Anthem—"For All Who Watch" ..... *Dickinson*

THE CHANCEL CHOIR

Soloists: Mrs. Wade W. Phillips, *Soprano*
Mr. Richard L. Spencer, *Baritone*

"For all who watch today, In sorrow, pain or care, O Father, may they know that Thou Dost all their burden bear. For all who weep today, The hearts that cannot rest, Reveal Thy love, that wondrous love, Which gave for us Thy Best. For all who wake today, Love's tender watch to keep, Watcher divine, Thy self draw nigh, Thou who dost never sleep. For all who fear today, Whate'er the dread may be, We ask for them the perfect peace Oh hearts that rest in Thee. Our own beloved today, O Father, keep, and where Our Love and succour cannot reach, Now bless them thro' our prayer."

SERMON—*"Conformation Vs Transformation"* ..... Dr. Bowles

Text: ROMANS 12: 2 (RSV)—"Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God . . ."

HYMN 266—"O Young and Fearless Prophet" ..... *Harlow*

THE INVITATION TO CHRISTIAN DISCIPLESHIP

BENEDICTION AND RESPONSE

CHIMES OF THE HOLY TRINITY

POSTLUDE—All Glory Be to God on High ..... *Vetter*

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†11:00 Service only

***Indicate when people may be seated by the ushers.

The eleven o'clock service is telecast over WUNC-TV Channel 4, WFMY-TV Channel 2, WRAL-TV Channel 5, WITN-TV Channel 7, WSOC-TV Channel 9, WTVD Channel 11, WSJS-TV Channel 12, and is broadcast over Radio Station WGBG, 1400 Kc.

Calendar For The Week

Read Your Bible This Week

SUNDAY: Joshua 8
8:45—Morning Worship
(Expanded sessions, Nursery and Kindergarten)
9:45—Church School
11:00—Morning Worship
(Expanded sessions, Nursery and Kindergarten)
Class for Exceptional Children
3:30—Human Relations Workshop (see front of bulletin)
6:00—Junior Evening Fellowship
Intermediate Fellowship
Senior High Fellowship
Older Youth Fellowship
Aldersgate Club (Single Young Adults)

MONDAY: Joshua 9

MON.-THURS.: 10:00—WSCS Study Course (see announcement)
7:15—Scout Troop No. 206 (Downstairs Scout Room)
7:30—Art Class (Fellowship Hall)

TUESDAY: Joshua 10
7:15—SHF Basketball Game (see announcement)

WEDNESDAY: Joshua 11
12:30—Minute Men's Lunch (Fellowship Hall)
7:30—Prayer Service—Small Sanctuary

THURSDAY: Joshua 23
3:30—Carol Choir (Junior Assembly Room)
4:00—Angelus Choir (Junior Assembly Room)
4:30—Crusaders' Choir (Junior Assembly Room)
7:30—The Chancel Choir Rehearsal

FRIDAY: Joshua 24: 1-14
5:15—Friday Fellowship, Woman's College Wesley Foundation
(Wesley Foundation Center)
6:00—District Intermediate Banquet (Fellowship Hall))

SATURDAY: Joshua 24: 14-33

Announcements

THE ELEVEN O'CLOCK SERVICE IS TO BE TELEVISED from our Sanctuary during the months of January, February and March through the facilities of WUNC-TV, Channel 4 of the University of North Carolina, and will be carried by six other stations across the state: WFMY-TV, Channel 2 in Greensboro, WRAL-TV, Channel 5 in Raleigh, WITN-TV, Channel 7 in Washington, WSOC-TV, Channel 9 in Charlotte, WTVD, Channel 11 in Durham, WSJS-TV, Channel 12 in Winston-Salem. We are grateful to the management and staff of WUNC-TV for the privilege of this special service to our community and state.

THE STATE OF THE KINGDOM MESSAGE, a sermon preached by Dr. Bowles on January 12 is available on the literature tables in each vestibule and the Church Office. A slight charge is made for printing and copies may be secured for 15¢ each; 2 copies, 25¢; 10 copies for $1.00.

INTERMEDIATE FELLOWSHIP meets for supper at six o'clock in the Fellowship Hall and the third in their series of programs on "Our Bible—How It Came to Us." Tonight's program features a film and discussion on the topic, "Making of the English Bible."

Announcements

SENIOR HIGH FELLOWSHIP, OLDER YOUTH FELLOWSHIP and ALDERSGATE CLUB will meet for supper at six o'clock in the Fellowship Hall and join the program of the Human Relations Workshop for their regular Sunday evening fellowship.

A STUDY COURSE on the book entitled "Christ, The Church and Race" will be led by Dr. Raymond A. Smith, in the Brotherhood Room on the mornings of January 27, 28, 29 and 30 from 10:00 until 11:30 a.m. This is a course sponsored by the Woman's Society of Christian Service. It is one of the important studies of the year and all members are urged to attend.

BASKETBALL THIS WEEK: West Market's Senior High Fellowship team plays the SHF team of Grace Methodist Church at 7:15 p.m. on Tuesday evening in the Central YMCA Gym. You are invited to attend the game and support your team.

CHURCH MEMBERSHIP CLASS PLANS—Parents of Junior age children who are not members of the Church are invited to attend a dinner meeting, Monday, February 10, at 6:30 in the Fellowship Hall to discuss plans for the special membership classes to be offered during the Lenten Season. These classes will be held each Sunday evening, February 16-March 23.

THROUGH-THE-WEEK KINDERGARTEN—In making plans for the next Kindergarten year, registrations are being received in the Church Office from members of West Market Street Church. After February 15, registrations will be opened to the public. The Church invests greatly of its time, talent and money in helping to make the Kindergarten a success. It is ably guided by a Board of Directors composed of Miss Carrie Phillips, Principal of Brooks School, as chairman; Mr. Phillip Weaver, Superintendent of City Schools; Rev. and Mrs. R. Harold Hipps; and Mrs. R. Kennedy Harris.

BIRTHS: Carolyn Gayle Purser, born January 18, to Mr. and Mrs. Lloyd W. Purser, 500 Overlook Street.

Sarah Jane Seabolt, born January 18, to Mr. and Mrs. Jasper Seabolt, 2209 Hardie Street.

NEW MEMBERS who were introduced to the congregation last Sunday, coming to us by transfer of membership, were Mr. and Mrs. William L. Beard, 2706 Lilac Drive; Mr. and Mrs. Andrew M. Cochran, 204 Woodbourne Road; Mr. and Mrs. Joe N. Howard, Miss Frances Christine Howard, Miss Margaret Ann Howard, Mr. Joe N. Howard, Jr., 5301 Friendly Road; Mr. and Mrs. C. W. Stackhouse, 3532 Cherry Lane; and Mr. and Mrs. Milton L. Wright, 1206 Whilden Place, Apt. C. We are glad to welcome them into our fellowship.

AN APPEAL—Bishop Love of the Central Jurisdiction is organizing a new Negro Church in the Southern section of our city. They are in great need of any kind of chairs which might be donated by our membership. If you have any chairs which might be shared, please call the church office and we will arrange to transport them.

THE GREENSBORO PARENTS' LEAGUE will hold Grade Level Discussions for all interested persons during this week at the Community Service Building from 10:00 a.m. until 12:00, Monday through Friday. See today's issue of *Church School News* for schedule of dates, grades and leaders.

NEW CRAFT CLASSES FOR THE WINTER AND SPRING will begin on Monday, February 3, featuring Ceramics, Lamp Making, Early American Samplers, Flower Arranging, Photography and Sculpturing. Detailed information will be found in today's issue of the *Church School News*.

MISSIONARY-TEACHER: Ruth Williams, a member of West Market Street Church, the Olive Hardin Sunday School class and the Agnes E. Kirk Service Guild, will sail on January 29, for Singapore, Malaya as a short term missionary (3-A) having been accepted by the Methodist Board of Foreign Missions. Her daughter June, 15, who has been an active member of our Senior High Fellowship will accompany her mother. They sail on January 29. Their address can be secured through the Church Office.

Mrs. Williams leaves the position of third grade teacher to assume a similar assignment in the school for children of missionaries in Malaya. In addition she will be "House Mother" for these children and will teach part-time in the School for Chinese Children.

File —
HCF spoke
to.

CONSULTATION GROUP MEETING

of

METHODIST WOMEN

of

SOUTH CAROLINA AND GEORGIA

Under the Auspices of

The Department of Christian
Social Relations

of the

Woman's Division of The Board of Missions

of the

Methodist Church

C L A R K C O L L E G E

Atlanta, Georgia
February 27, 28 - March 1, 1958

Topic: "Come, Now, and Let Us Reason Together...."

February 27

10:00 A. M.	REGISTRATION
10:30 A. M.	Devotional Message - Dr. James P. Brawley
	Purpose of Meeting: Mrs. Clifford A. Bender
	Discussion:
	"A Listing of Questions Commonly Heard in Church and Community Groups" Mrs. Clifford A. Bender, Discussion Leader
12:30 P. M.	LUNCH
2:00 - 4:00 P. M.	Address:
	"Barriers to Communication and Their Causes" Mr. Harold C. Fleming
	Discussion - Led by Mrs. C. A. Bender
5:30 P. M.	DINNER
7:00 - 9:00 P. M.	Address:
	"Law and Social Change" Mr. Morris Abram
	Discussion - Led by Mrs. C. A. Bender
	Registration Laws of States - Mrs. Ruby Hurley and Mrs. M. E. Tilly

February 28

7:30 A. M.	BREAKFAST
8:30-10:30 A. M.	Address:
	"Scientific Approach to Human Relations" Dr. Robert Armstrong
	Discussion - Led by Mrs. C. A. Bender
10:30-11:00 A. M.	RECESS
11:00-12:00 P. M.	Discussion (continued)
12:30 P. M.	LUNCH
2:00- 3:00 P. M.	Buzz Groups
3:00 -5:00 P. M.	Address:
	"The Bible and Race" Dr. Claude Thompson
	Discussion - Led by Mrs. C. A. Bender
5:30 P. M.	DINNER
7:00- 9:00 P. M.	Address:
	"World Implications of Race Issues in USA" Mrs. C. A. Bender
	Discussion

March 1

7:30 A. M.	BREAKFAST
8:30 -11:00 A. M.	Discussion - Led by Mrs. C. A. Bender
	(A review of the questions listed at the first session and possibly others that have been lifted out during previous address and discussions.)
11:00 A. M.	CLOSING DEVOTIONAL - Dr. H. V. Richardson

March 11, 1958

Mr. Charles P. Bowles
West Market Street Methodist Church
302 West Market Street
Greensboro, North Carolina

Dear Dr. Bowles:

Mr. Fleming is out of the office so I hasten to answer your letter in the hope you will receive a reply before Wednesday evening.

I am enclosing some materials which I trust will be of some assistance to you. Would you please return just one: "What Makes a Volunteer" -- it is my personal copy.

"Forming local committees" is taken from our old self-survey manual. The focus today should be directed more toward actual desegregation of the public schools.

Your letter just came, but we will send this airmail-special delivery in the hope it reaches you in time.

Best wishes for the success of your project.

Sincerely,

Frederick B. Routh
Assistant Director

FBR/mf
Enclosures

FORMING LOCAL COMMITTEES

Civic-minded people across the South are discovering that the way to get things done is to quit using the pronouns "they" and "you" and start using "I" and "we". No amount of professional surveying, no amount of advice by visiting experts, can accomplish much. Things start happening when you and other local citizens get together, find the facts, and put them to work.

The effectiveness of that approach has been remarkably demonstrated in Jacksonville, Florida, and Greenville, South Carolina. People in those two cities concluded that their biggest problems were those facing the Negro communities. They recognized that solving those problems wasn't the business of one race, or of one special group, but the whole town's business. In each case, they organized a Steering Committee made up of representatives and influential citizens, including white persons and Negroes, city officials and civic leaders, ministers and church women, labor and business folks, doctors, lawyers, and housewives.

With the aid of local volunteers, the Committee itself went out and gathered the facts. Then the Committee made its report to the community -- a simple statement, from citizens to citizens, of what conditions were and how they might be improved.

The people of Jacksonville and Greenville are proud of their efforts, and well they may be. For today they can look around and see the tangible improvements that have resulted -- such as better schools, more health facilities, newly paved streets, slum-clearance, parks, playgrounds. Most important of all, they can see results in a new quality of understanding, cooperation, and working citizenship which will go on paying dividends for years to come.

A local committee draws its strength from the citizens who take part in it. It will succeed in direct proportion to the interest, initiative, leadership, and hard work contributed by the major segments of the community.

In fact, the chief advantage lies in its democratic approach. Working together for common goals can unite people of differing backgrounds, occupations, and everyday interests as nothing else can. Once established, that kind of teamwork will benefit your community.

So the more widely representative your Steering Committee is, the better. If any major group is omitted -- whether it be religious, racial, economic, or civic -- your Committee will be seriously weakened.

Your community has its own pattern of civic life which will determine the make-up of the Steering Committee and its various subcommittees. But here are a few "don'ts" that will apply:

DON'T let the Committee become identified with one particular group; there's no surer way to breed apathy and opposition in the community at large.

DON'T appoint minority-group "representatives" who don't truly represent their groups; nobody will be fooled and many people will be alienated.

DON'T hesitate to add to the Steering Committee individuals who show outstanding leadership after it gets under way; the initial selection, however careful, is likely to miss some of the people who can contribute most.

Communities, like people have their own personalities. And, like people, no two are exactly alike. You can get help, in the form of technical resources, from outside the community. But no one can tell you just what kind of projects your town needs. That's a decision for you and your fellow citizens to make.

Rec'd 3/10/58

West Market Street Methodist Church

Ministers
CHAS. P. BOWLES, D.D.
R. HAROLD HIPPS, B.D.
T. A. SUMMEY, JR., B.D.

302 WEST MARKET STREET, GREENSBORO, N. C.

March 7, 1958

Dr. Harold C. Fleming
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Fleming:

Let me appeal to you again for aid. You were so very helpful before.

On next Wednesday evening, March 12, we are to have a dinner meeting as an outgrowth of our Human Relations Workshop. At that time we want to talk informally about setting up what Colbert S. Cartwright called a "Fellowship of the Concerned". Do you have any material that would help us in this regard? If so, you would do us another real service by sending it so we could look it over before our meeting.

With appreciation for any consideration you may be able to give us, I remain,

Most sincerely yours,

Chas. P. Bowles

Chas. P. Bowles

CPB:pm

Sent: Introduction from Self Saving (edited)
What makes a volunteer. (Pub of pp 224
March 1956 New South.

Methodists

April 15, 1958

Dr. George E. Clary
Program Director
Lake Junaluska Assembly
408 Wesley Memorial Building
Atlanta 3, Georgia

Dear Dr. Clary:

This is to confirm our telephone conversation concerning the Youth Convocation to be held at Lake Junaluska July 21 - 25. Emory Via has entered these dates on his calendar and will be prepared to serve as a resource person to the concern group on Southern economic problems.

I am sorry that it will not be possible for me to be present, but I know that you will find Emory's contribution superior.

Emory was born and reared in Virginia, the son of a Methodist Minister. He graduated from Emory University in 1946. Since that time he has worked in the field of labor, education -- adult education with union groups in Philadelphia, Chicago, and Atlanta. He has been on the staff of the Atlanta Labor Education Association, the Georgia Workers Education Service, the Philadelphia School District Special Project on Labor Education, and of the Labor Education Division of Roosevelt University (Chicago). He holds an M.A. from the

University of Chicago, and has completed the requirements for a Ph.D. in political science from that institution. He is currently working as Labor Consultant for the Southern Regional Council.

He has worked with a variety of youth projects sponsored by the American Friends Service Committee.

With all good wishes,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

EDWIN L. JONES
CHAIRMAN OF BOARD OF TRUSTEES

BISHOP JOHN BRANSCOMB
VICE CHAIRMAN OF BOARD

LEE F. TUTTLE
SECRETARY OF BOARD

J. W. FOWLER, JR., SUPERINTENDENT

Lake Junaluska Assembly

GEORGE E. CLARY, PROGRAM DIRECTOR
408 WESLEY MEMORIAL BUILDING
Atlanta 3, Georgia

MW 8-9817

April 5, 1958

Mr. Harold C. Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

We are having a Youth Convocation at Lake Junaluska, N. C., July 21-25. We hope to have not less than 1,000 of the young people of high school and college age.

I am writing to ask you to furnish someone to act as resource person for the concern group on "Helping the Youth Face the Economic Problems of the South". I would, of course, be happy to have you, but if for any reason your schedule would not permit your coming, we would be happy to have you designate someone else to render this service for us. We are not in position to pay any honorarium, but we will supply entertainment, and if necessary, transportation.

I will be out of the office this next week, but if you would like to talk with me on Monday or Tuesday, April 14 or 15, I would appreciate it if you will give me a buzz.

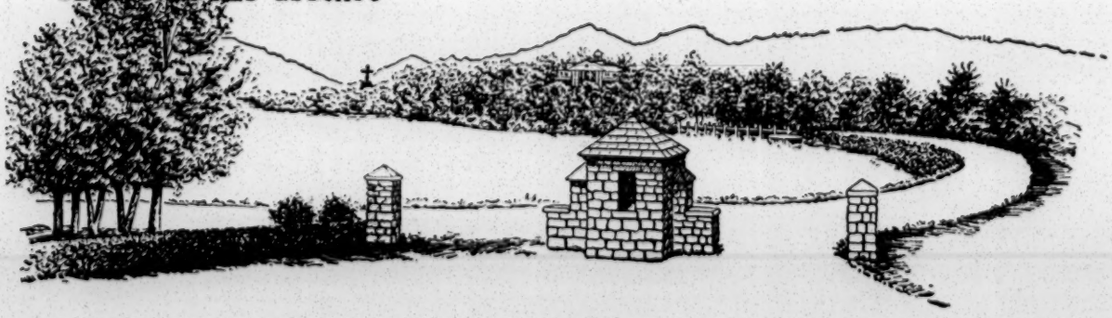
Thanking you in advance for your help in this matter, I am

Cordially yours,

G. E. Clary

George E. Clary
Program Director

GEC:rsm
Dictated by Dr. Clary
Signed in his absence



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SOUTHEASTERN METHODIST YOUTH CONVOCATION

LAKE JUNALUSKA, N. C. JULY 21-25, 1958

REV. GEORGE E. CLARY, Director
408 Wesley Memorial Bldg.
Atlanta 3, Georgia

REV. JAMES H. HOLMES, Chairman
Lambuth College
Jackson, Tennessee

April 25, 1958

Mr. Emory Via
c/o Southern Regional Council
Wesley Memorial Building
Atlanta 3, Georgia

Dear Mr. Via:

Dr. George Clary has written to me saying that you will be able to give some leadership to our Methodist Youth Convocation to be held at Lake Junaluska, N.C. July 21-25. This sounds extremely good to me and I believe you can make an excellent contribution.

We have great hopes that this convocation will make a very significant witness to the South in these crucial times. The theme of the convocation is "Thy Kingdom Come" and we feel that all of the convocation will be aimed at what it means to be a citizen of the Kingdom of God.

I understand Dr. Clary asked you to lead the adult group (adult workers with youth) on "Helping Youth Face the Economic Problems of the South." You will have a total of four and one-half hours with a group of 25 or 30 adults on Tuesday, Wednesday and Thursday afternoons. There will be a meeting of the Concern Groups Staff at 2:00 P.M. on Monday, July 21. The Convocation will be over following breakfast on July 25.

You may have further questions about the Convocation, and we will be glad to correspond with you about it. Of course, many of your questions can be answered by Dr. Clary there in your building. We are certainly grateful that you will be able to help us out.

Sincerely yours,

Lewis E. Durham

LED:cd

Lewis E. Durham
P. O. Box 871
Nashville 2, Tenn.

MEMBERS OF THE PLANNING COMMITTEE

Youth: Marilyn Crawford, Gene Davenport, Bill Dobbins, Jack Fish; **Adults:** George Clary, William Cole, Howard Ellis, James H. Holmes, Mrs. Carl King, Douglas Newman, Nina Reeves, Mrs. John Tate; **Advisory Committee—Division of the Local Church, Board of Education:** Louis Durham, A. Argyle Knight, Virginia Henry

Mrs. M. C. Collins

Miss E. C. Collins

Rcd May 2, 1958

FRAZIER AND COLLINS FUNERAL HOME

415 North Farish Street
Telephone 3-2377
JACKSON 2, MISSISSIPPI

April 29, 1958

Dr. Harold Fleming
Southern Regional Council Office
Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Fleming:

Thank you for sharing Mrs. Tilley with us for the recent Methodist Mississippi Conference workshop on politics. Her presence was stimulating and her services invaluable. Much benefit was reaped from the hours together.

Gratefully yours,

S. L. Webb

Rev. S. L. Webb,
Chairman, Mississippi Conference
Board of Social & Economic Relations

Marie Collins Harvey

Mrs. Martin L. Harvey, Member
of General Board

t/

May 13, 1958

Mrs. W. Leroy Schoch
Conference Treasurer
Woman's Society of Christian Service
The Methodist Church
26 S. W. 25th Street
Gainesville, Florida

Dear Mrs. Schoch:

We are deeply grateful to the Woman's Society of Christian Service of the Florida Conference for the 1957 and 1958 contributions which you have sent to us. There is no calculating the contribution in words and deeds that the Methodist women have made to christian principles in the South, and it gives us great encouragement to think the Southern Regional Council deserves their support and confidence.

With appreciation and kindest regards to you and your fellow workers,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (Official Receipt)

President
Mrs. Howard V. Weems
160 South Lakeview Drive
Sebring, Fla.

Vice-President
Mrs. Claude Neet
2835 Dartmouth Ave. N.
St. Petersburg 13, Fla.

Woman's Society of Christian Service
Florida Conference
The Methodist Church

May 8, 1958

Recording Secretary
Mrs. John W. Wilson
Box 2155, University Station
Gainesville, Fla.

Treasurer
Mrs. W. Leroy Schoch
26 S. W. 25th Street
Gainesville, Fla.

SECRETARIES

Promotion
Mrs. Floyd W. Cooper
1141 Osprey Ave.
Sarasota, Fla.

Missionary Education and Service
Mrs. Paul M. Stewart
1114 N. Ferncreek Ave.
Orlando, Fla.

Christian Social Relations
Mrs. Angus Barlow,
1010 Ayshire Ave.
Orlando, Fla.

Wesleyan Service Guild
Mrs. C. C. Lovejoy
312 S. Willow Ave.
Tampa, Fla.

Student Work
Mrs. William Macklin
1107 Terrace
Tallahassee, Fla.

Youth Work
Mrs. Harold A. Coates
5501 Cherokee Ave.
Tampa 4, Fla.

Children's Work
Mrs. James H. Rogers, Jr.
3109 Plymouth St.
Jacksonville, Fla.

Spiritual Life
Mrs. R. E. Rutland
618 Magnolia Ave.
Sanford, Fla.

Literature and Publications
Mrs. Robert E. Lassiter
3111 Knollwood Circle
Orlando, Fla.

Supply Work
Mrs. Allen Watson
Wildwood, Fla.

Status of Women
Mrs. C. D. Benton
801 S. E. 6th St.
Fort Lauderdale, Fla.

Missionary Personnel
Mrs. W. L. Tedder
711 S. Pine Ave.
Live Oak, Fla.

Parliamentary Procedure
Mrs. David Thurman
2712 Hilola St.
Miami, Fla.

Public Relations
Mrs. Morton McDonald
Box 115
DeLand, Fla.

Southern Regional Council, Inc.,
Wesley Memorial Bldg.,
Atlanta, Georgia.

Dear Sirs:

On April 9, 1957, I mailed a check to you in the amount of $25.00 which was lost. I am enclosing a new check to replace this one.

Also enclosed is another donation of $25.00 from our budget for this year.

2-25.00 CRs
rha
5/12/58

Yours very truly,

Mrs. W. Leroy Schoch

Mrs. W. Leroy Schoch
Conference Treasurer

P. S. Please deposit these checks immediately so they will clear the bank before I send my books to the auditor.

May 13, 1958

Mrs. W. Leroy Schoch
Conference Treasurer
Woman's Society of Christian Service
The Methodist Church
26 S. W. 25th Street
Gainesville, Florida

Dear Mrs. Schoch:

We are deeply grateful to the Woman's Society of Christian Service of the Florida Conference for the 1957 and 1958 contributions which you have sent to us. There is no calculating the contribution in words and deeds that the Methodist women have made to Christian principles in the South, and it gives us great encouragement to think the Southern Regional Council deserves their support and confidence.

With appreciation and kindest regards to you and your fellow workers,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (Official Receipt)

May 21, 1958

Mrs. W. B. Redmond, Treasurer
Woman's Society of Christian Service
Glenn Memorial Church
1976 North Decatur Road, N. E.
Atlanta, Georgia

Dear Mrs. Redmond:

This is to acknowledge, with warm appreciation, the contribution of $25.00 from the WSCS of the Glenn Memorial Church. This contribution is of great value to the Southern Regional Council in terms of both material support to our work and the spirit of friendship and cooperation which it signifies.

We cherish our long-standing ties with the Methodist women of the South and are deeply encouraged to feel that the work of the Council justifies their confidence and support.

With kindest regards to you and your fellow members,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (Official Receipt)

Mrs. W. B. Redmond, Treasurer

~~GEORGIA ACADEMY OF SCIENCE~~

P. O. Box 534

EMORY UNIVERSITY, GEORGIA

$25.00 CR

RHA 5/16/58

ATLANTA MAY 15 9 30 PM 1958 GA.

HELP GOOD

HELP THE

Southern Regional Council

Wesley Memorial Building

63 Auburn Ave. N. E.

Atlanta, Ga.

June 26, 1958

Mr. Lewis E. Durham
Southeastern Methodist Youth Convocation
P. O. Box 871
Nashville 2, Tennessee

Dear Mr. Durham:

I am sorry to learn that the plans for the convocation had to be canceled. The program included issues which should be of top concern to Methodist youth and their leaders; it is too bad that this opportunity to discuss, think, and to be challenged is to be missed.

I had looked forward to being with your group at Lake Junaluska. I trust that you and Mr. Clary will call on me or on the Southern Regional Council in the future whenever we can be of assistance to you.

Sincerely,

Emory F. Via
Labor Consultant

EFV:ls

SOUTHEASTERN METHODIST YOUTH CONVOCATION

LAKE JUNALUSKA, N. C. JULY 21-25, 1958

REV. GEORGE E. CLARY, Director
408 Wesley Memorial Bldg.
Atlanta 3, Georgia

REV. JAMES H. HOLMES, Chairman
Lambuth College
Jackson, Tennessee

June 24, 1958

IMPORTANT

Mr. Emory Via
Atlanta 3, Georgia

Dear Friend:

It is with regret that I inform you that circumstances have made it necessary for the Southeastern Methodist Youth Convocation to be cancelled. Insufficient registrations indicated that there would be a substantial financial loss which could not be taken care of any other way. The most optimistic prediction would have been that there would have been less than half the necessary number of delegates to insure the financial solvency of the Convocation.

I am very much aware that you had already set aside time in your schedule to give leadership to the Convocation. All of us involved in the planning appreciated very much your willingness to help and are truly sorry that plans could not be completed. However, knowing the busy schedules that most of you keep, I am certain that you will find good use of the time in some other way.

It is hard to say exactly why registrations were lacking. It may have been due to financial reasons or it may be that such large meetings are not as much in demand as in previous years. Whatever the case, we hope that it has not caused you too much inconvenience in preparation. No doubt there will be future enterprises in which your leadership will be needed and requested.

Sincerely yours,

Lewis E. Durham

LED:cd

This letter being sent to all Concern Group, Leisure-Time and Head Counselor Leadership.

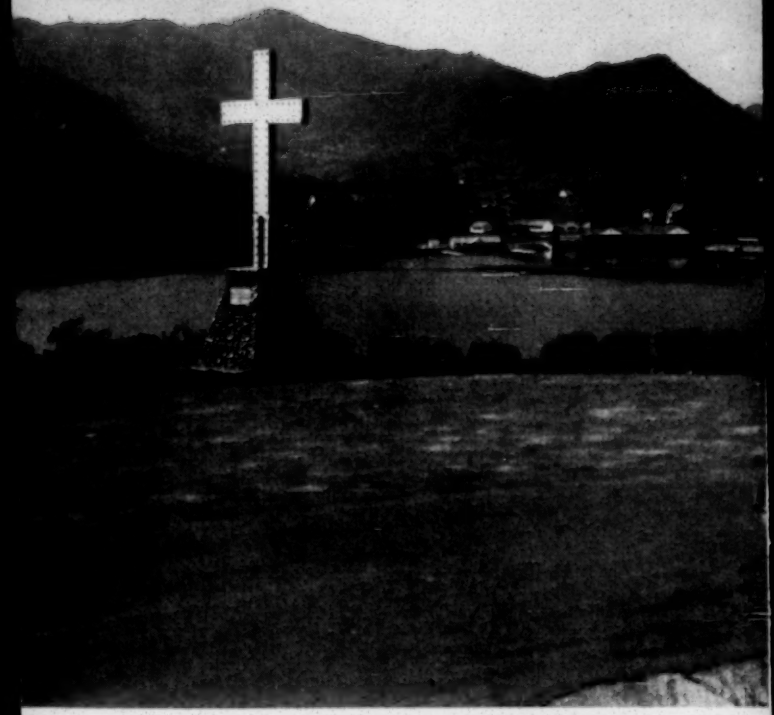
Lewis E. Durham
P. O. Box 871
Nashville 2, Tenn.

MEMBERS OF THE PLANNING COMMITTEE

Youth: Marilyn Crawford, Gene Davenport, Bill Dobbins, Jack Fish; **Adults:** George Clary, William Cole, Howard Ellis, James H. Holmes, Mrs. Carl King, Douglas Newman, Nina Reeves, Mrs. John Tate; **Advisory Committee—Division of the Local Church, Board of Education:** Louis Durham, A. Argyle Knight, Virginia Henry

Emory Via

Southeastern Methodist Youth Convocation



FOR YOUTH AND ADULT WORKERS WITH YOUTH FROM EACH ANNUAL CONFERENCE

July 21-25, 1958

Lake Junaluska, North Carolina

THEME

THY KINGDOM COME

PURPOSE

To help youth and their adult workers come to a realization of what the phrase "Thy Kingdom Come" means in our contemporary world. Through this realization youth and their adult workers should renew their obedience to the Will of God and assume the responsibilities of citizenship in the Kingdom of God.

REGISTRATION

Each annual conference will have a quota equal to 5 youth and one adult from each district. Youth delegates must be between the ages of 15 (or in the 10th grade in September, 1958) and 24. Registrations must be sent in groups of one adult woman with each five girls and one adult man with each five boys by the conference registrar. All registrations must have the signature of the pastor and the conference director of youth work and be sent to the annual conference registrar. (See listings on back). The total fee of $29.75 must accompany each registration. An additional fee of $1.00 must accompany the registration after June 20. Registrations will be closed after July 1. No refund will be made, except for room and board, if cancellations occur after July 1.

There will be a central registration desk at the main auditorium for any delegates whose registrations are in question. All delegates, being preregistered, may go direct to their place of housing, where they will receive their room assignments and Convocation packet.

EXPENSE

Registration Fee	$ 5.00
Insurance	.50
Ground Fee	1.25
Room and Board	23.00
	$29.75
Late Registration Fee	$ 1.00

WHEN TO ARRIVE

Plan to arrive before 5 p.m. on Monday, July 21. The first meal is dinner on Monday evening. Everyone will want to be unpacked and ready for the opening service in the auditorium that evening. Delegates are expected to remain until after breakfast on Friday morning, July 25.

LEADERSHIP

Director:

Rev. George E. Clary
408 Wesley Memorial Bldg.
Atlanta 3, Georgia

Chairman, Planning Committee:

Rev. James H. Holmes
Lambuth College
Jackson, Tennessee

General Board Staff Advisor:

Rev. Lewis E. Durham
P. O. Box 871
Nashville 2, Tennessee

Dean of Men:

Rev. R. P. Bunch
641 Akron Drive
Winston-Salem, North Carolina

Dean of Women:

Miss Virginia Thomas
826 Jefferson Street
Tupelo, Mississippi

Speaker:

Rev. Dan Whitsett
110 Hillside Drive
Sylacauga, Alabama

DAILY SCHEDULE

7:00 A.M.	Rise
7:15- 8:15	Breakfast
8:45-10:00	Morning Program
10:30-12:00	Discussion Groups
12:00- 1:00	Lunch
1:15- 2:15	Rest
2:30- 4:00	Concern Groups
4:15- 5:30	Vocations Hour and Leisure Time
6:00- 7:00	Supper
7:30- 8:00	Sing
8:00- 9:00	Evening Program
9:00	Free Time
10:00	Dorms
10:30	Sharing
11:00	Lights Out

APPLICATION FOR REGISTRATION

Lake Junaluska, N. C. **July 21-25, 1958**

Name _____ Sex _____ Age _____

Street _____ City _____ State _____

Annual Conference _____ District _____ Jurisdiction _____

In case of emergency notify _____
(Parent or guardian)

Address _____ Telephone _____

I desire to room with _____
(name)

Address _____ Conference _____

(However, I will accept the room assignment of the Housing Committee)

Fee attached $_____ ($29.75 before June 20, or $30.75 until July 1)

Approval of pastor _____
(Signature)

Approval of conference director _____
(Signature)

No. of acceptance _____ (Filled in by conference director)

CONCERN GROUPS

Southeast Methodist Youth Convocation

Each delegate will be assigned to *one* concern group which will meet each afternoon from 2:30-4:00 p.m. Check three of the following, 1, 2, 3 in order to list your preference for assignment. Please note that there are separate groups for youth and adults.

CONCERN GROUPS FOR YOUTH

_____ United Christian Youth Movement

_____ Responsibilities of Citizenship

_____ Youth Faces the Alcohol Problem

_____ Race Relations in the Kingdom

_____ The United Nations and You

_____ Christianity and Communism

_____ Facing Military Service

_____ Courtship and Marriage

_____ World Peace in Our Time

_____ How to Be Christian at Home

_____ Reading and Seeing in Our Time

_____ My Religious Beliefs

_____ The Practice of Prayer

_____ Using and Reading the Bible

_____ What Does Freedom Mean Today

_____ Labor Unions and the Church

_____ The MYF Program in the Subdistrict

_____ The MYF Program in the District

_____ The MYF Program in the Conference

CONCERN GROUPS FOR ADULTS

_____ Helping Youth to Work for World Peace

_____ Helping Youth to Achieve Christian Race Relations

_____ Helping Youth face the Economic Problems of the South

_____ Helping Youth in Christian Home Making

_____ Helping Youth Find Themselves

_____ Helping Youth to Discover the Church

WHERE TO REGISTER

No registration will be accepted unless sent in groups by the conference registrar. Please send all registrations to the registrar in your conference as listed.

Southeastern Jurisdiction

Alabama-West Florida: Rev. Ed Jernigan, 1125 Woodley Road, Montgomery 6, Alabama
Cuba: Snta. Norka Feijoo, Apartado 103, Cienfuegos, Cuba
Florida: Rev. Warren Willis, Box 78, Lakeland, Florida
Holston: Rev. John R. Steiner, P. O. Box 1178, Johnson City, Tennessee
Kentucky: Miss Wilma Boughton, P. O. Box 303, Paris, Kentucky
Louisville: Rev. John D. Spaulding, 1115 S. Fourth Avenue, Louisville 3, Kentucky
Memphis: Rev. James H. Holmes, Lambuth College, Jackson, Tennessee
Mississippi: Rev. Everette Watts, 204 Millsaps Building, Box 2355, West Jackson, Mississippi
North Alabama: Miss Nina Reeves, 1801 Sixth Avenue N., Birmingham 3, Alabama
North Carolina: Rev. Robert McKenzie, Jr., Box 6667 College Station, Durham, N. C.
North Georgia: Rev. William H. Cole, 407 Wesley Memorial Building, Atlanta 3, Georgia
North Mississippi: Miss Martha Blanche McCafferty, P. O. Box 721, Grenada, Mississippi
South Carolina: Rev. Theodore R. McEachern, 1420 Lady Street, Columbia 1, S. C.
South Georgia: Rev. Henry Levy Rogers, P. O. Box 44, Macon, Georgia
Tennessee: Rev. Elwood Denson, 1102 19th Avenue, S., Nashville 12, Tennessee
Virginia: Rev. Clifton W. Freeman, 419 Methodist Building, Richmond 19, Virginia
Western North Carolina: Rev. Paul H. Duckworth, P. O. Box 828, Salisbury, N. C.

Central Jurisdiction

Central Alabama: Rev. J. Echols Lowery, 306 N. Warren Street, Mobile, Alabama
East Tennessee: Rev. C. Anderson Davis, 200 Jones Street, Bluefield, West Virginia
Florida: Rev. J. C. Murray, 819 8th Street, West Palm Beach, Florida
Georgia: Rev. Joshua Reddick, 1907 Burroughs Street, Savannah, Georgia
Lexington: Rev. Robert C. Lynn, 3042 W. Philadelphia Street, Detroit 6, Michigan
Mississippi: Rev. A. W. Crump, P. O. Box 1248, Meridian, Mississippi
North Carolina: Rev. Douglas E. Moore, Box Q, Bennett College, Greensboro, N. C.
South Carolina: Rev. Warren M. Jenkins, 709 DeKalb Street, Camden, South Carolina
Tennessee: Rev. W. R. Smith, 719 Hart Avenue, Nashville 6, Tennessee
Upper Mississippi: Rev. Hugh M. Gray, P. O. Box 302, Ackerman, Mississippi
Washington: Rev. Levi B. Miller, 1206 Etting Street, Baltimore, Maryland

Materials sent:
Negro Voter
Next Step
Three Views
What Supreme Court said
Changing Patterns
Recent New Saints
Moving Wrights Speech (2)
N.Y. T. reprint
Wall St. Journal Reprint
20 Publication Sheet

June 27, 1958

Mr. James A. Clark
2423 Virginia Beach Boulevard
Norfolk, Virginia

Dear Mr. Clark:

Mrs. Lucsta Knox of the Georgia Council on Human Relations, passed on your request for materials to the Southern Regional Council. We are sending you, under separate cover, copies of material which may be used for display purposes, and a number of Publication Listings.

If we can be of aid in supplying additional copies of material, please let us know.

Sincerely,

John Constable
Director of Information

JC:lcc

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Board of Christian Education—Home and Church
Chicago, Illinois

BISHOP W. A. STEWART, Vice Chairman
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Oklahoma City, Okla.

GENERAL CONVENTION ON CHRISTIAN EDUCATION

General Assembly and National Council of Christian Youth

of the

AFRICAN METHODIST EPISCOPAL ZION CHURCH

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Secretary of Christian Education
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Chicago 37, Ill.

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Administrative Assistant
P. O. Box 146
Bedford, Pa.

I. H. MILLER
Administrative Assistant
1008 W. Monroe St.
Salisbury N. C.

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Editor Church School Literature
P. O. Box 1047
Charlotte, N. C.

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Norfolk 4, Va.

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Louisville, Ky.

MISS EDITH M. KEMP
Director of Christian Education of Children
149 Atkins Ave.
Asbury Park, N. J.

THE REV. GEORGE L. BLACKWELL
Acting Director of Christian Education of Youth
172 James St.
Hackensack, N. J.

MISS LINA CULBRETH
Acting Assoc. Director of Christian Education of Youth
P. O. Box 24
Dunn, N. C.

MRS. M. IRENE MOORE
Director of Vacation & Weekday Church Schools
1113-23d St., N. W.
Washington, D. C.

MRS. JOSEPHINE H. KYLES
Director of Social Education and Action
1751 N. St., N. W.
Washington 6, D. C.

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Durham, N. C.

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E. S. PETERS, Mobile, Ala.

Caldwell Temple, 524 E. Long Street, Columbus 15, Ohio

JULY 20-25, 1958

Under Auspices of Boards of Christian Education

BISHOP S. G. SPOTTSWOOD
Host Bishop
Washington, D. C.

THE REV. I. B. PIERCE
Host Presiding Elder
Columbus, Ohio

THE REV. J. DALLAS JENKINS
Host Pastor

Calling all sources of KNOWLEDGE to help us exhibit posters, pictures, periodicals, literature on the PREVENTION OF JUVENILE DELINQUENCY, youth topics for Character-Building and Building Citizenship.

****

Dear Contributor:

We desire to mount an exhibit for our national assembly of 3,000 youth and youth leaders. You have been recommended as a co-operating source of great information for our exhibit materials on the above objectives and theme at the bottom of this page.

****

We would deeply appreciate your favorable consideration of sending your contribution on or before July 17th so we may classify the materials in proper sections under topics. The contributor's name will be displayed on the exhibit. The material is not restricted to religious literature.

Please mail your exhibit materials to James A. Clark, National Director of Exhibit, General Convention of Christian Education, AMEZ Church, Ohio State Youth Center, Columbus, Ohio. By request we will return any materials.

Kindly answer if we may have your co-operation and the extent of your exhibit materials.

Yours truly,
James A. Clark
James A. Clark,
2423 Va. Beach Blvd.,
Norfolk, Va.

Please send a few of free copies on Civil Rights & Integration.

Theme: OUR CHRISTIAN WITNESS FOR FREEDOM

Negro Voter
Next Steps
Three Views
What Court Said
Changing Patterns
All recent New Souths
Two MAW speeches
Nyt Reprints

Wall St Jnl rep.

20 Put Lists

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JOHN W. WHITE, New York, N. Y.

*Deceased

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SOUTHEASTERN METHODIST YOUTH CONVOCATION

LAKE JUNALUSKA, N. C. JULY 21-25, 1958

REV. GEORGE E. CLARY, Director
408 Wesley Memorial Bldg.
Atlanta 3, Georgia

REV. JAMES H. HOLMES, Chairman
Lambuth College
Jackson, Tennessee

June, 1958

TO ALL LEADERS OF CONCERN GROUPS:

I note that you are scheduled to serve as a leader for one of the Concern Groups during the Southeastern Methodist Youth Convocation at Lake Junaluska, North Carolina, July 21 - 25, 1958. We are very anxious to make available the audio-visual resources you might need during the Convocation.

Please make a list of the 16 mm films, filmstrips, 2"x2" slides and recordings that you plan to use during the Convocation. In compiling the list be sure to give as much information as possible concerning each title i.e. producers, source, rental price, etc. In order that we may have sufficient time to secure the audio-visual materials you request, it is necessary that you return your list to: Dr. B. F. Jackson, Jr., P. O. Box 871, Nashville 2, Tennessee, on or before June 13, 1958. Be sure to place at the top of your list this statement:

Audio-Visual Resources for Southeastern Youth Convocation
Lake Junaluska, North Carolina, July 21-25, 1958.

Thank you very much for your cooperation and interest.

Sincerely yours,

Ernest T. Dixon, Jr.
Methodist Bd. of Education
P. O. Box 871
Nashville 2, Tennessee

ETD:cd

MEMBERS OF THE PLANNING COMMITTEE

Youth: Marilyn Crawford, Gene Davenport, Bill Dobbins, Jack Fish; **Adults:** George Clary, William Cole, Howard Ellis, James H. Holmes, Mrs. Carl King, Douglas Newman, Nina Reeves, Mrs. John Tate; **Advisory Committee—Division of the Local Church, Board of Education:** Louis Durham, A. Argyle Knight, Virginia Henry

Board of Social and Economic Relations

file → The Methodist Church (Gen)

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GENERAL SECRETARY
EMERSON W. SMITH
ASSOCIATE SECRETARY

JULY 3, 1958

MR. JOHN CONSTABLE
SOUTHERN REGIONAL COUNCIL
63 AUBURN AVENUE N. E.
ATLANTA 3, GEORGIA

DEAR MR. CONSTABLE:

THANKS VERY MUCH FOR THE PAMPHLET, "SEGREGATION VS. THE SPACE AGE."

WITH BEST REGARDS, I AM

VERY TRULY YOURS,

A. Dudley Ward

A. DUDLEY WARD

ADW:NGB

Meeks

July 3, 1958

Mrs. L. L. Jackson
President
Woman's Society of Christian Service
North Alabama Conference of the
Methodist Church
1413 Cleburn Avenue, S. W.
Birmingham, Alabama

Dear Mrs. Jackson:

I can't tell you how emparrassed and apologetic I am for my sin of omission last week. I assume that the meeting at Morehouse College took place last Thursday as scheduled and that my failure to show up must have seemed very rude and thoughtless.

I can only say that I have had your letter on my desk for some time prior to the date and evidently got so used to seeing it that it failed to serve as the reminder I had intended. I suppose too that I was unconsciously looking to hear from you again as to exact time and location of the session, thus wasn't as attentive to remembering the date as I should have been.

In any case, I deeply regret this unpardonable lapse and would welcome an opportunity to make amends.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

June 16, 1958

REMINDER FOR HCF:

WSCS Meeting - Morehouse College
June 26, 1958

See corresp. from Mrs. L. K. Jackson filed in "Religious Organizations - Methodists, ~~Gen. Corresp.~~" cp

~~W. D.~~

March 5, 1958

Mrs. L. L. Jackson
President
Woman's Society of Christian Service
North Alabama Conference of the
Methodist Church
1413 Cleburn Avenue, S. W.
Birmingham, Alabama

Dear Mrs. Jackson:

Thanks for your prompt reply, which lays all my problems at rest.

I will look forward to seeing you at the June meeting.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

VICE PRESIDENT
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829 KIRKWOOD AVENUE
ANNISTON, ALABAMA

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TREASURER
MRS. R. A. CLARK, JR.
P. O. BOX 184
SHEFFIELD, ALABAMA

Woman's Society of Christian Service

OF THE

NORTH ALABAMA CONFERENCE

OF

The Methodist Church

Rec'd 2/25/58

February 22, 1958

Mr. Harold C. Fleming
63 Auburn Ave., N. E.,
Atlanta 3, Ga.

Dear Mr. Fleming,

Thank you for your letter of February 19, telling me that you will be with us in the institute for the women of the C. M. E. Church, at Morehouse College, June 26, 1958.

As to the topic assigned to you for discussion, we understand your position as to engaging in a discussion on promoting or opposing any community action on any legislative matters. We want you to discuss legislation that has been enacted, as well as pertinent court decisisons, affecting race relations. In short, about the same thing you did at Clark College for us when Mr. Abrams could not be with us.

May I say, confidentially, that the group of women attending the institute, for the most part, will be the simple,small town, Negro found in this section. They are very eager and enthuiastic, but you will need to keep what you say simple and very informal. I am anxious to have you with us because I know that you can be of much help in this whole afternoon program!

Thank you, again, for your cooperation.

Sincerely,

Mrs. L. L. Jackson

Mrs. L. L. Jackson.

Mrs Tucker could on this

February 19, 1958

Mrs. L. L. Jackson
1413 Cleburn Avenue
Birmingham, Alabama

Dear Mrs. Jackson:

Thank you for your letter of February 11, following up our recent telephone conversation.

As far as I know at present, I will be available on June 26 and will be happy to participate in the institute for the women of the C. M. E. Church and the WDCS. In the unlikely event that any unforeseen obstacle to my presence should develop in the interim, I will undertake to arrange a suitable substitute from the Council's staff.

There is a problem concerning the topic which you have asked me to discuss. The Council, as a tax-exempt organization, scrupulously avoids any activity that might be interpreted as political in nature. For that reason, I am afraid it would be unwise for me to deal with the subject of community action designed to influence legislation. I could, of course, discuss informationally the legislation affecting race relations that has been enacted, as well as pertinent court decisions; but techniques of promoting or opposing legislation would be outside my scope.

Could you let me know more specifically what you have in mind and whether you feel the topic can be so cast as to avoid this problem?

With every good wish,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

1413 Cleburn Ave.,
Birmingham Ala.,
February 11, 1958

Mr. Harold Fleming
2892 Ridgmore Road N. E.
Atlanta, Ga.

Dear Mr. Fleming,

We were all so very happy that you may be able to be with us in the institute that will be held for the women of the C.M.E. Church with the Woman's Division of Christian Service of The Methodist Church cooperating. This institute will be held at Morehouse College, Atlanta, Ga., June 24 - 27, 1958. It will consist of conference and district presidents of the C.M.E. woman's work from South Carolina, Georgia and Florida, with representatives from those states from the Woman's Society of Christian Service.

The theme for the institute will be CHRISTIAN RESPONSIBILITY AND HUMAN RIGHTS. We want you to participate in a panel discussion Thursday afternoon, June 26, on COMMUNITY RESPONSIBILITY IN RACE RELATIONS AS IT RELATES TO LEGISLATION, FEDERAL, STATE, AND LOCAL. this is your topic, other members of the panel will speak on : AS IT RELATES TO YOUTH, TO ADULTS, OF BOTH RACES.

We do so hpe that you can be with us. Will you please let me know just as soon as possible.

With all good wishes.

Sincerely,
Mrs. L. L. Jackson
Mrs. L. L. Jackson.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH
~~150 FIFTH AVENUE, NEW YORK 11, N. Y.~~

1413 Cleburn Ave
Birmingham Ala

BIRMINGHAM
FEB 11
8 PM
1958
ALA.

Mr. Harold Fleming
2892 Ridgmare Road N. E.
Atlanta, Ga.

GOODRICH C. WHITE
PRESIDENT

MACK ANTHONY
VICE-PRESIDENT

W. EARL STRICKLAND
SECRETARY

T. O. MARSHALL
TREASURER

Georgia Methodist Commission on Higher Education

312 WESLEY MEMORIAL BUILDING, 63 AUBURN AVENUE, N.E.
ATLANTA 3, GEORGIA

ARTHUR J. MOORE
RESIDENT BISHOP

July 3, 1958

L. A. HARRELL
DIRECTOR

TELEPHONE
WALNUT 3882

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Mr. Harold C. Fleming
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

Thank you so much for your very gracious letter of July 2.

I appreciate the opportunities I have had of working with you, and I trust that our paths may continue to cross frequently. I shall certainly look forward to seeing you from time to time.

With all good wishes, I am

Yours very cordially,

G. E. Clary

George E. Clary
Director

GEC:vaw

July 2, 1958

Dr. George E. Clary
Director
Georgia Commission on Christian Education
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Clary:

I want to say a word of congratulations and good wishes to you as you move into your important new post. I am sure that your new duties will be a mutually rewarding experience for you and for the Commission.

Needless to say, we will welcome any opportunity to be of service and will look forward to continued friendship and cooperation with you.

With kindest regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

VIA AIR MAIL

July 24, 1958

Mrs. L. C. Vereen
Treasurer
Woman's Society of Christian Service
North Carolina Conference
The Methodist Church
1210 Broad Street
Durham, North Carolina

Dear Mrs. Vereen:

This is to acknowledge with our warmest thanks your contribution of $25.00 from the Woman's Society of Christian Service of the North Carolina Conference. The Methodist women of the South have always been a mainstay of the constructive movement which the Southern Regional Council represents, and we appreciate your tangible evidence of support more than I can ever say.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (Official receipt)

Woman's Society of Christian Service

NORTH CAROLINA CONFERENCE
THE METHODIST CHURCH

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426 N. Main Street
Burlington, N. C.

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507 Summitt Drive
Sanford, N. C.

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Clear Run
Garland, N. C.

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Warrenton, N. C.

Literature and Publications
Mrs. P. F. Newton
Whiteville, N. C.

Supply Work
Mrs. C. H. Boyd
Route 4, Box 356
New Bern, N. C.

Status of Women
Mrs. T. S. Newbold
Box 1296
Rocky Mount, N. C.

Missionary Personnel
Mrs. Allen C. Lee
Box 627
Hamlet, N. C.

Chairman of Public Relations
Miss Mary Gardner
206 W. Edenton Street
Raleigh, N. C.

1210 Broad Street
Durham, N. C.

Rec'd 7/18/58
RHA

Southern Regional Council
63 Auburn Avenue
Atlanta, Ga.

Dear Sirs:

CR.RHA I am enclosing a check in the amount of $25.00 which is the annual dues for 1957-58 for the Woman's Society of Christian Service of the North Carolina Conference.

7/18/58

Sincerely,

Mrs. L. C. Vereen

Mrs. L. C. Vereen
Treasurer

Posted 7/19/58

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Board of Christian Education—Home and Church
Chicago, Illinois

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Wilmington, N. C.

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GENERAL CONVENTION ON CHRISTIAN EDUCATION

FILE

General Assembly and National Council of Christian Youth
of the
AFRICAN METHODIST EPISCOPAL ZION CHURCH

Caldwell Temple, 524 E. Long Street, Columbus 15, Ohio

JULY 20-25, 1958

Under Auspices of Boards of Christian Education

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128 E. 58th St.
Chicago 37, Ill.

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Administrative Assistant
P. O. Box 146
Bedford, Pa.

I. H. MILLER
Administrative Assistant
1008 W. Monroe St.
Salisbury N. C.

THE REV. J. VAN CATLEDGE
Editor Church School Literature
P. O. Box 1047
Charlotte, N. C.

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2423 Virginia Beach Blvd.
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Acting Director of Christian Education of Youth
172 James St.
Hackensack, N. J.

MISS LINA CULBRETH
Acting Assoc. Director of Christian Education of Youth
P. O. Box 24
Dunn, N. C.

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1113-23d St., N. W.
Washington, D. C.

MRS. JOSEPHINE H. KYLES
Director of Social Education and Action
1751 N. St., N. W.
Washington 6, D. C.

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Columbus, Ohio

THE REV. J. DALLAS JENKINS
Host Pastor

YOUTH WORKERS OF AMERICA,
DEAR OFFICIALS:

We would deeply appreciate as a rush contribution any literature,posters and materials for YOUTH TOPICS,YOUTH LEADERS,STUDENT DISCUSSION ON CITIZENSHIP,PICTURES OF YOUTH ACTIVITIES for our exhibit which is planned for 3000 youth and youth leaders at this national convention of Christian Education.

Exhibit materials will be classified on subjects and arrangement will be by Episcopal Districts,conferences and churches.

CREDIT WILL BE GIVEN TO GEOGRAPHICAL LOCATION AND PUBLISHERS OF MATERIALS. Materials may be returned by request.

NO AMOUNT OF MATERIAL WILL BE TOO SMALL OR TOO LARGE. We will begin mounting the materials on July 18th.

Please mail your materials to James A.Clark,National Director of Exhibit, General Convention of Christian Education of AMEZ Church,Ohio State Youth Center, Columbus,Ohio.

Yours truly,
James A. Clark
James A.Clark

SPECIAL ATTENTION TO ZION WORKERS: Be sure your area is representative on this exhibit and instruct your delegates to get acquainted with materials from publishers.

Southern Regional Council,
Atlanta, Ga.
Gentlemen: Many thanks for your contribution to the exhibit. We will need any other materials you may send to help the great cause.
Yours truly,
James A. Clark

Theme: OUR CHRISTIAN WITNESS FOR FREEDOM

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*Deceased

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OREGON CHAPTER

METHODIST FEDERATION for SOCIAL ACTION
An unofficial fellowship founded in 1907

The Rev. Mark A. Chamberlin,
Executive Secretary Mo. 5-5113

P.O. Box 327
Gresham, Oregon

August 25, 1958

Southern Regional Council
Rm. 432-63 Auburn Ave., N.E.
Atlanta, Georgia

Dear Sir:

We are enclosing a brochure of our coming Peace Workshop which will be held September 13th and 14th in the banquet room of Henry Thiele's. The Oregon Chapter of the Methodist Federation for Social Action considers this workshop one of its most important events of the year. The first workshop held two years ago was a successful meeting, stimulating to those who attended.

Since then action for peace has progressed throughout the world. As methods of warfare have become more horrible, the necessity for peaceful co-existence of nations has become apparent to the people of the world. The fact that geneticists agree that background radiation causes genetic damage to the human race has brought people to the sharp realization that mankind must choose between going backwards to darkness or forward to a better enlightenment and enrichment of the human spirit.

People are determined that the future shall be made by the peacemakers, not those who think in terms of war as a solution to world problems. Latest headlines in the papers of proposed agreement for cessation of testing of nuclear weapons are proof that the action of a united people brings results.

The workshop is part of the world movement for peace. During the sessions we will discuss and try to understand the causes of war and plan for the things that make for peace. There will be an opportunity for exchange of ideas and discussion. Then the groups will come together for any proposed action.

The role of the peacemakers is a great one. As an editor of a paper we would appreciate whatever publicity you can give the workshop in your paper. We will be glad to have a reporter covering the sessions.

Cordially,

Mark A. Chamberlin

Mark A. Chamberlin

Memo . . . FROM THE DESK OF
. . . . HAROLD C. FLEMING . . . .

September 8, 1958

Dear Mrs. Trimble:

Here is the material I wanted you to see. I look forward to hearing from you.

Encls: Copy of "Terms of Reference - State Advisory Committees"- Civil Rights Commission
Atl. Const & Journal:
"Ike's Looking for Georgians to Serve Civil Rights Panel..."
Aug 30, 1958

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
LEON M. ADKINS, GENERAL SECRETARY • TELEPHONE NUMBER: BROADWAY, 7-6400

THOMAS J. VAN LOON
DIRECTOR OF STAFF SERVICES

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

September 12, 1958

Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Gentlemen:

Thank you for sending me copy of the reprint from June 1958 HARPER'S, "The Easy Chair" by Harry S. Ashmore.

I am interested in securing about 250 copies of this piece for distribution to our staff and field executives. These would be needed rather directly. I should appreciate your informing me by return mail what the cost for this number of copies would be.

Thank you for bringing this fine article to my attention.

Sincerely yours,

Thomas J. Van Loon

Thomas J. Van Loon

TJVL:vs

September 17, 1958

Rev. Thomas J. Van Loon
Box 871
Nashville 2, Tennessee

Dear Rev. Van Loon:

Thank you for your letter concerning the Harry Ashmore reprint. We are pleased to know you wish to distribute this to your staff and field executives. We feel that this is a good way for us to reach sources which we otherwise might not be able to reach, and so we are mailing you the 250 copies requested free of charge.

Again thanks and best wishes.

Yours truly,

John Constable
Director of Information

JC/bcc

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
LEON M. ADKINS, GENERAL SECRETARY • TELEPHONE NUMBER: BROADWAY, 7-6400

THOMAS J. VAN LOON
DIRECTOR OF STAFF SERVICES

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

September 18, 1958

Mr. John Constable
Director of Information
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Constable:

Thank you for your generous offer to supply us with 250 copies of the Ashmore reprint.

We plan to distribute them to our staff people and to our field executives immediately upon their receipt.

Cordially yours,

Tom Van Loon

Thomas J. Van Loon

TJVL:vs

March 20, 1959

Bishop Willis J. King
The Methodist Church
New Orleans Area
631 Baronne Street
New Orleans 12, Louisiana

My dear Bishop King:

Thank you for the letter of March 18, 1959, concerning New South subscriptions.

On checking our stencil list, we find that we do not have a stencil for you. We are remedying the situation, and you will begin receiving New South regularly with the March, 1959, issue.

We are mailing you, under separate cover, back copies of the New South which you indicate you have missed.

Thank you again for your letter and your patience in this matter.

Sincerely yours,

John Constable
Director of Information

JC:lec

THE METHODIST CHURCH
NEW ORLEANS AREA
WILLIS J. KING, RESIDENT BISHOP
631 BARONNE STREET
NEW ORLEANS 12, LA.

March 18, 1959

Southern Regional Council, Inc.
63 Auburn Avenue N. E., #432
Atlanta 3, Georgia

Dear Sirs:

I have your letter dated March 11, 1959, stating that my subscription to NEW SOUTH expired in February 1959, and requesting that I renew the subscription. I am enclosing herewith my check for $2.00, but I think you ought to know that I have not received an issue of NEW SOUTH for at least two years.

I called attention to this fact some months ago in a conversation with the executive secretary of the Southern Regional Council at that time, and was told, as I remember, that these subscriptions were being handled through local Human Relations Organizations, such as the one which was at the time being developed in New Orleans. Despite the fact that I made the contact with the local organization and paid my membership fee to that organization, I have not received a copy of the magazine, nor any further word from the local organization.

I have always deeply appreciated the magazine, NEW SOUTH, and have been sorry to have been without it during these months.

Very sincerely yours,

Willis J. King

Willis J. King
Resident Bishop

WJK:k

C.O. file

June 23, 1959

Mrs. Naomi Z. Sherman, Chairman
Christian Social Relations Committee
First Methodist Church
422 Melvile Road
Hampton, Virginia

Dear Mrs. Sherman:

We are mailing you today a number of books and pamphlets which we believe will be helpful to you and your committee in studying successful desegregation experiences in the South. I am sorry we are late in sending this material; the research staff has been unusually busy, and this has been complicated by illness and vacation of some personnel.

In addition to the materials we are sending today, there are several things you may wish to write for: 1) Carl F. Hansen, Superintendent of Schools, District of Columbia, Franklin Administration Building, Washington 5, D. C. Dr. Hansen has two reports that would be interesting and helpful, "Summary of the Desegregation Experiences in the Public Schools of the District of Columbia for Notre Dame Conference, May 8, 1959" and "Report on Desegregation in Washington, D. C., for the Conference of the Commission on Civil Rights, Nashville, Tenn., March 5-6, 1959" He is also preparing a new book which will contain many charts and statistics on educational development under his four-track program. 2) The April and June, 1959 issues of the YWCA Magazine each contain interesting and informative articles.

Sincerely yours,

Mrs. Ed. A. Albright
Research

Mailed separately:
Action Patterns in
School Desegregation
The Truth About Desegregation in Washington's Schools
A First Step Toward School Integration (Nashville)
The Louisville Story
Desegregation in the Baltimore City Schools
Segregation Decisions
Statements: Ministers, Professors, Doctors

June 12, 1959

Mrs. Naomi Z. Sherman, Chairman
Christian Social Relations Committee
First Methodist Church
422 Melvile Road
Hampton, Virginia

Dear Mrs. Sherman:

Thank you for your letter of June 8. We have a good many materials that may be helpful to your CSR Committee in studying successful desegregation experiences in the South. I am asking our research staff to send you a selection of the most pertinent ones.

I know of several precedents for the kind of study meetings which you are considering. One of the best was staged here in the Glenn Memorial Church, which presented a series of speeches by experts in law, education, religion, and so on, with reference to the school crisis. In order to get background on this successful effort, you might wish to write Mrs. C. M. Weston, 2052 Edinberg Terrace, N. E., Atlanta, Georgia.

If we can assist you in any further way, feel free to call on us.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

LWD
Please Note & Return for files
HCF
A list of whatever is sent might be helpful.

422 Melvile Road
Hampton, Virginia
June 8, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mr. Fleming:

Our Christian Social Relations Committee is at present making a survey and study of available materials on desegregation in Southern cities. We are making this study in an attempt to learn how we here in Hampton may best prepare ourselves for changes which may occur in the public schools of our area.

We are especially interested in reports on preparations for peaceful change which have been carried out successfully in other Southern cities.

William Bagwell, Director of School Desegregation Program of the AFSC in High Point, N.C., suggested we write to you for materials.

At our next meeting on June 14 our committee will consider ways of setting up a series of study meetings for our entire church membership, possibly patterned after the program set up by First Methodist Chirch in Johnson City, Tenn. as reported in The Methodist Story for Feb. 1958. That group secured as discussion leaders persons especially prepared in their fields, such as a judge, a Sociology professor, a college president, the superintendent of schools, the chairman of the Methodist Conference Board of Social and Economic Relations, etc.

Do you have any suggestions for ways of selling this type of program to our church membership?

We will greatly appreciate any help you can give us.

Sincerely yours,

Naomi Z. Sherman

Naomi Z. Sherman, Chairman
(Mrs. Jackson I.)
Christian Social Relations Committee
First Methodist Church

Make stamp free free & right

3009 Washington
Pasadena, Texas
July 1, 1959

Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Gentlemen:

Would you please place my name on your mailing list for any information or literature which would be useful to me in my capacity as Chairman of Christian Social Relations for our Woman's Division of Christian Service of our local church.

Thank you very much.

Very truly yours,

Blanche Y. Brown

Blanche Y. Brown
(Mrs. V. R. Brown)

July/Aug. New South

Rec.

September 8, 1959

Rev. Paul W. Brown, Pastor
The United Church, Methodist
Main Street
Cairo, New York

Dear Mr. Brown:

We are mailing to you, under separate cover, a copy of "If the Schools Are Closed." There is no charge for this single copy.

We have also mailed you a sample copy of our monthly publication, New South. Additional publications published by the Council will be listed in New South as they are published.

We appreciate your interest in our work.

Sincerely,

John Constable
Director of Information

JC/lec

The United Church, Methodist

Main Street

Cairo, New York

~~The Rev. Chas. F. Mangum, Pastor~~
Rev. Paul W. Brown, Pastor

Telephone ~~CAIRO 2212~~
MA 2-3124

September 4, 1959

Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Sir:

In the August 24th issue of Time magazine there was a very able review of your publication, 'If the Schools Are Closed'. Upon inquiry to Time magazine I was given the address for the Southern Regional Council.

I would like to get a copy of that publication. Would you please let me know the cost involved so that I could send it to you. If at all possible I would like to be on your mailing list with regards to your publications.

The Methodist Church, as you may or may not know, is segregated with regards to its jurisdictional set-up. The abolishment of that total set-up will be an issue confronting our General Conference of 1960 in Denver. A strong source of opposition to any such action is to be found in a group known as 'The Methodist Layman's Union', one that seems to be almost as rabid and radical as the Ku Klux Klan. Please pardon this digression.

Very sincerely,

Rev. Paul W. Brown

Rev. Paul W. Brown

PA ✓
MF (file)
NYT 5/6/60

METHODISTS ASK END TO DRINKING

Conference Calls for Total Abstinence—Critic Urges 'Clenched-Fist' Attack

By GEORGE DUGAN

Special to The New York Times.

DENVER, Colo., May 5—The Methodist Church called today on its 10,000,000 members to set a goal of total abstinence from intoxicating liquors. But it refused overwhelmingly to accept a proposal that all church officials be required to refrain from drinking.

The proposal was brought to the floor of the church's quadrennial general conference by Chester A. Smith of Peekskill, N. Y., chairman of that delegation. The two-week gathering has been in session here at the Denver auditorium since April 27.

In presenting his plea, the 75-year-old retired court stenographer charged that his church was "fighting only a token fight against the liquor traffic."

Asks 'Clenched Fists'

"We are fighting it with kid gloves when we ought to be fighting it with clenched fists," he told the conference.

Obviously aroused, Mr. Smith fairly shouted: "An army cannot win a war if its leaders are in league with the enemy."

The conference also condemned "social drinking," urged churches to abstain from raffles, lotteries and games of chance as a means of support, pleaded for the development of more adequate facilities for the rehabilitation of narcotic addicts and urged abstention from the use of tobacco in all its forms.

It also deplored the "recent deluge of 'glamour' magazines and motion pictures which overemphasize sex to porographic extremes."

Boards to Merge

Earlier today the delegate to merge the Church's Board of World Peace, Board of Temperance and Board of Social and Economic Relations.

The new merged agency will be called the Board of Christian Social Concern with headquarters in Washington.

Its purpose will be to "lift up before the members of the church and also the secular world the Christian concern for personal, social and civic righteousness, to analyze the issues which confront the nation and the world as well as the local community and the person and to propose Christian lines of action."

Methodists spent almost $115,000,000 for building purposes and organized 297 new churches a year during the last four years, the church's division of national missions reported this afternoon.

The number of churches organized during the 1955-60 quadrennium, as indicated by the number of sites obtained for new congregations, was 1,188—an average of slightly more than five each week for the four-year period.

BRAISTED SAYS JURY CLEARS MANISCALCO

The grand jury decision not ... Albert W. Maniscalco, ... ent of Richmond, ... koneration" of ... ing favors ... Richmond ... Braisted ...

Contr...

American Player... Despite View T...

By ALBE...

Special to The New York Times.

TURIN, Italy, May 5—P... haps the most notewor... and least noticed aspect of t... world bridge tournament th... ended here last night and w... won by France in a photo fi... ish with Great Britain is t... respect in which Americ... bridge and bridge players a... still held by the other brid... players of the world.

This respect is grudgingly given, and Europeans are no... even conscious that they fee... it. They talk constantly of the downfall of American bridge, dwell upon the fact that American teams have failed for six consecutive years to win the world championship and like to refer to the leading American players as "the has-beens."

Reports in European newspapers during the twelve day of the tournament stressed, often gleefully — the po... showing of the Americans.

American players and newspaper readers agreed. The felt that the American team were making a sorry, even disgraceful showing. Yet th... record belies this impression.

In the tournament just ended twenty-five countries entered a total of twenty-nine teams. The United States had four and Sweden two under the rule that a country may enter one team for every 25,000 members in its bridge association.

U. S. Record Praised

Of six teams that survive... the elimination rounds an... qualified for the finals, thre... were American teams. In th... final standings, America... teams finished third, fourth and fifth—out of a starting field of twenty-nine teams.

Any other country making such a record probably would feel proud. For the United States it was considered a débâcle.

The plan of the tournament showed one weakness. At the end, France and Great Britain were contending for the championship, but the French were playing Italy while the British were playing an American team, with neither of the ocntenders' opponents having any particular incentive to win. The British team though... of offering Italy a large b... at ridiculously high odds o... the result of the France-Ital... match, but the World Bridge Federation outlawed betting.

Bridge experts do play better when they have an incentive, and the demoralized Italian team lost to Fran... by 105 to 55 Internationa... Match Points; but the Amer... icans played hard an... knocked the British out o... it. The competition in th... Britain-United States matc... was so intense that the Amer... icans even protested one de... that could not affect the r... sult of the match. Th...

Books—Author...

According to legend a pi... was made from the original ... lars of Solomon's temple ... the strings came from ... David's harp. Avner Carm... piano technician, first heard story from his grandfath... concert pianist. His intere... the legendary instrument so great that ... traveled ... ac...

May 25, 1960

Mr. W. M. Wells, Jr.
Methodist Student Movement of North Carolina
310 S. Spring Street
Greensboro, North Carolina

Dear Mr. Wells:

Enclosed is a list of some of our materials which would be availabe for your conference. Also enclosed are sample copies of our latest two pamphlets. The South of the Nation sells for 15¢ a copy in quantity, and The Church In Areas Of Racial Tension for 10¢ per copy. Several other pamphlets will be ready in time for your fall conference and I will mail sample copies of them to you as soon as they are available.

Let ms know if we can be of additional aid.

Sincerely,

John Constable
Director of Information

JC:lec
Encls.

METHODIST STUDENT MOVEMENT OF NORTH CAROLINA

310 S. Spring St.
~~107 Odell Place~~
GREENSBORO, N. C.

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Carl H. King
V. E. Queen

May 21, 1960

The Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Sirs,

Our organization is planning to sponsor a conference on "Race Relations" to be held in October. Several years ago when I visited your office, you gave me several books and pamphlets and suggested several others for use in a similar situation. We would appreciate your suggestions of literature for display and/or distribution.

We anticipate an attendance of approximately 100, all college students. Thanks for your help.

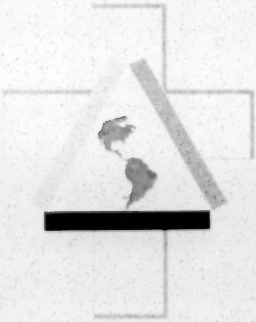
Selah,

W. M. Wells, Jr.

W. M. Wells, Jr.

WMW/fc

THE SOCIAL CREED OF THE METHODIST CHURCH



1960

The history of the Methodist Social Creed begins with the General Conference of The Methodist Episcopal Church in 1908.

It immediately became a major Methodist contribution to Christian social thought and action, for that same year it was adopted almost word for word as the social ideals of the Federal Council of Churches.

This meant that Methodism gave American Protestantism its fundamental statement on social issues. Many of the same principles were later adopted by the National Council of Churches.

In 1939 the statement became the Social Creed of the three united branches of The Methodist Church. Each four years the creed is studied and brought up to date by the General Conference.

I. Our heritage

The interest of The Methodist Church in social welfare springs from the Gospel and from the labors of John Wesley, who ministered to the physical, intellectual and social needs of the people to whom he preached the gospel of personal redemption.

In our historic position we have sought to follow Christ in bringing the whole of life, with its activities, possessions, and relationships, into conformity with the will of God.

As Methodists we have an obligation to affirm our position on social and economic questions.

II. Our theological basis

The Methodist Church must view the perplexing times and problems which we face today in the light of the teachings of Jesus. Jesus taught us to love our neighbors, and seek justice for them. To be silent in the face of need, injustice, and exploitation is to deny Him.

We believe that God is Father of all peoples and races, that Jesus Christ is His Son, that all men are brothers, and that man is of infinite worth as a child of God.

We believe that "the earth is the Lord's and the fulness thereof." Our own capacities and all we possess are gifts of the Creator, and should be held and used in stewardship to Him.

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We believe that "the earth is the Lord's and the fulness thereof." Our own capacities and all we possess are gifts of the Creator, and should be held and used in stewardship to Him.

We believe that a Christian society is essential to the full nurture of a Christian person.

We believe that sin, both individual and social, stands under the judgment of God, and that the grace of God in Christ is available for redemption in all areas of life as we seek in pentience and obedience to do His holy will.

We believe that all persons have supreme value in the sight of God, and ought to be so regarded by us. We test all institutions and practices by their effect upon persons. Personality is oppressed in many parts of the world, and we seek its emancipation and those things which will enrich and redeem it. Since Jesus died for the redemption of human life, we believe we should live to help save man from sin and from every influence which would harm or destroy him.

III. Our declaration of social concern

Applying the foregoing principles, The Methodist Church declares itself as follows:

(A) The family

We seek equal rights and justice for all men; protection of the individual and the family by high standards of morality; Christian education for marriage, parenthood, and the home; adequate housing; proper regulation of marriage, and uniform divorce laws.

We believe that the church must be vitally concerned with the health and welfare needs of all people, first within the family, and where necessary, in institutional care with high standards of scientific service and Christian dedication.

We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God.

We stand for regulation of working conditions for women, especially mothers, and safeguards for their physical and moral environment; for the abolition of injurious child labor; for the protection, education, spiritual nurture and wholesome recreation of every child; and for religious and educational programs which will secure these ends.

(B) Economic life

1) Christianity and the economic order.

With full acknowledgement of stewardship under God and accountability to Him, we stand for the acquisition of property by Christian processes and the right to private ownership thereof. We refuse to identify Christianity with any eco-

nomic system. We test every economic order by the commands of our Christ and judge its practices by the Christian gospel. We believe that it is our duty not only to bring Christ to the individual, but also to bring the society within which we live more nearly into conformity with the teachings of Christ. We believe that the free democratic way of life ruled by Christian principles can bring to mankind a society in which liberty is preserved, justice established, and brotherhood achieved. We therefore pledge ourselves to sustain these values and to implement the teachings of Christ by voting our Christian convictions in all elections, by participating in political action as party members or independents, and by offering and supporting candidates who will translate our social ideas into social reality.

2) Responsible use of power.

The Christian point of view demands that concentrations of power in government, labor, business and religious organizations be used responsibly. The task of the Church in this regard is to help people in positions of power and the organizations which they serve to achieve and exercise a high level of social responsibility.

3) Poverty and unemployment.

We believe that the economic development which makes possible material plenty for all imposes upon us great moral responsibility in that the physical and spiritual development of millions of persons throughout the world is now needlessly hindered by poverty. We therefore stand for the abatement and prevention of poverty everywhere.

We believe that it is our Christian duty to provide for all men opportunity to earn an adequate livelihood for themselves and their dependents.

Since lack of significant employment tends to destroy human self-respect, we believe that workers must be safeguarded from enforced unemployment.

4) Wealth.

We recognize the perils of prosperity. Our Lord has told us that we cannot serve God and mammon. As Christians we must examine earnestly before God both our personal and business practices, lest we unwittingly adopt the standards and assumptions of a materialistic society to the exclusion of our Christian stewardship.

Since churches and their institutions as well as individuals own property, invest funds and

employ labor, care must be exercised that all such relationships conform to the highest Christian standards. Any judgment upon society must "begin at the house of God."

5) Working conditions.

We oppose all forms of social, economic and moral waste. We urge the protection of the worker from dangerous and unsanitary working conditions, and from occupational diseases.

We stand for reasonable hours of labor, for just wages, for a fair day's work for a fair day's wage, for fair working conditions, for periods of leisure, and for an equitable division of the product of industry.

6) Social benefits for workers.

We stand for security for old age, for insurance against sickness and injury to the worker, and for increased protection against those preventable conditions which produce want.

7) The right to organize for collective bargaining.

We stand for the right of employees and employers alike to organize for collective bargaining; protection of both in the exercise of their right; the responsibility of both to bargain in good faith; the obligation of both to work for the public good.

8) Town and country life.

We recognize the basic significance of town and country areas in relation to population supply, natural resources, community life and Christian culture. We believe the farmer and all other agricultural workers should have opportunity to earn a fair income.

Methodism, because of its large town and country membership and world-wide impact must lead in developing an adequate Christian program in rural areas everywhere. This should pertain to people in their relationship to God, to the stewardship of the soil and to the conservation of all natural resources and to family, church and community welfare.

We recognize that in many rural sections a new type of community is emerging, due to an increase of nonfarm rural dwellers. To this the church must give its attention.

9) Urban life.

Our society is becoming increasingly urban. The city is a center of power for good or ill, and its shifting multitudes desperately need the guiding and healing power of religion. The Church

must recognize that the city exhibits great needs and offers amazing opportunities for kingdom building.

10) Christian vocation.

We believe that every employable person so far as possible should be engaged in some vocation productive of common good. Every such vocation should be viewed as a Christian calling by those who pursue it as well as by those who receive its benefits and our daily work should be regarded as a sphere of service to God for the advancement of His Kingdom.

(C) Temperance

We believe that the disciplined life in Christ is a temperate life.

Total abstinence from the use of alcoholic beverages is the historic position of The Methodist Church. We seek to aid the individual, the home and society to overcome the social, economic and moral wastes which accompany the traffic in intoxicants and narcotics, gambling in any form and the distribution of pornographic materials. We would protect the home and society from degrading and salacious materials so prevalent in the mass media.

The Church should also seek to understand the causes of alcoholism and drug addiction, and to give help to their victims in a healing and redemptive ministry and fellowship.

(D) Treatment of crime

We stand for the application of the redemptive principle to the treatment of offenders against the law, to reform of penal and correctional methods, and to criminal court procedure. For this reason we deplore the use of capital punishment.

We recognize that crime, and in particular juvenile delinquency leading to crime, is often a result of family failure and bad social conditions. Christian citizens and churches have a special opportunity and responsibility for creating those conditions of family life and social surroundings, wholesome recreation, vocational training, personal counseling, and social adjustment by which crime may be reduced, and the offender rehabilitated.

(E) Freedom from discrimination

We stand for the equal rights of racial, cultural and religious groups and insist that the social, economic and spiritual principles set forth in this creed apply to all alike. The right to

choose a home, enter a school, secure employment, vote or join a church should not be limited by a person's race, culture or religion.

(F) Peace and world order

1) Principles.

Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The methods of Jesus and the methods of war move in different directions. The influence of the church must therefore always be on the side of every effort seeking to remove these conditions of heart and mind, of social and international injustice, in which wars begin and which are contrary to the spirit and teaching of Christ.

It is not enough to declare the evil of war: We must actively and constantly create the conditions of peace and the organization for peace. These tasks include the promotion of understanding, reconciliation and good will; the relief of suffering, the lifting of living standards around the world; concern for the freedom and welfare of dependent and subject peoples; the removal of racial tensions; the taking of all available steps toward disarmament; the giving of encouragement and support to patient negotiations by our leaders. These efforts must be viewed as a personal Christian responsibility and steadfastedly undergirded with prayer.

2) International organization.

We believe that the United Nations is a working center of international co-operation which provides our most hopeful avenue leading to peace and world order. The prayers and efforts of churches helped to shape it at birth and through many of its programs opportunities for the expression of Christian concern arise. We believe that the United Nations with its related agencies should be sustained, upheld, undergirded and strengthened by all informed and conscientious churchmen. We further believe that the missionary enterprise of the Church makes an important contribution to the development of world order.

3) The Christian and military service.

The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It encourages both love of country and love of all men. Believing that government rests upon the support of its conscientious citizens, it holds within its fellowship those who sincerely differ as to the Chris-

tian's duty in regard to war. We ask and claim exemption by legal processes from all forms of military preparation or service for all religious conscientious objectors as for those of the historic peace churches.

We also recognize the right of the individual to answer the call of his government according to the dictates of his Christian conscience. We also recognize that non-violent resistance can be a valid form of Christian witness. In all of these situations members of The Methodist Church have the authority and support of their church.

(G) Civil liberties and civil rights

We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly and a free press, and for the encouragement of free communication of ideas essential to the discovery of truth.

We stand for the right of all individuals and groups to advocate any peaceful and constitutional method for the solution of problems that may confront society.

We stand upon the principle of testing every such proposal in the light of the teachings of Jesus.

IV. Our mandate—read, study, apply

We recommend that this Social Creed be presented to our congregations orally or in printed form at least once a year and that frequent references be made to it. We further recommend that in every local church a committee shall encourage the study of our Social Creed and seek in every possible way to apply its principles.

published by the

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS OF THE METHODIST CHURCH

100 Maryland Avenue, N. E.
Washington 2, D. C.

Division of Temperance and General Welfare

Division of Peace and World Order

Division of Human Relations and Economic Affairs

Please send cash with orders under $5.00
$2.00 per 100

Order from Service Department
The Methodist Building
100 Maryland Avenue, N. E.
Washington 2, D. C.

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. LINCOLN 6-4000

JANUARY 17, 1961

MR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
5 FORSYTH STREET, N.W.
ATLANTA 3, GEORGIA

DEAR MR. FLEMING:

ON DECEMBER 30, 1960, REVEREND A. DUDLEY WARD WROTE TO YOU INVITING YOU TO DISCUSS "THE NON-VIOLENT STUDENT MOVEMENT AND ITS IMPLICATIONS FOR THE CHURCH." THIS DISCUSSION WILL TAKE PLACE ON MARCH 21 FROM 2:30 TO 3:30 P.M., AND THE TIME WILL BE SHARED WITH REVEREND JAMES LAWSON WHO WILL ALSO SPEAK ON THIS SUBJECT.

COULD YOU LET US KNOW AS SOON AS POSSIBLE IF YOU CAN BE WITH US.

SINCERELY,

Marjorie Goodson

MARJORIE GOODSON,
OFFICE OF MR. WARD

G

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

via air mail

January 18, 1961

Mr. A. Dudley Ward
General Board of Christian Social Concerns
of the Methodist Church
The Methodist Building
100 Maryland Avenue, N. E.
Washington 2, D. C.

Dear Dudley:

Please accept my apologies for failing to respond to your invitation to take part in a session of your forthcoming Louisville conference on March 21. Among other things, our recent crisis here in Georgia has put my correspondence in hopeless arrears.

I shall be more than glad to participate in the discussion. If you have any special guidance as to how you would like to have me approach the subject, I should welcome it.

By best regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. · LINCOLN 6-1000

DECEMBER 30, 1960

MR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
5 FORSYTH STREET, N. W.
ATLANTA 3, GEORGIA

DEAR HAROLD:

WE WOULD LIKE VERY MUCH TO HAVE YOU PARTICIPATE IN A CONFERENCE IN LOUISVILLE, KENTUCKY OF 200 LEADERS OF THE METHODIST CHURCH ON MARCH 21, 1961, WHO WILL BE PLANNING THE RACE RELATIONS PROGRAM FOR THE QUADRENNIUM. WE WOULD LIKE YOU TO DISCUSS "THE NON-VIOLENT STUDENT MOVEMENT AND ITS IMPLICATIONS FOR THE CHURCH."

WE HOPE THAT YOU CAN BE WITH US, AND LOOK FORWARD TO HEARING FROM YOU SOON.

YOURS TRULY,

Dudley G

A. DUDLEY WARD

ADW:G

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. · LINCOLN 6-1000

FEBRUARY 3, 1961

DR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
5 FORSYTH STREET, N.W. - ROOM 201
ATLANTA 3, GEORGIA

DEAR DR. FLEMING:

THANK YOU FOR YOUR LETTER OF JANUARY 18 INDICATING THAT YOU HAVE ACCEPTED OUR INVITATION TO PARTICIPATE IN THE ORIENTATION CONFERENCE IN LOUISVILLE ON MARCH 21.

WE WILL BE SENDING YOU FURTHER WORD AT A LATER DATE.

SINCERELY,

Marjorie Goodson

MARJORIE GOODSON,
OFFICE OF MR. WARD

G

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

February 13, 1961

Miss Marjorie Goodson
General Board of Christian Social
Concerns
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Miss Goodson:

This is to acknowledge your letter of February 8, advising me of the change in the Louisville program. I have changed the date on my calendar accordingly to March 22.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
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FEBRUARY 8, 1961

RECEIVED
FEB 10 1961

MR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
5 FORSYTH STREET, N.W.
ATLANTA 3, GEORGIA

DEAR MR. FLEMING:

MR. WARD HAS ASKED ME TO ADVISE YOU THAT THERE HAS BEEN A CHANGE IN THE PROGRAM STRUCTURE OF THE ORIENTATION CONFERENCE IN LOUISVILLE. HE WOULD NOW LIKE TO HAVE YOU COME ON WEDNESDAY MORNING, MARCH 22, AS A PARTICIPANT OF THE "HIDDEN PANEL: OUR ALLIES IN THE COMMUNITY" THIS PANEL IS SCHEDULED FOR 9:00 - 10:45 A.M. AND WILL BE COMPOSED OF REPRESENTATIVES OF ORGANIZATIONS SUCH AS THE ANTI DEFAMATION LEAGUE, MAYOR'S HUMAN RELATIONS COUNCILS, NAACP, PUBLIC SCHOOL TEACHERS, ETC.

WE WOULD APPRECIATE RECEIVING AN ACKNOWLEDGEMENT FROM YOU OF THIS CHANGE. ALSO, YOU WILL BE RECEIVING FURTHER DETAILS OF THE CONFERENCE AS THE DATE DRAWS NEARER.

SINCERELY,

Marjorie Goodson

MARJORIE GOODSON,
OFFICE OF MR. WARD

G

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

February 14, 1961

Rev. William O. Byrd, Pastor
First Methodist Church
New Orleans, Louisiana

Dear Mr. Byrd:

Rev. James M. Howard of Fort Pierce, Florida suggested we might be interested in reprinting your sermon in the February issue of THE PULPIT. Dr. Haselden, at Rev. Howard's request, has sent us a copy of it. As we have written Dr. Haselden, we indeed are interested in reprinting the sermon. If this is agreeable to you please let us know at your earliest convenience as we hope to use this in the March issue of NEW SOUTH.

Thank you for your consideration.

Sincerely,

John Constable
Director of Information

JC:lec

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. · LINCOLN 6-1000

FEBRUARY 21, 1961

TO THE PARTICIPANTS OF THE
ORIENTATION CONFERENCE

DEAR FRIENDS:

Card returned 3-7-61

IN CONNECTION WITH THE ORIENTATION CONFERENCE BEING HELD AT THE SHERATON HOTEL ~~IN LOUISVILLE, KENTUCKY~~, MARCH 20-24, AND IN WHICH YOU ARE PARTICIPATING, WE WOULD LIKE TO KNOW THE TIME YOU PLAN TO ARRIVE AT THE CONFERENCE AND YOUR DEPARTURE TIME IN ORDER TO PROVIDE FOR YOUR ACCOMMODATIONS.

WE CERTAINLY HOPE YOU WILL PARTICIPATE IN AS MANY SESSIONS OF THE CONFERENCE AS YOUR SCHEDULE WILL PERMIT, AND ANTICIPATE RECEIVING AN EARLY REPLY FROM YOU. A POST CARD IS ENCLOSED FOR YOUR REPLY. ALSO ENCLOSED IS A TENTATIVE PROGRAM.

WITH BEST REGARDS, I AM

YOURS TRULY,

A. Dudley Ward

A. DUDLEY WARD

ADW·G

ENCL: POST CARD
TENTATIVE PROGRAM

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

February 22, 1961

Dr. A. Dudley Ward
General Board of Christian Social
Concerns - The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dudley:

No apologies are necessary; I have enough problems of the same sort to understand the difficulties with which you are confronted. There is no bar to my participating in the Louisville meeting on Thursday morning, March 23. I look forward to seeing you at that time.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

RECEIVED
FEB 20 1961

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. · LINCOLN 6-1000

FEBRUARY 17, 1961

MR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
5 FORSYTH STREET, N.W.
ATLANTA 3, GEORGIA

DEAR HAROLD:

I KNOW YOU WILL THINK US SILLY, BUT WE HAVE JUST HEARD FROM THE FEMALE SIDE OF THE ORIENTATION CONFERENCE; AND THEY WOULD PREFER TO HAVE YOU COME ON THURSDAY MORNING, MARCH 23, TO GIVE AN ADDRESS ON THE TOPIC "LAW AND ORDER". THIS ADDRESS SHOULD BE FROM TWENTY MINUTES TO ONE-HALF HOUR LONG, AND WOULD TAKE PLACE AT 9:00 A.M. AT THE SHERATON HOTEL.

WITH BEST REGARDS, I AM

YOURS TRULY,

A. Dudley Ward G

A. DUDLEY WARD

ADW:G

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

via air mail special February 27, 1961

Dr. A. Dudley Ward
General Board of Christian Social
Congerns - The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dudley:

It is my turn to feel embarrassed and to raise a problem about the scheduling of my part in the Louisville Conference. I acknowledged your recent communication a bit too quickly for my own good, overlooking the fact that I had promised to be in Washington for the National Civil Liberties Clearing House annual meeting on March 23 and 24.

Would it be possible at all for you to make one further change in the schedule? If I could do my stint anytime on the 22, it would greatly simplify life for me and get me out of the embarrassing hole I'm in.

Apologies for this further complication and many thanks for whatever you can do.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. · LINCOLN 6-1000

MARCH 6, 1961

RECEIVED
MAR 7 1961

DR. HAROLD C. FLEMING
SOUTHERN REGIONAL COUNCIL, INC.
5 FORSYTH STREET, N.W.
ATLANTA 3, GEORGIA

DEAR DR. FLEMING:

WE HAVE JUST HAD A REPLY FROM DR. J. OSCAR LEE WHO WAS TO APPEAR ON OUR ORIENTATION CONFERENCE PROGRAM ON WEDNESDAY AFTERNOON, MARCH 22, AND HE WILL BE GLAD TO SWITCH WITH YOU. YOU ARE NOW SCHEDULE TO GIVE YOUR ADDRESS AT 2:30 P.M. ON THAT AFTERNOON.

THANK YOU FOR COOPERATING WITH US IN OUR PREVIOUS CHANGES.

SINCERELY,

Marjorie Goodson

MARJORIE GOODSON,
OFFICE OF MR. WARD

DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS
740 RUSH STREET, CHICAGO 11, ILLINOIS · MICHIGAN 2-3707

TENTATIVE PROGRAM

ORIENTATION CONFERENCE

ON THE

QUADRENNIAL PROGRAM ON RACE

SHERATON HOTEL LOUISVILLE, KENTUCKY

SUNDAY, MARCH 19, 1961

7:30 P.M.	FIRST TRAINING SESSION OF LEADERS

MONDAY, MARCH 20

9:00 A.M.	SECOND TRAINING SESSION FOR LEADERS
10:00 - 2:00	REGISTRATION
2:30 - 3:45	OPENING SESSION - PRESIDING, BISHOP MATTHEW W. CLAIR MESSAGE - BISHOP W. RALPH WARD
3:45 - 4:00	RECESS
4:00 - 5:00	AFTERNOON SESSION GENERAL ORIENTATION FOR THE CONFERENCE - PRESIDING, MRS. A. R. HENRY "WHY ARE WE HERE?" MISS THELMA STEVENS REV. A. DUDLEY WARD MISS DOROTHY HEIGHT REV. ERNEST DIXON MRS. MARGARET BENDER DR. DOW KIRKPATRICK
5:45	DINNER
7:45 - 10:00	EVENING SESSION - PRESIDING, REV. A. DUDLEY WARD PRAYER "STATEMENT OF PURPOSE AND STRUCTURE FOR THE QUADRENNIAL PROGRAM ON RACE RELATIONS" ADDRESS - "FOUNDATIONS FOR THE QUADRENNIAL PROGRAM ON RACE" - DR. DOW KIRKPATRICK DISCUSSION BENEDICTION - DR. DOW KIRKPATRICK

TUESDAY, MARCH 21

8:45 - 9:00 A.M.	WORSHIP - MRS. IRMA KINKEL
9:00 - 10:45	PRESIDING, DR. CARADINE HOOTON
	ADDRESSES -"ISSUES IN RACE CONFRONTING THE CHURCH"
	"IN THE CHURCH" - REV. WILL D. CAMPBELL
	"WITHIN THE COMMUNITY" - DR. DAN DODSON
	"NEW MOVEMENTS IN RACE RELATIONS" - REV. JAMES LAWSON
10:45 - 11:00	RECESS
11:00 - 12:30	WORK GROUPS - "WHAT MUST THE CHURCH DO ABOUT THESE ISSUES?"
12:45	LUNCH
2:30 - 3:15	AFTERNOON SESSION - PRESIDING, MRS. A. R. HENRY
	"A MANDATE FOR THE CHURCH" - BISHOP CHARLES F. GOLDEN
3:15 - 3:30	RECESS
3:30 - 5:30	WORK GROUPS
5:30	DINNER
8:00	EVENING SESSION - PRESIDING, MRS. J. FOUNT TILLMAN
	INTERVIEW OF PLANS OF THE INTER-JURISDICTIONAL COMMISSION
	MODERATOR - REV. A. DUDLEY WARD
	TO BE INTERVIEWED: DR. JAMES P. BRAWLEY DR. TRIGG JAMES MR. LEONARD SLUTZ
	PANEL: REV. ROY NICHOLS DR. HAROLD CASE REV. W. T. HANDY MRS. O. D. THOMAS MRS. J. FOUNT TILLMAN

WEDNESDAY, MARCH 22

8:45 - 9:00 A.M.	WORSHIP
9:00 - 10:30	PRESIDING, MRS. PORTER BROWN
	HIDDEN PANEL: "OUR ALLIES IN THE COMMUNITY"
	MODERATOR - MISS DOROTHY HEIGHT
	NAACP - MR. JAMES CRUMLIN
	HUMAN RELATIONS COUNCIL - MR. MARSHALL BRAGDON
	ANTI-DEFAMATION LEAGUE - RABBI ARTHUR GILBERT
	URBAN LEAGUE - MR. EDWARD BERRY
	Y.W.C.A. - MISS DOROTHY HEIGHT
	UNITED CHURCH WOMEN - MISS ELEANOR FRENCH
	PUBLIC SCHOOL BOARD - MR. WOODFORD R. PORTER
	EMPLOYMENT & GOV'T CONTRACT - MR. GEORGE BUTLER
	COUNC. OF CHURCHES - DR. J. OSCAR LEE
10:30 - 10:45	RECESS
10:45 - 12:30	WORK GROUPS - "HOW DOES THE CHURCH RELATE TO ITS COMMUNITY ALLIES?"
12:45	LUNCH
2:30 - 3:30	AFTERNOON SESSION - PRESIDING, DR. GEORGE FOSTER
	ADDRESSES: "EDUCATION" - DR. CARL HANSEN
	"HOUSING" - DR. J. OSCAR LEE
3:30 - 3:45	RECESS
3:45 - 5:30	WORK GROUPS
5:30	DINNER
8:00	EVENING SESSION - THEATRE SHOWING - "DEFIANT ONES"
	DISCUSSION LEADER - DR. E. JERRY WALKER
	REV. WILL CAMPBELL
	REV. JAMES LAWSON
	MRS. ROBERT L. WILCOX
	AUDIENCE PARTICIPATION IN DISCUSSION

THURSDAY, MARCH 23

THURSDAY, MARCH 23

8:45 - 9:00 A.M.	WORSHIP
9:00 - 10:30	PRESIDING, MRS. NILES CLARK
	ADDRESSES:
	"VOTING" - REV. MATTHEW MCCOLLOM
	"LAW AND ORDER" - DR. HAROLD FLEMING
	DISCUSSION
10:30 - 10:45	RECESS
10:45 - 12:30	WORK GROUPS
12:45	LUNCH
2:30 - 4:00	AFTERNOON SESSION
	WORK GROUPS - PROGRAM AND POLICIES WITHIN THE METHODIST CHURCH (FINALIZING)
4:00 - 4:15	RECESS
4:15 - 6:00	WORK GROUPS - THE CHURCH IN THE COMMUNITY (FINALIZING)
7:00	INTERNATIONAL BANQUET - PRESIDING, BISHOP WALTER GUM
	SPEAKER - THE U.S. REPRESENTATIVE ON THE HUMAN RIGHTS COMMISSION OF U.N. (NOT CONFIRMED)
	DISCUSSION LEADER - MRS. C. A. BENDER
	MUSIC

FRIDAY, MARCH 24

8:45 - 11:00 A.M.	MORNING SESSION - PRESIDING,
	REPORTS AND DISCUSSION
	DR. DOW KIRKPATRICK MISS DOROTHY HEIGHT
11:00 - 11:15	RECESS
11:15 - 12:15	CLOSING MESSAGE AND COMMITMENT SERVICE OF THE 39 CONSULTATIVE COMMITTEES
	LEADER - BISHOP LLOYD C. WICKE

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION

TELEGRAM

W. P. MARSHALL, PRESIDENT

SF-1201 (4-60)

SYMBOLS

DL = Day Letter

NL = Night Letter

~~LT = International~~ Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

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LOUISVILLE KY 20 115P CST

DR HAROLD FLEMING, SOUTHERN REGIONAL COUNCIL INC

5 FORESYTH ST NORTHEAST ATLA

DEEPLY REGRET YOU CANNOT COME PAUL ANTHONY IS SATISFACTORY

OUR PRAYERS AND BEST WISHES ARE WITH YOU

A DUDLEY WARD.

April 3, 1961

Reverend Emory Burton
Highlands Methodist Church
3701 Crestmore Avenue
Huntsville, Alabama

Dear Mr. Burton:

It is with great regret that I must decline your kind invitation to address the Huntsville Ministers' Association. Ordinarily, I should be more than happy to do so -- especially in view of the fact that my friend Harrison McMains is there -- but, as you will see from the advance release enclosed, this is a time of change for me.

If you would be interested in having another staff member of the Southern Regional Council, or if we can suggest other possibilities, do call on us.

I have asked appropriate staff members here to track down the error in your New South'subscription and to see that it is corrected.

Please share my best regards with Harrison McMains.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf

Highlands Methodist Church

C. EMORY BURTON, MINISTER
3701 CRESTMORE AVENUE
PHONE JE 9-4639

HUNTSVILLE, ALABAMA
March 20, 1961

RECEIVED
MAR 21 1961

Mr. Harold Fleming
Southern Regional Council
Atlanta 3, Georgia

Dear Mr. Fleming:

THE HUNTSVILLE MINISTER'S ASSOCIATION would like very much for you to address its June meeting on some aspect of race relations.

The meeting will follow a 12:00 noon luncheon Tuesday, June 13, at the King's Inn Restaurant on north Parkway (Highway 231).

As you know, Huntsville is one of the most rapidly-growing cities in the South, and its people and ministers are greatly interested in the problem of human relations. The climate in this area is more liberal than in many locales of the South.

The president of our association is Rev. Harrison McMains, a former resident of Atlanta, who recommended you for this.

We would not be in a position to pay you a large sum for this engagement, but we would reimburse you for your travel or other expenses incurred in coming.

Please reply at the above address as soon as you know your plans. Indicate an approximate amount that would cover your expenses, and we can work out details.

Thank you very much.

Sincerely,

Emory Burton

Emory Burton, Secretary

P. S. About a year ago I sent $2 to the Council for a subscription to New South, but have not received a copy. Would you know how to check on that for me? Thanks.

Feb. 17, 1960 $2.00 for N.S.
rec'd

April 18, 1962

The Rev. Bishop J. Owen Smith
Wesley Memorial Building
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Bishop Smith:

I have only now read both your letter published in the Augusta Chronicle-Herald of February 25 and the mimeographed copy of your letter of February 8 to Mr. John R. Cornelison regarding the attack on Bethlehem Center in Augusta. I know that your action in this matter was taken solely as the result of your conviction and your sense of responsibility. I would, nevertheless, like for you to know how deeply grateful some of us are that the Methodist Church in Georgia has leadership of such strength and principle.

With every good wish,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

Rec'd 5/3

PR ✓
MT - file

SOUTHERN METHODIST UNIVERSITY

DALLAS . TEXAS

DEPARTMENT OF SOCIOLOGY

April 30, 1962

Dr. Leslie W. Dunbar
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Leslie,

It was a pleasure to meet you during your somewhat hurried visit to Dallas last week. If your interview with the Times-Herald (to which I do not subscribe) started any reverberations, they haven't reached me yet!

I hope your plane left on time and the trip was pleasant. I hated to leave you, but I had a 3:30 appointment and a splitting headache. The latter, plus my desire for you to make your plane, probably explains my short answer to your kind question regarding the possibility of my working with the Council sometime. I appreciate your comment and would, of course, be glad to explore possibilities with you.

It is true, however, that increasingly I am trying to concentrate my sociological energies (never great and usually scattered) on teaching and on research which will advance the common fund of professional knowledge. As a person and citizen, on the other hand, I am very interested in the work of the Council, an interest which dates back to about 1932 when I first ran into Dr. Eleazar and his work.

Come back to Dallas when you can stay longer.

Cordially,

Morton

Morton B. King, Jr.

BOARD OF EDUCATION • THE METHODIST CHURCH

DIVISION OF THE LOCAL CHURCH

DEPARTMENT OF GENERAL CHURCH SCHOOL WORK
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ERNEST T. DIXON, JR.
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WAYNE M. LINDECKER, JR.

LEON M. ADKINS, *General Secretary*

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

March 5, 1963

Mr. Leslie W. Dunbar
Southern Regional Council, Inc.
5 Forsyth Street, NW
Atlanta, Georgia

Dear Mr. Dunbar:

Thank you very much for sending Mr. Paul Anthony to address our District Superintendents' Seminar group on Wednesday evening, February 27 at the Old Gammon Campus. The men appreciated very much Mr. Anthony's friendly spirit and deep understanding of the human relation problems in our Southland.

I regret very much that I was not able to visit your office and meet you personally during my stay in Atlanta. I trust that I will have another opportunity to meet you.

You have my sincere best wishes.

Sincerely yours,

Ernest T. Dixon, Jr.

ETDjr/jh

met
PA
mj

November 13, 1963

Mrs. Mary H. Sharp
889 Oak Valley Road
Nashville, Tennessee

Dear Mrs. Sharp:

You were very kind to write. I am sharing your letter with Mrs. Tilly and Paul Anthony, and know that they will be as appreciative as I am. I hope that you will have the opportunity to come again, and if we may ever be of help to you, you will let us know.

With best wishes,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

Woman's Society of Christian Service
and Wesleyan Service Guild

TENNESSEE CONFERENCE — THE METHODIST CHURCH

Nashville, Tenn.
November 7-1963

Dr. Leslie W. Dunbar, Executive Director
Southern Regional Council, Inc.
5 Forsyth Street N.W.
Atlanta 3, Georgia

Dear Dr. Dunbar,

As a representative from our Tennessee Conference Woman's Society of Christian Service, I want to express my appreciation for being a guest at your recent meeting of the Council for the Government.

My desire was to write you, before your thoughtful check came to me. Yet when I returned from Atlanta, I found much correspondence related to my Conference work, demanding immediate replies.

It was a privilege to be a part of this very meaningful and thought provoking program and work shop. And to the six from your splendid talks definite and sobering facts, and not the items on green in the papers. However they caused me to ponder in the heart. The program was well planned and not a single one I privileged to be present, I also received

many acquaintances from other associations and meetings.
In appreciation and good wishes and a prayer for you and your work.

Most Sincerely
(Mrs) Mary H. Shaw
889 Oak Valley Rd.

File
SRC Misc Contributions
1965

February 16, 1965

Mr. Thomas J. Van Loon
Executive Secretary
The Methodist Church
Ecumenical & Interagency Relations
Post Office Box 871
Nashville, Tennessee 37202

Dear Mr. Van Loon:

This is to acknowledge with appreciation the grant of $300.00 from the Ecumenical and Interagency Relations section of the Methodist Church to the program of the Southern Regional Council. Receipt of the grant is indeed gratifying and encouraging, and we shall continue to make every effort to merit your interest and confidence in our work.

With our very best regards.

Sincerely yours,

Vernon E. Jordan, Jr.
Assistant to the
Executive Director

VEJ:nm

cc: Mr. John H. Wheeler

Rec'd 7/13/65

We assume that you will acknowledge receipt of this check also.

JHW

✓ D. de Packenham

MECHANICS AND FARMERS BANK
DURHAM, NORTH CAROLINA

February 1, 1965

Mr. Thomas J. Van Loon, Executive Secretary
Board of Education - The Methodist Church
Section of Ecumenical and Interagency Relations
Post Office Box 871
Nashville, Tennessee 37202

Dear Mr. Van Loon:

Thank you so much for your check of $300.00 RHA 2/3/65 payable to the Southern Regional Council which is being forwarded to our Atlanta Office today.

It is reassuring, indeed, to know that our efforts continue to merit your support.

With best wishes to you and your associates.

Sincerely,

John H. Wheeler

John H. Wheeler, President
Southern Regional Council

JHW/p

cc: Dr. Leslie Dunbar, Executive Director
Southern Regional Council

COPY

A CONFERENCE ON MEANINGFUL DEMOCRACY

In the course of their discussions together, Students for a University members began to raise broader questions of issues that affect them as students, but which are not just related to the university.

1. What sort of democracy do we have in the university and in the country when the administrations make all the important decisions?
2. Why are we drafted, but not allowed to vote?
3. Should students on our campus be involved in politics like students in Latin America and at Berkeley?
4. How is our role as students like that of intellectuals, workers, artists, and poor people?

Early in the fall the group began to consider their relationship to other groups of students and to individuals in their region who believe these questions to be valid.

To promote discussion on the above and other questions, it was decided that a meeting of persons interested in the role of the student in our society would be helpful. You are invited to attend at Thanksgiving a

CONFERENCE ON MEANINGFUL DEMOCRACY

From Thursday, noon, November 25
to Saturday, November 27, 1965
in Fayetteville, Arkansas.

The conference is sponsored by Students for a University and the Southern Student Organizing Committee. (Now PLEASE SEE REVERSE.)

WHAT NEXT, PUSSYCAT?

Early in the summer a group of University of Arkansas students, recognizing the lack of student interest in university reform, made an attempt to reach incoming freshman before they developed the typical rejection of controversy. Letters concerning the role of a university were distributed to freshman at orientation sessions. The group adopted the name Students for a University. It took the stand that a large part of the responsibility for making the University of Arkansas true to its declared principles must rest with the inquiring minds of its students.

The letter stated, "A true university, one which embodies a valid educational process, will be a controversial place because 'ideas and facts' are themselves controversial. It is only in an atmosphere of complete freedom of expression where no idea, no concept, no point of view is free from open and serious scrutiny that the educational process can occur."

Students must be prepared to consider what a university should be and then demand that those principles be actively practiced by the University of Arkansas. The exercise of the privilege and responsibility of questioning the values, attitudes, policies, and rules which shape our educational environment must be done from an intelligent position and after careful consideration and reflection of varying points of view.

(excerpts from an article by Ann Valiant published in SCUSE ME, University of Arkansas, off-campus newspaper)

CONFERENCE INFORMATION

If you are interested in attending all or part of the conference in Fayetteville, please return the form below to Dana Duke, Box 80, Futrall Hall, University of Arkansas, Fayetteville, Arkansas, 72703
Phone-501-HI3-5542

Housing will be provided. You are asked to bring sleeping bags or blankets. Also, we ask that you expect to pay for your own meals. Some travel and food scholarships are available from the Southern Student Organizing Committee (SSOC). Please write to SSOC at P.O. Box 6403, Nashville, Tennessee, 37212

PLEASE RETURN THIS TO THE ABOVE ARKANSAS ADDRESS.

Name _____

Address _____

Phone _____ School _____

Check nights you will need housing in Fayetteville __ Wed. Thurs ___ Fri. ___ Sat. ___ Sun. ___

If workshops were to be held on the questions listed by number on the opposite side, which would you be interested in? _____ What are some topics of interest to you?

Call about copies for LWD & VE

Rec'd 11/22/65

~~3 copies~~

file

Florida Student Conference on Human Relations
Methodist Youth Camp
Leesburg, Florida

November 12, 13, 14, 1965

sponsored by

Southern Student Human Relations Project, USNSA
Florida Council on Human Relations
Southern Student Organizing Committee

Friday, November 12

3:00 - 6:30 p.m. Registration and assignment of rooms.

6:30 - 7:30 p.m. Supper

8:00 p.m. First Session

Introduction: Rick Stevens, Assistant Director
Southern Project, U. S. N. S. A.

8:15 - 10:30 p.m. Presentations: John Cranor, New College

"The Responsibility of a Student Towards Social and Political Issues."
Dan Harmeling, Graduate Student in Anthropology, Univ. of Florida

"The Need For A Well Informed Student Body"
Gwendolyn Patton, Student Government President, Tuskegee Institute, Alabama

"Student Government: A Voice of Aware, Informed Active Students"
Jean Hoefer, former Student Government President, Agnes Scott College, Atlanta; Freshman, Univ. of South Carolina Law School

10:30 - 11:30 Discussion

Saturday, November 13

7:30 - 8:30 a.m. Breakfast

9:00 - 12:00 Concurrent Workshops

Concurrent Workshops

(1) "Student Government as a Union of Students"

Developing significant issues on campus relating to student concern, problems, and needs; a union of students and their concern for educational reform and academic freedom; developing significant student, faculty, administration relationships.

Discussion Leader: Al Levin, Univ. of Florida

Resource people: Gwen Patton, Tuskegee Institute
Jerry Buzelli, Florida Southern Col.
Lucin Cross, Univ. of Florida
Jean Hoefer, Univ. of South Carolina Law School

(2) "On Campus Human Relations Programming"

Previous experience in programs combating discrimination in campus housing, fraternities, athletics, and university acceptance; developing a campus atmosphere free of prejudice

Workship leaders: Marilyn Sokolof, Univ. of Florida
Melinda Freedman, AntiDefamation League

(3) "Developing Community Issues on Campus"

Getting students interested in community issues; using students in tutorials, community organizing, and voter registration; previous experiences in student social action; how to set up a community action project

Discussion leader: Scott Daughtery, Univ. of Miami

Resource people: Ed Lewis, Executive Director, Florida Council on Human Relations
John Rietz, Univ. of Miami
Jim Gahagan, Psychology Dept. University of Miami
Nathan Popkin, Professor Marymount College
Al Ulmer, Program Specialist Southern Regional Council

(4) "State-wide Coordination on Political and Social Issues"

Outlines of existing state programs; values derived through concentration on a few specific issues; the development of a newsletter; the structure and purpose of the Southern Student Organizing Committee

Discussion leader: Judy Benninger, Univ. of Fla.

Resource people: Hayes Mizell, Director, Southern Project, USNSA

Sue Thrasher, Executive Secretary, Southern Student Organizing Com.

12:00 - 1:00 p.m. Lunch

1:30 - 3:30 p.m. Concurrent Workshops

(1) "Extremism: Its Character and Influence"

An outline of extremism on the Right and Left with an emphasis on activities in Florida; areas of their concentration and influence

Workshop leader: Melinda Freedman, Director of Youth Work, Southern Regional Office, Anti-Defamation League

(2) "Issues in Educational Reform"

Discussion leader: Dan Harmeling; Univ. of Fla.

(3) "Academic Freedom and Civil Liberties"

Fundamental questions of academic freedom; how the American Civil Liberties Union can work with students; discussion of the American Association of University Professor's statement on academic freedom.

Workshop leader: Professor William F. Marina Florida Atlantic University

(4) "Students and the Poverty Program"

Ways in which students may work with OEO; shortcomings of the poverty program; setting up a social change project; student limitations in working in depressed areas

Workshop leader: Al Ulmer, Program Specialist, Southern Regional Council

Resource people: Nathan Popkin, Marymount (Director of a summer migratory worker program)

John Rietz, University of Miami, (Director of a summer Headstart Program)

3:30 - 5:30 p.m. Special Workshops

(1)"USNSA: Its Function and Services"
Conducted by: Jean Hoefer, USNSA National Supervisory Board
Walt Senterfitt, USNSA Community Involvement Desk
Linda Colvard, USNSA Coordinator, Agnes Scott College

(2)"Migratory Workers and Student Projects"
Gren Whitman, Student Non-violent Coordinating Committee

Nathan Popkin, Marymount College

6:30 - 7:30 p.m. Supper

8:00 p.m. Keynote Speaker

"Civil Rights Is An Individual Issue"
Reverend Frank Pinkston
Headmaster, Mathews-Scippio Academy, Ocala, Fla.

"No More Social Service Projects"
Mr. Al Ulmer, Program Specialist, Southern Regional Council, Atlanta, Georgia

Opportunity for discussion from audience

10:30 p.m. Films

"Walk in My Shoes"

An ABC-TV film documentary in the "Close-Up" series exploring the innermost feelings of the Negro as he reacts to prejudice and discrimination in America.

"No Hiding Place"

Winner of the 1964 Blue Ribbon Award of the Education Film Library Association. One of the CBS-TV "East Side/West Side" series which exposes the evils of "Block Busting" perpetrated by unscrupulous real estate dealers upon surburban home owners.

Sunday, November 14

8:30 - 9:30 a.m. Breakfast (Chapel service will be a 9:00 a.m.)

9:30 -11:30 a.m. "Free University of Florida"
Ed Richer, Chancellor, Free University of Florida

"Southern Student Organizing Committee"
Sue Thrasher, Executive Secretary

"American Civil Liberties Union"
Dr. Marshal Jones, Chairman, Gainesville Chapter

12:00 - 1:00 p.m. Lunch

1:00 - 2:30 p.m. Final Session (content to be determined at Saturday evening session)

THE TAMPA TRIBUNE

Published by THE TRIBUNE COMPANY, Kennedy Blvd. and Morgan St., Tampa, Fla.

J. C. COUNCIL, President and Publisher

James H. Couey, Jr. General Manager — *James A. Clendinen* Editor — *Harold A. Tyler* Managing Editor

TAMPA, FLORIDA, MONDAY, NOVEMBER 15, 1965

Students Call for Hand in Running of Colleges

By JOHN FRASCA
Tribune Staff Writer

LEESBURG — There were not many of them at the weekend student meeting at the Methodist Youth Camp, but those who came were deadly serious and they drove in from all parts of the South. One girl got a ticket for speeding near Atlanta.

"From one of those damn Georgia cops," is the way she put it.

It was the Florida Student Human Relations Conference to discuss social, political and economic change. About 70 students attended the three-day meeting sponsored by the Southern Student Human Relations Project, the Florida Council on Human Relations and Southern Student Organizing Committee.

Some of the participants were veterans of the civil rights wars. They had marched in Selma and Birmingham. In introducing one speaker, the moderator ticked off the number of times he had been in jail.

"If they give you a 30-day sentence," said the speaker, "you really only serve about five days. You'd be surprised about how much you learn in jail."

Generally, the students did not like the way the colleges in the South were being run. They scorned what some of them termed the "student government types" and blasted professors who spend much of their time off-campus delivering lectures.

The only joke told during the first two days had to do with a college instructor who was going off on one of his trips and left word that he would teach by tape-recorder during his absence.

"He was going to have his lectures run off on a big tape recorder," said Gwen Patton, president of student government at Tuskegee Institute. "But he didn't have to leave on the day he was scheduled to begin his trip. So he went to class that day, as usual.

"When he got there, he found a big tape-recorder talking to 31 little tape-recorders."

The essence of Miss Patton's remarks was that students are not being properly taught, that the professors with big reputations spend most of their time lecturing elsewhere and preparing research papers.

She said that student government could do more than worry about football and homecoming queens — and that a strong student government could have something to say about the operation of the school.

This view was echoed by Jean Hoefer, of the University of South Carolina Law School. A former student government president at Agnes Scott College, Miss Hoefer pointed to the strength of students in Latin-American countries.

"They run the government," she said.

She suggested a nation-wide union of college students that would have a voice in the running of the municipal, state and national governments.

Dan Harmeling, a graduate student at the University of Florida, said that today's Joe and Jane College know nothing of the community outside the university walls.

"This is the opportunity they have to do something," he said. "When they get out of college they join the status quo. They can't do the things they want and should do. They get a job and then can't do anything significant because they must be careful lest they offend their employer or their colleagues. The time to do something about social and political problems is while you are in school, before you belong to the status quo."

Harmeling also advised against joining sororities or fraternities. He said these were also forms of status quo.

Most of the students took huge bites out of student government and student government types in Florida. They said that, in most instances, student governments were only extensions of the administration and were told what to do.

"The student government is the wedge," said Miss Hoefer. "You can do something with it. You can make it count for something. You don't have to let the administration run you."

She said that student government types were the people who were runnning the government and pointed out that the time to influence these types" was while they are students.

"If you can talk to them and reason with them while they are in school," she said, "you'll be able to reason with them later when they're running things."

Rick Stevens, of Atlanta, assistant director of the Southern Student Human Relations Project, said he was so impressed with the response from Florida students that plans are under way to hold meetings on many campuses in the state. The discussions will be on social, political and economic change.

While most students in the state were attending or listening to football games yesterday, this dead-serious 70 were conducting workshops on such subjects as "Extremist Elements," "Educational Reform," and "Academic Freedom and Civil Liberties."

However, there were three pretty little things from a Catholic school who wondered how the Gators would do against Tulane. They spoke in whispers, though, lest they disturb the world-changers.

"Well, what do you want us to do?" asked one of the moderators. "When students were swallowing goldfish a few years ago, everybody said that college kids ought to do something worthwhile.

"Now they're trying to do something worthwhile and people are sniggering at us.

"Honestly, I think they'd rather we go back to eating goldfish."

November 8, 1965

Dear _____:

You have been recommended by school officials as a representative from your school to the COLUMBIA COLLEGE SOUTHERN AFFAIRS SEMINAR on November 20, 1965. This will be a new experience for most of us, and we hope that the Seminar will prove to be both informative and provocative in our thinking about the locale in which we live.

SCHEDULE

9:00-9:30a.m. Registration

9:30-10:15a.m. KEYNOTE: "THE SOUTH: A NEW PERSPECTIVE"
Dr. James McBride Dabbs

10:15-10:45a.m. Coffee and Conversation

10:45-12:45p.m. SOUTHERN HISTORY AND POLITICS: THE CHANGING SOUTH

"Main Themes of Change in Southern History"
Prof. William A. Foran, University of S.C.

"Commentary on Contemporary Politics"
Mr. William F. Able (conservative)

"Commentary on Contemporary Politics"
Mr. Walker Solomon (liberal)

1:00-2:00p.m. Lunch

2:00-3:00p.m. THE SOUTHERN ECONOMY

"The Condition of the Southern Economy"
Dr. A.C. Flora, Jr.

"Federal Programs and the Southern Economy"
Mr. L.S. James

3:15-4:15p.m. THE SOUTHERN CHURCH

"The Church in Southern History"
Dr. George Anderson

"The Church's Responsibility in the Contemporary South" Dr. Walter Storrs

4:15-4:30p.m. Evaluation

We ask that you fill out and return the enclosed card to Catherine Tyler by November 13th (a self-addressed envelop has been included). The $2.00 registration fee will include lunch on Saturday and will help cover seminar expenses. If there are any questions or problems, you may call Catherine Tyler at PO 5-2491, extension 891.

We are looking forward to having you on our campus.

Catherine Tyler
Student Coordinator

THE POOPed SHEET

THE POOPed SHEET Vol. 1, No. 2
November, 1965

An exclusive newsletter for the members of the 8th Southern Student Human relations Seminar and friends of the USNSA Southern Project

UNIVERSITY OF ARKANSAS--CONFERENCE ON MEANINGFUL DEMOCRACY:
Ann Valliant, one of the 8th SSHRS participants, is among those who are initiating a Conference on Meaningful Democracy at the University of Arkansas, Nov. 25-27. The conference idea originated with communications between Arkansas and Louisiana students about university reform. It was enlarged to include more topics and students from other states.

The conference is being planned by the Unitarian Channing Club and Students for a University at the University of Arkansas. Representatives of the sponsoring organizations say that the purpose of the conference is to "stimulate a free exchange of ideas between people of different backgrounds and experience."

Although specific topics will be chosen by the groups after they arrive, it is expected that among the topics which will be discussed will be education, civil rights, community relations, university reform, and Vietnam. Ann is very anxious for as many of you as possible to attend the conference. See the enclosed brochure for additional information and details. We hope to see you there!

COLUMBIA COLLEGE SOUTHERN AFFAIRS SEMINAR:
Cathy Tyler, a senior at Columbia College (Columbia, S.C.) and a participant in the 8th SSHRS, has organized the Columbia College Southern Affairs Seminar which will be held at the college on Nov. 20. In many respects the Seminar is a microcosm of the 8th SSHRS since the format is similar, and the subjects of Southern history, politics, economy, and religion will be discussed.

The Seminar, which is being sponsored by the college and is strongly supported by Columbia College president Dr. R. Wright Spears, will involve ten students from Columbia College, four from Allen College, four from the University of South Carolina, four from Benedict College and four from Mather Academy. All of the participating schools are located in the Columbia area, with the exception of Mather Academy. Allen, Benedict, and Mather are predominantly Negro.

The Seminar is the first time such a program has been held on the Columbia College campus, and Cathy and Dr. Spears hope that it will be possible to sponsor an expanded version next spring or fall. See the enclosure for details of the program.

KLOEPFER SPEAKS AT U.S.L.:
Ruth Kloepfer, an 8th SSHRS participant from Sophie Newcomb College of Tulane University, will speak to the University of Southwestern Louisiana Newman Club on December 9. Ruth's SSHRS paper, "The Psychological Effects of Poverty" has been published by the Southern Project and widely distributed, and she will speak on poverty at U.S.L. Fred Wright, also a SSHRS participant and a student at U.S.L., was instrumental in arranging for Ruth to speak.

MONEY AVAILABLE FOR STUDENT PROJECTS:
The Southern Regional Council (5 Forsyth Street, Atlanta, Georgia) has recently received a grant which enables them to financially aid projects initiated by Southern students. Actually, the grants are made by SRC to the individual state councils on human relations which in turn aid the student project. Your project prospectus should be submitted simultaneously to your state human relations council and to Mr. Al Ulmer at SRC. The prospectus should include information pertaining to why the project is needed, who will participate, the exact purpose and program of the project, a budget estimate, how it will be administered, etc. Such a project might involve the publication of

MONEY AVAILABLE...

a state student newsletter, a community organization project, a tutorial program, or any one of a number of programs which are needed in your state and which students can successfully begin. Why not submit your proposal to your state human relations council? Get to work now! By the way, the maximum for most grants is about $500 or less, but we hear that if you have a really great program you might be able to get $1000. Obviously, the money will go fast!

FLORIDA STUDENT HUMAN RELATIONS CONFERENCE:

On the weekend of November 12-13, the Southern Project sponsored the Florida Student Human Relations Conference at the Methodist Youth Camp at Leesburg, Florida. Chiefly initiated and organized by Rick Stevens, assistant director of the Southern Project, the conference was attended by approximately seventy-five students. The conference was blessed by the presence of a number of excellent resource persons who were able to consult individually and collectively with the students. There was general agreement that the conference was extremely worthwhile and valuable. See the enclosed schedule and newspaper reprint for the conference program.

As a result of the conference, the students decided to: (1)Form a continuations committee which will travel to the Florida college campuses, and will offer program suggestions to the students. (2)Publish a state newsletter concerned with significant developments of civil liberties, academic freedom, civil rights, peace, etc, on Florida college campuses. (3)Work on the possibility of holding a spring conference. (4)Develop a community organization project for next summer.

SUMMER PROJECTS:

Now is the time for you to encourage the administration of your college to consider initiating a summer project which will utilize "work-study" students in tutorial projects in the community. Such students are able to work up to 40 hours a week in the summer under the Economic Opportunity Act work-study program which is administered by the U.S. Office of Education.

We will soon send you the souvenir edition of "The TISEP Reporter," the official weekly paper of the Tuskegee Institute Summer Education Program. This will give you some idea of the massive scale on which a program as described above can be conducted in your state. The tutors were funded through the work-study program while the materials, administrative salaries, and rental of buildings was financed by a community action demonstration program grant from the Office of Economic Opportunity, 1200 Nineteenth Street, N.W., Washington, D.C. 20506. If you want to know more about such a project, contact Mr. David Walls at the OEO office. Mr. Walls will be happy to discuss this program with you, and if you are seriously interested you should call him collect at (202) 382-6462.

The advantage of this program is that work-study proposals cannot be vetoed by your governor. If you feel that your college would not be interested in such a program, why not contact a neighboring college you feel will be more interested? You can start a program which will benefit your state and community. Why not try it!? You can do it!

RECOMMENDED READING:

Southern Education Report (monthly magazine, $2.00 per year, P.O. Box 6156, Nashville, Tennessee 37212)
Provides accurate, unbiased information on developments in education, with emphasis on programs for the education of culturally disadvantaged children in the 17 Southern and border states.

The Autobiography of Malcom X. Grove Press, 455 pp. 1965, $7.50.

"The Vietnam Protest," The New York Review of Books, Volume 5, Number 8, pages 12-13. A statement by Irving Howe, Bayard Rustin, Lewis Coser, Michael Harrington, and others on the Vietnam protest movement, marches, civil disobedience, et.

SSHRS CORRESPONDENCE:

CELLESTINE HILL writes that she is planning to push for the formation of a human relations committee of the YWCA at the Women's College of Georgia. She hopes that she can also open the doors for more discussion on the campus in regard to human relations.

RAY McCLAIN hasn't written to tell us how he likes it up North, but you can write to him in care of Swarthmore College, Swarthmore, Pennsylvania.

CATHY TYLER has written a long article on the SSHRS for the Columbia College Post Script and has also written an extensive article comparing NSA and the Southern Universities Student Government Association. She is having a visitor from Purdue during the Thanksgiving holidays. Cathy is giving some thought to going to the University of North Carolina next year to do graduate work in history.

ANN VALLIANT has been involved in studying the family structure of the Negro community in Fayetteville, Arkansas, along with another student. A paper has been prepared based on their findings and will be presented at the American Anthropological Association annual conference in Denver. Ann is being sent as a delegate to the conference, all expenses paid.

BETTIE HILL has written to NSA for some materials which she hopes will stimulate some thought and action on the Mississippi Valley State College campus.

STAN FRICK attended a recent steering committee meeting of the South Carolina Student Council on Human Relations and we saw him there. Though we didn't get much of an opportunity to talk with him, it seems that all is well with him at Newberry College.

LULA MORTON led a discussion group at the Fourth Annual Kentucky College Conference on Intergroup Relations, and later wrote a report on the conference for the Transylvania College newspaper. Lula has been using her SSHRS materials as the basis for an informal discussion group in her dormitory.

SHERRY ALLEN has started her pre-teaching/intership training by acting as an assistant teacher. She is enjoying her tutorial experience also, and is still looking for some way to get to Europe for several months next summer. Sherry attended the Florida Student Human Relations Conference. By the way, she recently turned 21 and is happy that now she can go to the "a-go-go" clubs--but she still hasn't been.

DALE CALDWELL wrote lamenting over the lack of meaningful content in the Memphis State University newspaper, Tiger Rag. Dale has also begun a one-man protest against the Vietnam war by pinning an "END VIETNAM WAR NOW" sticker across the back of his tweed jacket and then going about his business on campus. Obviously, this has stimulated considerable dialogue at Memphis State.

CAROLYN BREWSTER has been quite busy at Miles College where she was in charge of planning the homecoming activities and is involved in numerous other campus affairs. She was helpful in enabling us to talk with the Dean and the student body president who are now interested in Miles becoming affiliated with NSA--thanks to Carolyn's encouragement and harassment. She hopes to start participating in an intercollegiate discussion group (involving Birmingham Southern College, Miles College, and Howard College) just as soon as football season is over and she is not so busy with band practice.

FRED WRIGHT hopes that he will be able to get Joe Hendricks to speak on the University of Southwestern Louisiana campus this spring. In the meantime, Fred is planning a program on Vietnam for the Newman Club. Fred reports that U.S.L. played an integrated football team for the first time recently, and that the campus human relations council is beginning to become more active.

WHAT ARE YOU DOING? WE STILL HAVEN'T HEARD FROM SOME OF YOU!

ADDRESSES YOU SHOULD KNOW:

Youth Educational Services (YES)
P.O. Box 3067
West Durham Station
Durham, North Carolina 27705

YES is available to give you detailed information on tutorials and related problems. When making an inquiry, please give the specifics of your tutorial situation or problem.

Mr. Richard Reiss
Americans for the Reappraisal of
Far Eastern Policy
404-A Yale Station
New Haven, Connecticut 06520

A new "responsible" organization which feels that the best approach toward solving our present dilemma in Vietnam is to encourage the re-evaluation of our whole Asian policy.

Students for a Democratic Society
1103 East 63rd Street
Chicago 37, Illinois
Telephone (312) 667-6050

HUMOR

At the recent annual dinner of the Southern Regional Council, Dr. James McBride Dabbs, former president of SRC and one of speakers at the 8th SSHRS, introduced the main speaker for the evening, Dr. C. Vann Woodward. Following his introduction Dr. Dabbs sat down, ready to light his pipe and listen to Dr. Woodward's remarks. Dr. Woodward, meanwhile, made a few introductory remarks, saying how pleasant it was to be back in Atlanta. Then he hesitated, fidgeted, and said, "Now if Dr. Dabbs will hand me my manuscript we will get on with the proceedings." Dr. Dabbs, who is well-known for his easy Southern manner, returned the manuscript to Woodward--and proceeded to turn a brilliant shade of red.

END

Southern Advisory Board to the U.S. National Student Association

Mr. Paul Anthony
Executive Director
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

The Rev. Will D. Campbell
Executive Director
Committee of Southern Churchmen
1106 South 19th Avenue
Nashville, Tennessee

Miss Constance Curry
Southern Field Office
American Friends Service Committee
Room 502, 41 Exchange Pl., S.E.
Atlanta, Georgia 30303

Dr. James McBride Dabbs
Rip Raps Plantation
Mayesville, South Carolina

Mr. Norman C. Francis
Assistant to the President
Xavier University of Louisiana
Palmetto and Pine Streets
New Orleans, Louisiana 70125

Mr. Curtis Gans
Americans for Democratic Action
1341 Connecticut Avenue
Washington, D.C. 20036

Dr. C.G. Gomillion, Dean
School of Arts and Sciences
Tuskegee Institute, Alabama

Dean Joseph Hendricks
Mercer University
Macon, Georgia

The Rev. Charles Jones
Community Church
Chapel Hill, North Carolina

Dr. James Laue
Community Relations Service
U.S. Department of Commerce
Washington, D.C.

Dr. C.H. Parrish, Chairman
Department of Sociology
University of Louisville
Louisville, Kentucky

Mr. Richard Ramsay
Southeastern Office, AFSC
1818 South Main Street
High Point, North Carolina

The Rev. A. Knighton Stanley
Director of Religious Life
Bennett College
Greensboro, North Carolina

file
Rel. orgs.
Methodist Church:
Board of Missions

February 22, 1966

Miss Peggy Billings, Secretary
Section of Christian Social Relations
Board of Missions of The Methodist Church
475 Riverside Drive
New York, New York 10027

Dear Peggy:

I will look forward to a copy of the conference findings and to the opportunity for those of us at SRC to assist your program in any way possible.

I, too, was very disappointed that it was impossible for me to attend the meeting about which I have heard many good comments.

Best.

Sincerely,

Paul Anthony
Executive Director

PA/km

CABLE: MISSIONS NEW YORK

FOURTEENTH FLOOR

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

AREA CODE 212
RIVERSIDE 9-0700

Board of Missions of The Methodist Church

WOMAN'S DIVISION
DOROTHY McCONNELL

Rec'd 2/17/66

February 15, 1966

Mr. Paul Anthony
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta, Georgia 30303

Dear Paul:

We were so disappointed that other responsibilities prevented your coming to Frogmore. We missed you.

Al Ulmer did a good job, and his candor illicited concern in the group for areas they might otherwise have neglected. Mrs. Tilly was an inspiration to action, as usual. You can count on us in that program. I just wish there were some way by which women who belong to churches, but are not necessarily in the "channels" might be challenged by this program. The court sit-in is the sort of thing I believe they would respond to.

We will send you a copy of the conference findings. Thank you for your support and interest.

Sincerely yours,

Peggy

Peggy Billings
Secretary
Section of Christian Social Relations

PB/sc

File
Religious orgs -
Methodists - General

February 6, 1967

Mr. Russel O. Partington
Past Chairman and Member of the
Commission of Social Concerns
Muskegon County Community College
Muskegon, Michigan

Dear Mr. Partington:

Please accept my most sincere apology for this absurd delay in answering your inquiry of November 21. Actually, I took it quite seriously and set it aside so that it could be given a thoughtful reply, and therein was my downfall since I have just discovered it under a stack of other papers on my desk. Again my most sincere apologies.

Incidentally, Mr. Fleming left the Council some years ago and is now Executive Vice-President of the Potomac Institute in Washington, D. C. His successor was Dr. Leslie Dunbar who is now Director of the Field Foundation in New York.

I have a particular interest in the concerns in your letter and in somewry our feeling is this. To continue support to the United Negro College Fund is still extremely important. There is a classic and very basic problem which we all face. Namely, should Negro colleges continue to be supported or should every effort be made to integrate our whole

higher education system. We can only hope, with some good reason, that the better Negro colleges and universities will rapidly become simply colleges and universities to serve the area in which they are located. In time, too, of course, the very worst of these schools will simply have to be phased out. In the interim however, particularly with the marginal schools, the truth of the matter is that particularly in the South the great bulk of Negro college students are still going to the predominantly Negro colleges. The question to me, therefore, simply boils down to do we try to help as much as we can a situation which is going to occur anyway, and which certainly needs our help.

(In my own mind, I go one stage further in that a particular interest of mine these days is Miles College in Birmingham, Alabama which has lost its accreditization. In this instance, many funds, including those of the United Negro College Fund are cut off. Yet I believe this school has promise and certainly needs all the help it can get.)

! Accreditation

I trust these comments are of value to you and will be happy to elaborate on them if you feel that necessary. Again please accept my most sincere apologies for this delay in answering your inquiry.

Sincerely,

Paul Anthony
Executive Director

PA/km

(7)

MUSKEGON COUNTY COMMUNITY COLLEGE
MUSKEGON, MICHIGAN

November 21, 1966

Southern Regional Council
Atlanta, Georgia

Dear Mr. H. Flemming:

It has been over 10 years since I have been in your office, so I might be incorrect on who is the present director. Dr. Mitchell was in charge when I was there. Bless his good name.

For the past several years our Social Concerns Commission of the Central Methodist Church in Muskegon, has made a cash gift toward the Negro College Fund. But we have been wondering and concerned of this human problem of intregation. With your leadership and the organization that you represent help us with your views on?

1. Are we helping or hurting the long-run program of intregation?

2. Do we aid the Negro individual or community by continuing the older patterns of accommodation?

3. Are we by our contributions aiding weak colleges to give second-rate education to Negroes?

4. Do we delay state support to the segregated Negro Colleges? And do we hinder larger public support for intregated state colleges and universities?

Many thanks for your information.

Sincerely,

Russel O. Partington

Past Chairman and Member of
the Commission of Social Concerns

November 4, 1968

Mrs. Charles Wilhelm, Secretary
Section of Christian Social Relations
Board of Missions of the United
Methodist Church
475 Riverside Drive
New York, New York 10027

Dear Carolyn:

It was good to meet shortly after the first of the year. I hope to be in touch about the idea we discussed.

In the meantime, don't come to Atlanta without visiting or making use of our office.

Sincerely,

Paul Anthony
Executive Director

PA/km

Board of Missions of The United Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027
(212) 749-0700

WOMEN'S DIVISION

October 31, 1968

Mr. Paul Anthony
Southern Regional Council
5 Forsyth Street, N. W.
Atlanta, Georgia 30303

Dear Paul

I simply wanted to say that I appreciated very much the time you spent with me on Monday morning. It was most helpful to me to know more concretely what Southern Regional Council is doing now. We in the Women's Division want to keep in touch with your work in general, and we will welcome new efforts to organize women to work on the problems at hand.

Thank you again.

Sincerely,

Carolyn Wilhelm

(Mrs. Charles Wilhelm)
Secretary
Section of Christian Social Relations

CDW:cb

December 24

Dear Mr. Sells,

On this business of the Schools the mountain and hill-country counties of the South have a special opportunity and a special responsibility. Whatever the Supreme Court says it is obviously easier to get rid of segregation in those areas where the Negro population is slight. County after County in the mountains has only a handful of Negro schoolchildren. IT is clear that the Court will at the very least strengthen the requirements for absolute equality even with separate schools, and it may very well rule out segregation entirely, or rule it out wherever the separate schools are not fully equal. Any of these possible decisions puts pressure on to the whole South to do what is fair and right.

The mountain counties could set an example for all the rest. If they would just quietly go ahead and admit their Negro children to the local schools they would save themselves a lot of "equalizing" school-building money, and would be furnishing for the rest of the South a demonstration of how well the children and the teachers could accommodate themselves to the new arrangement. Once before, as we all remember, there came a great time of testing in the South, when people had to choose between sticking by National decisions that favored human dignity and sticking by what was called "Southern custom". To their great glory the hill-country people pretty generally stuck by the law and the cause of human equality. Now the test is on again. Voices will be heard, of course, urging that the hill-counties do what may be the will of plains counties further down. But there's always been independence of judgment in the mountains, and it is greatly to be hoped that it will assert itself again. These counties can help themselves, and the South, and the United States, and can serve as well the cause of Christian brotherhood, if in this time of decision they will again show their fondness for ~~deciding on what seems best to them.~~ allegiance to principle. That means quiet and courageous, informed work by local leadership.

Incidentally, it is altogether probable that whatever decision the Court gives will have the effect of overruling Statwide constitutions or statutes prescribing separate schools. So that in law ~~[illegible]~~ unsegregated schools will be at least permissible, and quite possibly mandatory.

Memo . . . FROM THE DESK OF
. . . HAROLD C. FLEMING . . .

Send a blind
copy to
Dr. Holland.

H.

DETACH BEFORE DEPOSITING CHECK

A/C 159

$ 250.00

250.00 of 1,000
Contribution for Calendar
year, 1957

File

PLANNING COMMITTEE

for a

FESTIVAL OF THE SOUTH

A Conference on

Rural-Urban Religion and Life

in the South

Industry - Agriculture - Religion - Health

and Education in Co-operative Action

PURPOSE -

To create a conscience and a conviction concerning our responsibility to God and to man for the conservation, development and right use of the total resources of life in the South.

INITIATING COMMITTEE

Mr. D. W. Brooks President	Manager, Cotton Producers Association, Atlanta, Georgia
Rev. James W. Sells Executive Vice President	Executive Secretary, Southeastern Jurisdictional Council, The Methodist Church, Atlanta, Georgia
Rev. G. Ross Freeman Vice President in charge of programs	Administrative Assistant and Director of Field Programs, Candler School of Theology, Emory University, Georgia
Dr. James M. Carr Secretary	Secretary, Town and Country Church Department, Sunday School Extension Department The Presbyterian Church, U.S. Atlanta, Georgia
Mr. Ivy W. Duggan Treasurer	Vice President, Trust Company of Georgia, Atlanta, Georgia
Dr. Earl D. C. Brewer	Associate Professor of Sociology and Rural Church, Candler School of Theology, Emory University, Georgia
Dr. Cecil Thompson	Professor of Rural Church and Evangelism, Columbia Theological Seminary, Decatur, Georgia
Mr. Alexander Nunn	Executive Editor, The Progressive Farmer, Birmingham, Alabama
Dr. Garland A. Hendricks	Professor of Rural Church Work Southeastern Baptist Seminary Wake Forest, North Carolina

EXECUTIVE COMMITTEE

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James W. Sells, Executive Vice President

G. Ross Freeman, Vice President in charge of programs

James M. Carr, Secretary

Ivy W. Duggan, Treasurer

J. C. Haynes

Don Hastings, Jr.

Robert West Howard

W. D. Weatherford

C. E. Lundy

Raymond Miller

J. T. Gillespie

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112 Cherry St.
McKenzie, Tenn.

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Professor of Transportation
Harvard University
Soldiers Field
Boston 63, Massachusetts

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Candler School of Theology
Emory University, Georgia

Mr. D. W. Brooks
Cotton Producers Association
308-1/2 Ivy, N. E.
Atlanta, Georgia

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Dean
Candler School of Theology
Emory University, Georgia

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Atlanta, Georgia

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American Meat Inst.
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Chicago 5, Illinois

Dr. J. Edward Lantz
National Council of Churches
400 Wesley Memorial Bldg.
Atlanta 3, Georgia

Dr. C. E. Lundy
300 McCallie Avenue
Chattanooga, Tennessee

Dr. P. D. Miller
Presbyterian Board of Church Extension
341 Ponce de Leon Ave., N. E.
Atlanta, Georgia

Dr. Raymond Miller
2540 Mass. Ave., N. W.
Washington, D. C.

Mr. Alexander Nunn
The Progressive Farmer
Birmingham, Alabama

Dr. James W. Sells
Executive Secretary
Southeastern Jurisdictional Council
406 Wesley Memorial Bldg.
Atlanta, Georgia

Dr. Cecil Thompson
Columbia Theological Seminary
Decatur, Georgia

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Asheville, North Carolina

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Oil Pipe Lines
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Rev. G. Ross Freeman
Candler School of Theology
Emory University, Georgia

Sponsoring Committee - cont'd.

Rev. James E. Hankins
Rogersville, Tennessee

Rev. Wilson Nesbitt
Box 1142
Statesville, North Carolina

Dr. Glenn Sanford
Supt. of Town and Country Dept.
Board of Missions
1701 Arch St.
Philadelphia, Pa.

Dr. James M. Carr
Town and Country Church Dept.
The Presbyterian Church, U.S.
341 Ponce de Leon Ave., N. E.
Atlanta, Georgia

Dr. Garland A. Hendricks
Southeastern Baptist Seminary
Wake Forest, North Carolina

Dr. Geo. S. Mitchell
Southern Regional Council
Wesley Memorial Bldg.
Atlanta, Georgia

Rev. Martin J. Gilbert
Scty. Rural Work
Mississippi Baptist Convention
Jackson, Mississippi

Dr. Richard Comfort
257 4th Ave.
New York, N. Y.

PROPOSED PLAN

I. A two year program of research and study of "where we are and where we are going" in these co-operative areas of action: Industry - Agriculture - Religion - Health - and Education in the South.

II. In the fall of 1958 it is proposed that there be held a "Festival of the South" which will include features such as these:

A. A week long "Conference on Rural Life" with each of the supporting and co-operating segments of the conference having the responsibility for the promotion of the program for one day of the five day conference.

B. Included in this festival will be:

1. Programs of music featuring folk music (mountain music, white spirituals, Negro choirs, great university choruses, etc.)

2. One act dramas specifically written and produced to interpret the theme of the conference - (Paul Green or Kermit Hunter to be commissioned to write and have produced such a symphonic drama)

3. A craftsman's fair featuring craftsmen and artists of the Southern Highlands with them in action and their products.

4. A book fair featuring books of the South - past and present - (Book publishers and book sellers to cooperate)

5. Exhibits of products of industry with displays, photographs, etc., of co-operating groups and their contributions to life in the South.

III. The aim and desire of the Planning and Sponsoring Committees is that by conferences, research studies, and dramatic festival the impact and concern of religion for the future development of the South may be interpreted and understood; and that the section which has been known as "the Bible Belt" may know how to make its best Christian contribution to our national welfare.

C O P Y

COMMISSION ON PUBLIC RELATIONS
AND METHODIST INFORMATION

Ralph Stoody, Executive Director
150 Fifth Ave., New York 11, N.Y.
ORegon 5-7238 - WAtkins 9-7542

Release on Receipt

LAKE JUNALUSKA, N. C. - The official text of the "Message to the Methodists of the World" has been released here by the Rev. Dr. Elmer T. Clark, a secretary of the World Methodist Council.

The 1500-word message, adopted here September 12, 1956, in the concluding session of the ninth World Methodist Conference represents the composite thinking of Methodist leaders from every continent. It is expected that it will be read to every Methodist congregation in the world.

The full text of the message follows:

MESSAGE TO THE METHODISTS OF THE WORLD

1. The World Methodist Conference, meeting at Lake Junaluska, North Carolina, U.S.A., in September, 1956, sends greetings to Methodists everywhere in the name of Jesus Christ, their Lord and ours. The Conference represents a world membership of more than 18,000,000 people and a Christian community several times that figure. Forty-four nations, from all five continents, have been represented at its meetings, and without discrimination or hindrance, have shared fully that fellowship in Christ which is the cherished privilege of His disciples. The Conference believes that the increasing interest in World Methodism amongst our people and the strengthening of the links between its many members, are an enrichment of the Methodist Church as a whole, and will be a means of enabling it, as a branch of the Holy Catholic Church, to bring to the work of Christian reunion its most valuable contribution. Yet that contribution will not be fully effective until Methodist theologians and preachers study and set forth those aspects of Christian theology on which Methodism has an especial duty to speak, including the doctrines of the Holy Spirit and of perfect

love. We should clarify our own teaching in respect of the Christian ministry and the doctrine of creation (particularly in relation to science and the arts).

2. The theme of the Conference was, "Methodism in the Contemporary World." Our concern for the urgent problems of our time springs directly from our knowledge of God's redemptive purpose for mankind, now in so many ways hindered by the rebellion of sinful men, by their devotion to the gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a wide-spread disintegration of personal moral standards. But we believe this divine purpose stands sure. It was declared in the incarnation, life, death, and resurrection of our Lord Jesus Christ. It has been manifested through the ages in the continual activity of the Holy Spirit in the life and work of the Church. It is evident today in the virility and the courageous witness of countless Christians, not least in the churches of more recent origin.

3. The Church is called to a righteousness rooted in the Gospel of redeeming love. That Gospel is not to be identified with specific social or political programs; benevolence must not be made a substitute for faith, or social zeal an escape from the searching personal demands of our Lord. The Christian must so live within the present situation in personal and family conduct, in business, social, and political action, that the Holy Spirit may work through him for the fulfillment of God's design for man.

4. The Conference, composed of representatives from many nations and ethnic groups united in fellowship in Christ, deplores the embittered strife which bedevils human relations. The Conference is entirely convinced that the Church is committed by its very nature to the establishment of a human society in which discrimination based on race or color will no longer exist. The Conference expresses its active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination,

or segregation, and the earnest desire that Methodists themselves will initiate, contend for and foster, within their own Societies, a genuine and all-inclusive fellowship.

5. The first duty of the Christian in relation to peace and war is to understand and help to remove the underlying causes of war. While peoples in various parts of the world are forced to endure a lower standard of life than those of more advanced countries, the danger of war is always present. It is increased in our time by the growing threat to human liberty in many places, and by the wide-spread denial of human rights and of the value of human personality. When men and nations are actuated by greed and the love of power they are scarcely prevented from taking advantage of the situation, even by the fear of nuclear weapons. The Conference urges Methodists everywhere, not only in order to avoid war but because God wishes all men to have equal opportunities for a full life, to work for the improvement of inadequate living conditions, to uphold the cause of truth, liberty and justice to the utmost of their power, to care for refugees and displaced persons and all who are oppressed, and to foster all that leads to reconciliation and trust between nations. It also calls on them to support every attempt to secure a reduction of the crippling burden of armaments, and in particular the cessation of the development of nuclear power for purposes of war.

6. The Conference affirms the Lordship of Christ over every aspect of human life and thought. In that spirit it welcomes whole-heartedly the increase of men's knowledge of the universe, and also new expressions of the faith in terms of poetry, drama and the arts. For our growing scientific knowledge not only displays with increasing fullness the splendour of God's creative energy, but lays upon us a solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth. There are given to our generation new possibilities of this kind undreamt of by previous generations. And the work of Christian poets and

dramatists is both a witness to the work of the Holy Spirit, and a powerful reminder to those inside and outside the Church, that Christ is Lord of the mind. Nevertheless, there is need for us to seek a more complete understanding of our belief that 'the earth is the Lord's and the fulness thereof'.

7. There is a true sense in which every one of the many topics with which the Conference has dealt can be brought under the general heading of evangelism. The whole reason for the Church's existence is that it may proclaim the gospel and by the grace of God bring men and women into the Kingdom of God through obedience and discipleship to Christ. All its agencies and energies have this end in view. But within them are those which are specifically directed to reaching the unsaved who form so large a section of the community. The reluctance of men and women to expose themselves to the Gospel by attendance at church makes this a difficult question; nor, in spite of some encouragement, is there yet convincing evidence of a widespread revival of religion. There is, also, a recrudescence of some of the ancient faiths, often associated with nationalistic fervour, and threatening to put obstacles in the way of the church's work. New methods and adventures in evangelism have not been wanting, and the church must be on the alert to bring the Gospel home to the people. But the Conference is sure that the finest, best tempered and most certain instrument of evangelism is the whole company of the worshipping church; men and women all truly committed to Christ, and by their work and witness, their walk, character and conversation, commending Him to all with whom they come into contact. Moreover, the impulse of evangelism is not limited to the Church's immediate surroundings. It reaches out to the ends of the earth. It was one of the glories of early Methodism that it believed in a universal Gospel, and sent out men and women as Christ's messengers. That world-wide evangelism is as yet far from completion, and the rise of new nations and new philosophies creates a problem more difficult and complicated than the Church has previously faced, and with it an opportunity equally unparalleled. There is the greatest need for the rethinking of missionary

strategy, and for devising new methods of cooperation. Most of all, there is a new call to dedication to Christ and His service for the bringing to God of all His lost children.

8. The complement to evangelism is Christian education, whether carried on at home, school, college, in Sunday Schools and Youth Organizations, or elsewhere. The Conference reminds the Methodist people that the millions of children and young people meeting regularly in our Sunday Schools and Youth Organizations every week present our churches in many lands with a tremendous opportunity both for Christian education and evangelism. The Conference urges the Methodist Churches of every land to study how best children and young people may be nurtured in the faith of the Bible, expressed in worship, thought and practice; and to inspire Christian teachers and leaders of youth everywhere with a desire to commend Christ and the fullness of the Christian Gospel to those in their care. Nor is there any point in life at which Christian education comes to an end. It is one of the urgent tasks of the Church to train its adult members, often largely uninstructed, into an intelligent knowledge of the Bible and its relevance to a fully Christian understanding of the world in which they live, and the place of man in it. Believing the family to be the basic unit of society and of the Church, the Conference also stresses the importance of the establishment of Christian family life.

9. The Conference affirms its conviction that the God-given unity of the Church is demanding in this time a fuller and fuller expression in such closer association as may be revealed to Christians of every denomination in the differing circumstances of the lands in which they live. It has heard with keen interest and deep gratitude to God of continued progress in the Church of South India, and of the plans for church union in several other parts of the world, and it prays that God will give success to every enterprise of unity attempted in His name.

10. The Conference recalls to the churches everywhere that note of dedication to the pursuit of holiness which was the distinctive mark of the early Methodists. If in those days, still more today is the demand laid upon Christians, not only to think and work in their service of the present age, but most of all to be constant in prayer. The Conference therefore invites the people called Methodists to claim by faith and prayer that transformation of personal and social life which is offered by the full Gospel of Christ, our Lord.

March 2, 1954

Mr. A. Dudley Ward
Executive Secretary
Board of Social and Economic Relations
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

Delighted to know that you are to be in Atlanta March 12. I'm to be here at the office, and will be glad to talk with you at your convenience that day.

Sincerely,

George S. Mitchell
Executive-Director

GSM/m

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

RECEIVED
MAR 2 1954
Southern Regional Conference

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707
A. DUDLEY WARD
EXECUTIVE SECRETARY

March 1, 1954

Mr. George Mitchell
Southern Regional Conference
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Mitchell:

I will be in the Atlanta area about March 12 and I would appreciate the opportunity to talk with you if this can be arranged.

Very sincerely yours,

A. Dudley Ward
N. W.

A. Dudley Ward
Executive Secretary

ADW:nw
VIA AIR MAIL

Dictated by Mr. Ward
Signed in his absence

MICHIGAN 2-3707

New Source

Bill Ward
3/17/54

A. DUDLEY WARD
EXECUTIVE SECRETARY

BOARD OF
SOCIAL AND ECONOMIC RELATIONS
OF THE METHODIST CHURCH

740 RUSH STREET
CHICAGO 11, ILLINOIS

Had not subscribed
by - 6/18/54
KS.

March 24, '54

Dear Mr. Ward,

We enjoyed your visit, and wish we had you handier.

The girl says it would take all day to do another crayoned map, and would cost ten dollars. We thought that steep, so did the photostat, admitting that it isn't too good. But if you want the fancy, send us a check, and we'll get it to you right away.

Sincerely,

GSM

E Mitchel
will do I suspect, +
will need in 10 trucks
less map.
EL

Board of Social and Economic Relations
The Methodist Church

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BISHOP LLOYD C. WICKE
VICE-PRESIDENT
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CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

RECEIVED
MAR 19 1954
Southern Regional Council

March 18, 1954

Dr. George Mitchell
Southern Regional Conference
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear George:

It was very gracious of you to give me so much of your time the other day. I have benefitted greatly by this discussion. I look forward to continuing our association and having it expand.

I am already contemplating the possibility of using some of our Board members in your community program.

A photostatic copy of the county map showing Negro population in America arrived. I find that in this form it is almost impossible to distinguish between the color of the lines when they are similar. I still wonder whether for consideration you could get your girl to do a crayon job such as you have.

Let's make sure that we keep each other posted on activities.

Cordially yours,

A. Dudley Ward
N.W.

A. Dudley Ward
Executive Secretary

ADW:nw

Dictated by Mr. Ward
Signed in his absence

April 21, 1954

Mr. A. Dudley Ward
Board of Social and Economic Relations
740 Rush Street
Chicago 11, Illinois

Dear Dudley:

Here are some people who would be useful at a July meeting of Church Secretaries, about which you wrote April 7.

A. C. Miller
Christian Life Commission
Southern Baptist Convention
Baptist Building
Nashville, Tennessee

Lewis Deer
National Director, Department of Social Welfare
United Christian Missionary Society
222 South Downey Avenue
Indianapolis, Indiana

Elisabeth Stamats

Some appropriate official(s) of the WSCS. Ditto the WMU

Rt. Rev. Alfred Cole
Trinity Parish House
Columbia, S.C. (Chairman of the Department of Christian Social Relations of the Province of Sewanee of the Protestant Episcopal Church)
His opposite number for the Southwest

Tartt Bell
A.F.S.C.,
617 West Market Street
Greensboro, North Carolina

Galen Weaver

John Q. Schisler

Malcolm Calhoun

The Secretaries of the Various State Councils of Churches in the South, as Emerson Smith in Virginia, and Kurts in N.C., and Driscoll in Georgia.

Rev. Watson C. Moran
National Council,
P.E. Church
New York City

Rev. Clifford Earle or
Rev. Ben Sissel
Witherspoon Bldg.
Philadelphia, Pa.
(Presbyterian Church in the U.S.A.)

When you get to the various Negro Church bodies I would have to get special advice, but such a list could readily be made up. Glad to give you our best advice if you wish it.

Let us help in any way we can.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
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A. DUDLEY WARD
EXECUTIVE SECRETARY

April 7, 1954

RECEIVED
APR 9 1954
Southern Regional Council

Dr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

I have been corresponding with Malcolm Calhoun about the possibility of convening a conference of the Church Secretaries working in the southern states, for a discussion of the way in which we should move, especially with regard to the matter of race relations. I have told him that I have written to you. Could you send me your suggestions for people who might be most helpful and helped in such a conference. We are anticipating holding this informal meeting some time during July. What's your idea about this?

With very best regards and in anticipation of your reply, I am,

Sincerely,

Dudley

A. Dudley Ward
Executive Secretary

ADW:lwb

Board of Social and Economic Relations

The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
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A. DUDLEY WARD
EXECUTIVE SECRETARY

April 27, 1954

RECEIVED
APR 29 1954
Southern Regional Council

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear ~~Mr. Mitchell~~ George:

Thanks for yours giving me names for possible conference in the South.

Sincerely,

Dudley

A. Dudley Ward
Executive Secretary

ADW:lwb

May 4, 1954

Mr. A. Dudley Ward
Board of Social and Economic Relations
740 Rush St.
Chicago 11, Ill.

Dear Mr. Ward:

Here's our draft of a suitable statement. Perhaps in the many suggestions you will have some phrases of this may find survival.

Sincerely,

George S. Mitchell
Executive Director

GSM:ah

Suggested Statement for Church Leaders on the Pending Supreme Court Decision

As the Supreme Court considers the constitutional aspects of segregation in the public schools, Christians are impelled to consider the question of enforced racial separation from a moral standpoint. We must recognize the fact that the school segregation issue did not begin, nor will it end, in the nation's courts. Each of us, in our various roles as ministers of God, civic leaders, parents and teachers, is called upon daily to think and act in relation to our fellow man. We are committed to certain principles and rules regarding our duty to mankind, and these principles and rules obtain, though men differ in color and creed.

The Supreme Court may demand that we initiate full acceptance of our fellow man in one of the basic institutions of American democracy -- the public school system. Though such an adjustment will be difficult for some of us, we understand that, as Christians, we can do no less than the law demands. Because our faith has taught us that we are all children of God, we have no alternative but to accept one another in the schools and in other areas of public life in which we meet.

We have no way of knowing what the Court will rule. We believe, however, that the Court, the public schools and the people of this country are united in a common goal of equality of opportunity for all children. We have faith that, working together in a cooperative and Christ-like spirit, we can attain this goal. We condemn attempts to circumvent the court's ruling and to jeopardize the public school system as inconsistent both with Christian principles and democratic ideals.

We pledge ourselves and petition our people to abide by the law as duly interpreted, and further, to become actively involved in efforts to insure equal opportunity for all children regardless of race.

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
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MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

April 8, 1954

Dr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

KS

I am enclosing a check for ~~$6.25~~ $5. It was very decent of you to do this job and make the adjustment.

I am not sure whether we had checked about the possibility of having a statement ready for the Bishops and district superintendents and other leaders in the Church, and possibly other churches, on the matter of the pending decision on segregation in education. Did you notice the statement by the Gainesville, Georgia, Ministers Association which appeared in the issue of "The Christian Century" of last week? I have sent this to Oscar Lee and to one or two of our people for discussion, in the hope that this might be the basis for a statement which we might prepare. How about the Southern Regional Council working on this matter and sending us a draft? We are going to be presenting the whole business to our Board on May 6th and 7th.

With very best regards, I am

Sincerely,

Dudley

A. Dudley Ward

N.W.

ADW:nw
Enclosure

Signed in Mr. Ward's absence

RECEIVED
APR 15 1954
Southern Regional Council

RESOLUTIONS TO BE PRESENTED AT THE ANNUAL MEETING OF THE NORTH GEORGIA CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Realizing the school issues before the Supreme Court are of international and national import and being aware of the far reaching influence which the church will have in shaping the attitudes of the American people in this matter and knowing that it will be necessary for all concerned to have patience, restraint and self-control, we therefore recommend:

1. That Methodist women be alert to the issues related to the pending decision of the Supreme Court on segregation and give leadership on the following points:

   a. Use the available channels of church and community to acquaint the public with the objective factors. (See pamphlet, "The Schools and the Courts" -- 15 cents, Southern Regional Council, 63 Auburn Avenue N. E., Atlanta, Ga.)

   b. Work with other agencies in making a survey to obtain facts about local schools.

   c. Initiate cooperative plans for bringing together parents and teachers from both races to discuss the problems.

   d. Advocate representation of qualified Negroes on County and City Boards of Education.

   e. Sanction the appointment of a Study Committee by the state but oppose the proposed Amendment to the Constitution that would endanger our public school systems.

2. Continued efforts to combat beverage alcohol.

3. Methodist women strengthen their support of the United Nations by promoting Workshops on and by emphasizing the accomplishments of the United Nations to combat criticism that is used to undermine public opinion.

4. Since the Methodist emphasis for the quadrennium is concern for our youth,

   a. We urge our Woman's Societies to cooperate in every way with our Methodist Youth Fellowship and increase their concern for the welfare of all youth of the community.

   b. Work to secure necessary local, state and federal funds for making adequate opportunities through public schools available to all children.

   c. Oppose any legislation to lower the age limit on jurisdiction of Juvenile Courts of Georgia.

5. We reiterate our opposition to the injection of race and religious issues into political campaigns, and we ask that women of the local Societies interview all candidates -- local, county and state -- to seek their cooperation to this end.

6. We go on record as opposing any legislation infringing on the basic rights on which our nation was founded -- freedom of thought, speech, press, assembly and worship.

Board of Social and Economic Relations

The Methodist Church

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BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
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740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

May 12, 1954

RECEIVED
MAY 14 1954
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear ~~Dr. Mitchell~~ George:

Thanks for the statement. It has certainly helped us in our thinking.

Sincerely,

Dudley

A. Dudley Ward
Executive Secretary

ADW:nw

Board of Social and Economic Relations
The Methodist Church

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BISHOP LLOYD C. WICKE
VICE-PRESIDENT
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A. DUDLEY WARD
EXECUTIVE SECRETARY

May 26, 1954

RECEIVED
MAY 28 1954
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George:

Bill Vastine, who is an associate of Oscar Lee's and worked with you for a while on your town program, is available for work. It occurs to me that under your new grant you will be setting up a field staff. Here might be a man who would be of considerable interest to you. Oscar Lee knows about the change that is likely to occur, so there will be no problem in your getting in touch with Vastine directly.

Sincerely yours,

A. Dudley Ward
n.w.

A. Dudley Ward

ADW:nw

Dictated by Mr. Ward
Signed in his absence

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
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A. DUDLEY WARD
EXECUTIVE SECRETARY

June 16, 1954

RECEIVED
JUN 18 1954
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council, Inc.,
Room 432, 63 Auburn Avenue, N.E.,
Atlanta 3, Georgia

Dear Doctor Mitchell:

I have been corresponding and talking with the Reverend Malcolm P. Calhoun of the Board of Church Extension, Presbyterian Church in the U. S., about the possibility of an informal discussion by a number of us in various denominations about the next steps for our churches in race relations, especially as it has been given sharp focus in the thinking of America by the recent Supreme Court decision. We have consulted with a few others and are suggesting that we get together for a day in Atlanta, Georgia, on July 16, 1954.

Our agenda might be something of this sort:

1. An opening prayer.

2. A statement of the purpose of the meeting.

3. An introduction of the interdenominational representatives.

4. A statement of the Supreme Court decision and its implications. We will try to get a lawyer to do this for us.

5. What the churches have done or said or contemplate doing or saying.

6. Discussion of certain wider responsibilities in racial and cultural relations.

7. A discussion of strategy upon which our denominations can agree.

There no doubt will be other general and some specific items which those attending would like to have us discuss.

In the Methodist Church we had a discussion on March 25, 1954, in Nashville with a large number of our Boards and Agencies represented. This proved to be a most fruitful day and indicated that this same thing might be done on a wider basis, which the contemplated meeting may provide.

If this idea suits you and the day is clear, would you be good enough to advise me on the card enclosed, after which if the response warrants, we can forward more specific details about the place of meeting and other arrangements.

If you have persons from your denomination whom you think would be interested in coming, please invite them or send me word, and I will be glad to do it.

The Reverend Malcolm P. Calhoun joins me in this invitation.

With very best regards to you in your work, and in anticipation of a good chat together, I am

Sincerely yours,

A. Dudley Ward

A. Dudley Ward, Executive Secretary

ADW:bl
Enclosure

Dictated by Mr. Ward
Signed in his absence

July 6, 1954

Mr. A. Dudley Ward
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

I will be present at the meeting at the Druid Hills Presbyterian Church in Atlanta on the morning of July 16th at 9:30.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Dictated by Dr. Mitchell
Signed in his absence

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
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740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

July 1, 1954

Dr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George:

This will confirm that we will be having an informal conversation on July 16th at the Druid Hills Presbyterian Church, 1026 Ponce de Leon Avenue, N. E. in Atlanta at 9:30 a.m. in order to discuss the matters which I mentioned to you in my letter of June 16th.

It now appears that we will have a dozen or more present, and it should be a very excellent off-the-record discussion without the benefit of the press or publicity in order to plan what we can do together as Christians in this difficult field of racial and cultural relations.

The Church will be able to provide us lunch. I assume that our conversations will be completed by late afternoon, which means that we will be able to get away from Atlanta, those of us who come from out of town, that evening.

Would you please bring to the meeting information on the positions and actions which your own church has taken and also other items which you feel would be of interest and profit to us as we meet together.

I hope we will all be in prayer prior to these discussions so that God will bless us as we talk in Christian love and concern.

In anticipation of our meeting, I am

Yours very truly,

Dudley

A. Dudley Ward

ADW:nw

Dictated by Mr. Ward
Signed in his absence

RECEIVED
JUL 2 1954
Southern Regional Council

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
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740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

July 28, 1954

Dr. George S. Mitchell
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear ~~Mr. Mitchell~~ George:

Thanks for your attendance of the meeting on July 16th and I look forward to receiving copies of Answers for Action and any other material which you think might be important.

Yours very truly,

A. Dudley Ward

ADW:hs

RECEIVED
JUL 30 1954
Southern Regional Council

Board of Social and Economic Relations

The Methodist Church

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VICE-PRESIDENT
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RECEIVED
9/24/54
Southern Regional Council

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

SEPTEMBER 23, 1954

DEAR FRIEND:

IN COMPLIANCE WITH THE INSTRUCTIONS OF THE MEETING WHICH WAS CONVENED BY DR. MALCOLM CALHOUN AND MYSELF IN ATLANTA, GEORGIA, ON JULY 16, TO WHICH YOU WERE INVITED, I AM ENCLOSING A COPY OF THE MINUTES, WHICH ARE SIMPLY A RECORD OF THE CONVERSATION WHICH TOOK PLACE AT THAT TIME. NO ACTION WAS TAKEN BY THE GROUP WITH THE EXCEPTION OF THE SUGGESTION THAT WE MEET AGAIN AT A TIME AND PLACE TO BE DETERMINED BY THE CONVENORS. A SELF-ADDRESSED, STAMPED CARD IS ENCLOSED FOR YOUR USE IN EXPRESSING YOUR OPINION REGARDING SUCH A SECOND MEETING.

AS I HAVE REFLECTED UPON THE RECORD OF OUR MEETING, I FIND THE FOLLOWING OF INTEREST TO ME, AND I SHARE WITH YOU:

1. THE OBSERVATIONS MADE BY MR. JAMES A. MACKAY ON THE SUPREME COURT DECISION SEEM TO ME TO BE IMPORTANT (PAGE 2). I AM IMPRESSED BY THE FAIRNESS OF THE COURT IN ATTEMPTING TO DEAL WITH A PROBLEM WHICH IS CRUCIAL FOR THE VERY NATURE OF THE LIFE OF A LARGE SECTION OF OUR COUNTRY.

2. THERE IS ENCOURAGEMENT AS WE CONSIDER THE SUBSTANTIAL ADVANCE IN RACE RELATIONS WHICH HAS BEEN MADE DOWN THROUGH THE YEARS.

3. THE IMPORTANCE TO THOSE OF US WHO ARE WORKING IN THE CHURCH TO USE PROPER AUTHORITY FOR OUR STATEMENTS AND ACTIVITIES WAS STRESSED. THESE ARE THE BIBLE, OUR CHRISTIAN TRADITION, THE PRONOUNCEMENTS AND POSITIONS OF OUR DENOMINATIONS AND INTERDENOMINATIONAL GROUPS, THE CONSTITUTION AND LAW OF THE UNITED STATES.

4. THERE ARE THINGS WHICH WE CAN DO, SUCH AS:

   A. THE THREE SUGGESTIONS OF GEORGE A. MITCHELL ON PAGE 4.

   B. WE CAN EXCHANGE VIEWS, EXPERIENCES, MATERIALS, INFORMATION ON TECHNIQUES, ON WHAT WE ARE PLANNING AND DOING IN INTERRACIAL ACTIVITIES. THERE IS EVIDENCE THAT WE SHOULD HAVE SOME MEDIUM FOR EXCHANGE OF THE WRITTEN MATERIAL IN PARTICULAR. I AM PREPARED, AT LEAST FOR THE TIME BEING, TO OFFER THE SERVICES OF THIS OFFICE.

5. WE NEED TO KEEP IN MIND THAT RACE RELATIONS IN THE UNITED STATES ARE PART OF A UNIVERSAL HUMAN RELATIONS PROBLEM.

6. THERE IS A CRUCIAL NEED FOR THE CHURCH TO GIVE MORAL AND SPIRITUAL LEADERSHIP AT THIS TIME WHEN MANY VARIOUS PRESSURES, SOME GOOD, OTHERS BAD, ARE BEING BROUGHT TO BEAR UPON THE PEOPLE OF THIS NATION IN THE MATTER OF HUMAN RELATIONS.

MALCOLM CALHOUN JOINS ME IN EXPRESSING OUR APPRECIATION TO THOSE WHO ATTENDED OUR JULY 16TH MEETING, AND WE LOOK FORWARD TO MEETING YOU AND OTHERS AT THE MEETING PROPOSED FOR NOVEMBER. WILL YOU RETURN THE CARD AT YOUR EARLIEST CONVENIENCE?

MAY GOD BLESS YOU RICHLY AS YOU COMMENCE AN ACTIVE WINTER AND SPRING PROGRAM.

YOURS VERY TRULY,

A. Dudley Ward

A. DUDLEY WARD

ENCLOSURES

MEETING OF INTERDENOMINATIONAL LEADERS IN THE AREA OF SOCIAL AND ECONOMIC RELATIONS AND CONCERNED WITH THE PROGRAM OF THE CHURCHES AND THE SUPREME COURT DECISION

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AT A MEETING OF INTERDENOMINATIONAL LEADERS CONCERNED WITH THE PROGRAM OF THE CHURCHES AND THE SUPREME COURT DECISION, HELD AT THE DRUID HILLS PRESBYTERIAN CHURCH, ATLANTA, GEORGIA, ON FRIDAY, JULY 16, THE FOLLOWING PERSONS WERE PRESENT:

B. TARTT BELL AMERICAN FRIENDS SERVICE COMMITTEE, 617 W. MARKET STREET, GREENSBORO, N. C.	FRIENDS
MALCOLM P. CALHOUN SECRETARY, DIVISION OF CHRISTIAN RELATIONS, BOARD OF CHURCH EXTENSION, PRESBYTERIAN CHURCH, U. S. 341-B PONCE DE LEON AVE., N. E., ATLANTA, GA.	PRESBYTERIAN U. S.
RUFUS E. CLEMENT PRESIDENT, ATLANTA UNIVERSITY, 223 CHESTNUT STREET, S. W. ATLANTA, GA.	A. M. E. ZION
DAVID F. CONRAD EDITOR-SECRETARY, NATIONAL LUTHERAN COUNCIL 1005 W. HAVEN LANE, MONTGOMERY, ALA.	LUTHERAN
RICHARD B. DRAKE 1526 WILLIAMS LANE, DECATUR, GA.	CONGREGATIONAL-CHRISTIAN
EDWARD A. DRISCOLL GEORGIA COUNCIL OF CHURCHES, 63 AUBURN AVE., N. E., ATLANTA 1, GA.	
IRVIN ELLIGAN PASTOR, ALL SOULS PRESBYTERIAN CHURCH 2614 LAMB AVE., RICHMOND 22, VA.	PRESBYTERIAN U. S.
JAMES A. MACKAY ATTORNEY, MASONIC TEMPLE BUILDING, DECATUR, GA.	METHODIST
R. L. HUNT NATIONAL COUNCIL OF THE CHURCHES OF CHRIST, U. S. A. 63 AUBURN AVE., ATLANTA, GA.	
A. RONALD MERRIX PASTOR, ST. JAMES-ON-THE-HEIGHTS EPISCOPAL CHURCH, MACON, GA.	EPISCOPAL
GEORGE S. MITCHELL SOUTHERN REGIONAL COUNCIL, 63 AUBURN AVE., N. E., ATLANTA 1, GA.	
ARNOLD SLATER 1800 CRESTWOOD DRIVE, CHATTANOOGA, TENN.	CONGREGATIONAL

C. Emerson Smith
Virginia Council of Churches, 109 W. Grace Street,
Richmond, Virginia

Mrs. A. H. Sterne — Episcopal
United Church Women, 132 Westminster Drive, N. E.
Atlanta, Ga.

Monroe F. Swilley, Jr. — Baptist
Pastor, Second Ponce de Leon Baptist Church
2715 Peachtree Road, N. E., Atlanta, Ga.

Miss Florence Teague — Methodist
Board of Education, The Methodist Church
Box 871, Nashville 2, Tenn.

A. Dudley Ward — Methodist
Executive Secretary, Board of Social and Economic
Relations, The Methodist Church, 740 Rush Street,
Chicago 11, Illinois

A. Dudley Ward called the meeting to order and stated that the purpose was to have an informal, off-the-record discussion. He expressed appreciation for those in attendance.

Malcolm P. Calhoun introduced the devotional leader, the Reverend Irvin Elligan, Pastor of All Souls Presbyterian Church, Richmond Va. Mr. Elligan gave an inspiring meditation, concluding with directed prayer.

The chairman asked each representative to introduce himself or herself. Mrs. Ethel Thigpen, secretary to Malcolm P. Calhoun, was requested to act as secretary. It was voted to send copies of the minutes to participants and those who were invited but unable to attend.

James A. Mackay, Decatur attorney, was introduced and presented very ably the meaning of the Supreme Court decision. He stated that certain factors were inescapable: (1) Whether distasteful or not, the Supreme Court has rendered its decision and it is the supreme law of the land; (2) The U. S. Supreme Court is the final arbiter from whom there is no appeal, and tacit segregation is unconstitutional; (3) This decision was inevitable because men have to be able to develop free from the domination of other men; (4) The South has always lived with changes and will learn to live with this change.

An editorial written by Murphey Candler for the DeKalb New Era, a Decatur newspaper, which dealt with this subject in a very constructive manner in line with the observations just made, was cited by Mackay as having provoked more fanmail containing favorable comment than anything Candler has ever written.

Stated by Rufus Clement: "This decision is not going to overturn the pattern of education in the South. It is going to modify it, in the urban areas first, and in the rural areas last."

Clement expressed fear that "we may see our entire educational system come to a grinding halt in the next 18 months in the State of Georgia." He also stated that Negro and white nurses are being taught together in training classes in Atlanta, but there is a restriction among medical students.

MACKAY OBSERVED THAT POLITICIANS READ THEIR MAIL AND RESPOND TO PUBLIC OPINION. "THOUGHTFUL LETTERS HAVE A REAL IMPACT," HE SAID.

MISS TEAGUE REMARKED THAT SHE WAS IMPRESSED BY THE TREMENDOUS SOCIOLOGICAL SIGNIFICANCE THAT THE SOUTH IS CHANGING SO RAPIDLY THAT IT CAN'T GET TOGETHER ON THE IDEA THAT SEPARATE BUT EQUAL FACILITIES ARE SUFFICIENT. WE THOUGHT THIS WAS THE TIE TO BIND US TOGETHER. (SEE RECENT REPORT OF FISK INSTITUTE.)

MACKAY STATED THAT IN 25 YEARS WE HAVE HAD A MAJOR SHIFT OF OPINION ON THE QUESTION OF EQUAL FACILITIES. AS RECENTLY AS FIVE YEARS AGO, WHEN HE PUBLICIZED EQUALIZATION OF FACILITIES, HE GOT SHARP CRITICISM. HE SAID HE QUIT PUBLICIZING AND WENT FULL STEAM AHEAD. HE CITED EMORY UNIVERSITY AS TYPICAL OF OTHER SCHOOLS, AND STATED THAT IT IS NOT EASY TO CHANGE POLICY. HOWEVER, THE CHURCH HAS AN OPPORTUNITY TO WITNESS BY SETTING AN EXAMPLE IN ITS OWN INSTITUTIONS. ITS SCHOOLS ARE TURNING DOWN PEOPLE WHO ARE QUALIFIED.

CLEMENT RECALLED AN INTERESTING LAW ON THE STATUTE BOOKS MADE AGAINST ATLANTA UNIVERSITY 50 YEARS AGO: "ANY PRIVATE INSTITUTION IN GEORGIA WHICH ADMITS NEGRO AND WHITE STUDENTS WILL LOSE ITS TAX-EXEMPT STATUS." THE FACT WAS BROUGHT OUT THAT GEORGIA HAS BEEN VIOLATING THE LAW AT WESLEYAN COLLEGE BY ADMITTING ASIATICS.

IT WAS OBSERVED THAT THE CHURCH NEEDS THE OPPORTUNITY FOR EXPRESSION SO THAT THERE WILL BE GOODWILL AMONG THE TWO GROUPS IN OUR COMMUNITY WHICH CAN BE DONE IF THE CHURCH WILL ASSUME LEADERSHIP IN WORKING IT OUT. COMMENT: "WITNESS WITHOUT ARGUING ..."

MISS TEAGUE TOLD OF THE BOARD OF EDUCATION IN NASHVILLE OPERATING A CAFETERIA FOR EMPLOYEES WHICH INCLUDES NEGRO PERSONNEL, AND STATED THAT THEY NEVER HAVE HAD ANY DIFFICULTY. SHE FURTHER STATED THAT PEABODY WILL SHORTLY OPEN A CAFETERIA TO ALL.

IT WAS STATED THAT THE ROMAN CATHOLIC CHURCH IS USING EFFORT TO INTEGRATE ITS PAROCHIAL SCHOOLS. IN NASHVILLE, FOR EXAMPLE, ALL BUT ONE PAROCHIAL HIGH SCHOOL HAS OPENED ITS DOORS TO ALL STUDENTS. IN RICHMOND, VA., TWO STUDENTS ARE BEING ADMITTED TO THE PAROCHIAL HIGH SCHOOL. THIS SHOULD BE A SPUR TO PROTESTANTS. IT WAS NOTED THAT AMENDMENTS TO ABOLISH PUBLIC SCHOOLS, IF ADOPTED, WOULD MAKE POSSIBLE THE MUSHROOMING OF PAROCHIAL SCHOOLS.

MACKAY SAID IT WAS HIS POLICY NOT TO DISCUSS THIS MATTER AT NIGHT WHEN HE IS TIRED, AND HE THOUGHT THE CONFERENCE ROOM RATHER THAN THE PLATFORM BRINGS BEST RESULTS.

TWO QUESTIONS WERE ASKED MACKAY BY SMITH:

1. WHAT ARE THE IMPLICATIONS OF THIS DECISION FOR OTHER AREAS OF SOCIETY IN WHICH SEGREGATION STILL EXISTS?

2. WHY IS THE NAACP PRESSING THIS FALL FOR THE ADMISSION OF NEGRO CHILDREN TO WHITE SCHOOLS BEFORE THE FINAL STATEMENT FROM THE COURT?

MACKAY SAID THERE IS NO ANSWER TO THE FIRST QUESTION. IN ANSWER TO THE SECOND, IT IS BEING REPORTED THAT LOCAL CHAPTERS OF NAACP MAKE REQUEST FOR THE OPENING OF SCHOOLS TO ALL PUPILS THROUGH ADMINISTRATIVE CHANNELS ONLY THIS FALL. THEY WILL RESORT TO SUIT LATER, IF NECESSARY.

QUESTION: WHAT INSTRUMENT HAS COURT FOR ENFORCING DECISION? ANSWER: THE LAW IS OBSCURE. BUT THE IMPORTANT POINT IS THAT THE COURT IS LEANING OVER BACKWARDS TO GIVE THE SOUTH TIME AND OPPORTUNITY TO MAKE SUGGESTIONS, TO DISCUSS AND ADVISE. HOWEVER, SEVERAL JUDICIAL PROCESSES ARE AVAILABLE.

FOLLOWING MACKAY'S PRESENTATION AND DISCUSSION, EACH DELEGATE WAS GIVEN AN OPPORTUNITY TO PRESENT THE WORK OF HIS CHURCH OR AGENCY IN THE AREA COVERED BY THE CONFERENCE.

DRISCOLL STATED THAT THE GEORGIA COUNCIL OF CHURCHES SPEAKS TO NOT FOR THE CHURCHES. THE COUNCIL STARTED OUT AS AN INTEGRATED COUNCIL, 5 WHITE DENOMINATIONAL GROUPS, 4 NEGRO. THEY HAVE NOT DONE A GREAT DEAL ON THIS MATTER. THE EXECUTIVE COMMITTEE PRESENTED A STATEMENT IN APRIL IN WHICH IT SPOKE ITS MIND NOT FOR THE CHURCHES BUT TO THE CHURCHES. THE BASIC PHILOSOPHY IS: TO ALERT CHURCHES PRIVATELY AS PROBLEMS ARISE RATHER THAN TAKE TO THE PLATFORM. THE COUNCIL WISHES PEOPLE TO GET AN UNDERSTANDING THROUGH STUDY OF THE SITUATION. A GREAT CONCERN OF THE COUNCIL IS TO COOPERATE WITH THE CHURCHES AND TO HELP T THEM WORK WITH OTHER GROUPS.

MITCHELL GAVE TWO BACKGROUND STATEMENTS. (1) LAW IS NOW CLEAR: THIS IS A MORAL ISSUE AND THEREFORE IT IS A RELIGIOUS ISSUE. CHURCHES MUST HAVE LOT TO DO AND SAY. (2) AS HINTED BY CLEMENT, THE EASE OF DOING THIS VARIES AREA BY AREA, REGION BY REGION, TOWN BY TOWN, SCHOOL DISTRICT BY SCHOOL DISTRICT.

MITCHELL STATED THAT THERE ARE 10 COUNTIES IN NORTHERN GEORGIA WITH LESS THAN 5% NEGRO POPULATION. SEVERAL COUNTIES HAVE NO NEGRO POPULATION. DADE COUNTY IN NORTHWEST GEORGIA HAS ONLY 7 NEGRO HIGH SCHOOL CHILDREN. CHURCHES OF DADE COUNTY COULD GET SCHOOLS OF DADE COUNTY UNSEGREGATED SOON. WHERE THERE IS 14% NEGRO POPULATION, THE SITUATION IS MANAGEABLE, BUT WHERE THERE IS 40%, 50%, 60%, 70% AND 80%, IT IS VERY DIFFICULT TO BRING CHANGE. EXTREME SOUTH GEORGIA IS MORE MANAGEABLE THAN THE PLANTATION AREA. OBVIOUSLY THIS IS A MATTER OF POPULATION DISTRIBUTION, FEELING, HISTORY, AND INSTITUTIONAL ARRANGEMENTS.

MITCHELL SUGGESTED THREE THINGS TO DO:

(1) ARRANGE SMALL CHURCH-RELATED LOCAL, NEIGHBORLY, INTERRACIAL DISCUSSION MEETINGS. PROBABLY BEST DONE BY WOMEN OF THE CHURCH. A SUGGESTED SIZE IS THREE NEGRO, FIVE WHITE. ONE CHEMICAL THAT DISSOLVES PREJUDICE: PEOPLE OF SIMILAR CULTURAL AND EDUCATIONAL BACKGROUNDS, WORKING TOGETHER. AFTER SEEING INTO EACH OTHER'S MINDS AND KNOWING THE FACTS, PLANNING USUALLY RESULTS, SUCH AS MAKING A SURVEY, PRESENTING A PLAN TO THE SCHOOL BOARD.

A WORD OF CAUTION WAS OFFERED BY MITCHELL TO WHITE PEOPLE OF THE AREA IN WHICH THEY LIVE: BE FAIR WITH WHITE PEOPLE WHO ARE PREJUDICED AND RELUCTANT. ALL THE CARDS ARE IN THE NEGRO DECK. TOWARD THE NEGRO: SHOW GOOD FAITH AND CONSCIENTIOUSNESS. IT ISN'T GOOD FAITH TO PRACTICE INDEFINITE POSTPONEMENT. THE NEGROES WANT INTEGRATION PEACEFULLY. THEY WANT US TO MEET THEM HALF WAY. HE ADVISED TEMPERANCE ON THE PART OF THE NEGRO COMMUNITY.

(2) WORK FOR INTERRACIAL REPRESENTATION ON SCHOOL BOARDS. THIS IS A LONG STEP TOWARD SOLUTION OF THE PROBLEM. NAACP WILL BE SLOW TO ACT WHERE THERE IS REPRESENTATION.

(3) RECONSTRUCT OUR ATTITUDES TOWARD PREJUDICE. IT IS AGREED THAT

CHILDREN DON'T CARE. MOTHERS COULD SAY TO CHILDREN: "THIS MORNING THERE ARE GOING TO BE SOME NEW CHILDREN IN SCHOOL AND MAMA WANTS YOU TO BE NICE TO THEM." THIS SORT OF THING REQUIRES A CONSIDERABLE EDUCATIONAL EFFORT WHICH NEEDS DEVELOPMENT. IT CAN BE DONE.

CLEMENT STATED THAT HE THOUGHT THIS PLAN WILL ULTIMATELY WORK EVERYWHERE.

MITCHELL CONTINUED: "WE COULD HAVE A FREE WEAPON AGAINST COMMUNISM IF THE PEOPLE OF THE SOUTHERN STATES WOULD WITHIN FIVE YEARS PEACEFULLY AND PLEASANTLY COMPLY WITH THE SUPREME COURT DECISION. DEMOCRACY AT WORK IN THE SOUTH FOR THE NEXT FIVE YEARS MIGHT END THE PROBLEM OF COMMUNISM IN THE WESTERN WORLD."

IN DISCUSSING THE NEGRO LEADERSHIP IN THE SOUTH, WHETHER OR NOT IT IS UNANIMOUS OR IF THERE ARE SELFISH CONCERNS WHO SAY, "WE DON'T WANT IT THIS WAY," IT WAS REMARKED THAT THERE ARE SELFISH INTERESTS, BUT THEY WILL BE OVERRIDDEN BY THE MAJORITY OF NEGROES. A REFERENDUM VOTE WOULD CLEARLY SHOW THIS GENERAL ATTITUDE.

CONRAD ASKED IF NEGRO LEADERSHIP IS LARGELY IN THE NEGRO MINISTRY. CLEMENT STATED THAT THE DAY OF THE SINGLE LEADER IS GONE AND THAT IN EVERY COMMUNITY THERE IS A GROUP REPRESENTING DIFFERENT PROFESSIONS.

CALHOUN BROUGHT OUT THAT AT A RECENT MEETING OF A NEA GROUP IN NEW YORK THE MODERATOR SAID IN HIS OPINION THERE WOULD BE MORE DIFFICULT PROBLEMS IN CERTAIN AREAS IN THE NORTH THAN IN THE SOUTH.

MRS. STERNE REMARKED THAT THIS IS A UNIVERSAL PROBLEM IN THE LIFE OF MAN AND WE SHOULD GET IT TO OUR CHRISTIAN PEOPLE THAT THIS IS NOT A LOCAL THING BUT A WORLD THING.

WARD MADE THE STATEMENT THAT WE COULD TAKE STRENGTH FROM THE POSITIONS TAKEN BY MOST OF THE NATIONAL MEETINGS OF THE DENOMINATIONS AND THAT INCREASINGLY REGIONAL GATHERINGS HAVE BEEN TAKING FORWARD POSITIONS.

WHEN ASKED BY WARD, "WHAT IS THE SOUTHERN REGIONAL COUNCIL GOING TO DO?" MITCHELL ANSWERED THAT THE COUNCIL HAS A PAID STAFF IN TWELVE SOUTHERN STATES TO PROMOTE BETTER RACE RELATIONS, AND THERE IS ALREADY A COMMITTEE IN MOST STATES. THE COUNCIL CAN OFFER HELP WITH STAFF LOOKING TOWARD THE ESTABLISHMENT OF PERMANENT COMMITTEES TO WORK AT RACIAL MATTERS.

A NEW PAMPHLET OF THE SOUTHERN REGIONAL COUNCIL, "ANSWERS FOR ACTION," WAS RECOMMENDED (20 CENTS EACH; $15.00 A HUNDRED). IT DEALS WITH MATERIAL IN THE ASHMORE BOOK AND ADDS CERTAIN OTHER FEATURES.

MITCHELL CONCLUDED BY A STATEMENT OF A PERSON CONCERNED ABOUT RACE RELATIONS: "LOOKS TO ME LIKE WHEN A TREE'S DONE BEEN CUT AND IT'S FALLIN', AIN'T NO TIME TO TRY TO HOLD IT BACK."

HUNT STATED THAT THE NATIONAL COUNCIL OF CHURCHES IS DIRECTLY CONCERNED ABOUT RACE RELATIONS IN TWO DEPARTMENTS. ONE IS THE DEPARTMENT OF RACIAL AND CULTURAL RELATIONS. THE OTHER IS THE DEPARTMENT OF RELIGION AND PUBLIC EDUCATION. HE REQUESTED THAT THE NATIONAL COUNCIL BE KEPT INFORMED OF PROGRAMS AND MATERIALS, AND SO MAKE SHARING POSSIBLE. HE SAID THE NATIONAL COUNCIL DOESN'T WORK IN LOCAL AREAS UNLESS INVITED BY RESPONSIBLE LOCAL GROUPS.

MR. SMITH INFORMED THE GROUP THAT THE VIRGINIA COUNCIL OF CHURCHES ADOPTED A

STATEMENT IN GENERAL THIS YEAR IN WHICH THEY SAID THEY FELT THIS WHOLE MATTER SHOULD BE VIEWED ACCORDING TO THE TEACHING OF CHRIST. IT ALSO TOOK THE POSITION THAT THE PUBLIC SCHOOL SYSTEM IS ESSENTIAL TO THE PROPER FUNCTIONING OF A DEMOCRACY AND URGED THE STATE TO MAINTAIN THE PUBLIC SCHOOL SYSTEM UNIMPAIRED. AT A SPECIAL MEETING THE GOVERNOR OF VIRGINIA WAS COMMENDED ON HIS INITIAL POSITION THAT HE WOULD NOT DO ANYTHING THAT WOULD BE CONTRARY TO THE OPINION OF THE COURT. LATER THE GOVERNOR REVERSED HIMSELF AND CALLED FOR THE STRIKING FROM THE CONSTITUTION THE REQUIREMENT OF A PUBLIC SCHOOL SYSTEM, AND STATED THAT HE WAS DOUBTFUL WHETHER HE WOULD APPOINT AN INTERRACIAL COMMITTEE TO STUDY THE DECISION AND ITS MEANING FOR PUBLIC EDUCATION IN VIRGINIA. A NEW STATEMENT BY THE COUNCIL OF CHURCHES IS BEING PREPARED TO GIVE TO THE GOVERNOR. ALL MINISTERIAL ASSOCIATIONS HAVE BEEN CALLED ON TO DEVOTE THE MONTH OF OCTOBER TO THIS SUBJECT. A BIBLIOGRAPHY OF MATERIALS, BY AGE GROUPS, IS ALSO BEING PREPARED TO BE OFFERED TO TEACHERS, SCHOOL PEOPLE, AND TO CHURCHES, SUNDAY SCHOOL TEACHERS, AND DIRECTORS OF RELIGIOUS EDUCATION.

DR. SLATER STATED THAT HIS DENOMINATION ADOPTED A CLAUSE, "TO MOVE TOWARDS WAYS" IN WHICH ALL CHURCHES CAN OPEN THEIR MEMBERSHIP TO ALL PERSONS.. HE EXPLAINED THAT CONGREGATIONAL CHURCHES HAVE NATIONAL PRONOUNCEMENTS, BUT THAT SUCH PRONOUNCEMENTS ARE ENFORCED AT THE DISCRETION OF LOCAL CHURCHES.

THE CHAIRMAN, WARD, READ A LETTER OF GREETINGS AND INTEREST FROM A. C. MILLER OF THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION, NASHVILLE.

SWILLEY, PASTOR OF THE SECOND PONCE DE LEON BAPTIST CHURCH OF ATLANTA, REMARKED THAT THE PROBLEM IS NOT WITH YOUNGER PEOPLE, BUT WITH THE OLDER ONES. HE SAID THAT THEIR STUDENT ORGANIZATIONS FOR YEARS HAVE PROMOTED RACIAL GOODWILL. BAPTIST CHURCHES ARE COMPLETELY AUTONOMOUS, NO MATTER HOW MANY RESOLUTIONS ARE PASSED BY CONVENTIONS, AND THAT "WHERE THE WATER HITS THE WHEEL IS IN THE LOCAL CHURCH." DR. SWILLEY THINKS THERE HAS TO BE A CHANGE OF ATTITUDE AND THAT ALTHOUGH PROMINENT LAYMEN ARE IN AGREEMENT THAT DESEGREGATION IS THE CHRISTIAN THING, IT IS NOT GOING TO BE SUCCESSFUL IF IT IS SUPERIMPOSED FROM WITHOUT. IT HAS TO BE A PROCESS. BAPTIST MATERIAL MAY BE SECURED FROM THE SOCIAL SERVICE COMMISSION, SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENN., ROOM 414, 161 EIGHTH AVENUE, NORTH.

HUNT OBSERVED THAT THE CHURCHES LOST THE BATTLE WHEN THEY SAID: "LET'S TALK ABOUT BEING LAW-ABIDING." HE SAID IF WE HAVE ANY CONTRIBUTION TO MAKE IT IS NOT ON THE POINT THAT WE SHOULD BE LAW-ABIDING. A MORAL ISSUE IS AT STAKE IN THE TOTAL SITUATION AND MUST BE JUSTIFIED ON SCRIPTURAL GROUNDS, NOT ON THE BASIS THAT WE SHOULD BE LAW-ABIDING.

WARD REPORTED THAT IN AN ATTEMPT TO ISSUE A STATEMENT ON THE MATTER, ONE ANNUAL CONFERENCE OF METHODISM USED AS ITS AUTHORITY: (1) THE BIBLE; (2) THE DISCIPLINE OF THE CHURCH; AND (3) THE UNITED STATES CONSTITUTION. IT WAS OBSERVED THAT SUCH AUTHORITY CAN BE USED EFFECTIVELY IN A PROBLEM AS COMPLICATED AS THE ONE WITH WHICH WE ARE DEALING.

CONRAD STATED THAT THE BEST PRACTICAL ARGUMENT FOR MAKING THIS THING IMPORTANT IS TO FOCUS OUR ATTENTION IN CHRIST HIMSELF. HE ASKED, "WHAT COLOR WAS CHRIST?" MR. CONRAD FEELS THAT FAILURE TO COMPLY WITH THE WILL OF GOD WILL BRING DOWN HIS WRATH UPON US AND THAT COMMUNISM IS THE WRATH OF GOD. WE HAVE TO STAY WITH OUR PEOPLE -- NOT GET TOO FAR AHEAD OF THEM. HE THINKS THAT THE WHITE PEOPLE HAVE SUFFERED AS MUCH AS THE COLORED BECAUSE WE HAVE BEEN UNDER THE JUDGMENT OF GOD.

Calhoun remarked that the basis of the 1954 Presbyterian U. S. Report, entitled "Two Major Issues," was the teaching of Scripture, and that the Division of Christian Relations of the Board of Church Extension is seeking to have the report studied by various groups in the church.

A statement was made that the Rome, Ga. Episcopal Church has taken in a Negro family. The question was asked, "Shall we invite them in, or shall we wait until they come seeking?" The answer, "Eventually seek them the same as anyone else."

Miss Teague suggested that work be done through educational channels, saying that the editorial division is one of our most important arms.

Mrs. Sterne noted that the United Church Women voted against segregation in the schools and are trying to make schools more and more interracial.

Merrix said that only in the Episcopal Church can interracial meetings be held in Macon, Ga. He thinks that change of the location of the General Assembly of the Episcopal Church from Houston to Honolulu is a witness. Merrix was asked if there is an aggressive program in the Episcopal Church to develop Negro ministers and if Negroes are directed into the ministry. Merrix replied that Swannee is eagerly anticipating the arrival of Negroes this coming fall.

Clement pointed out three problems of Georgia: (1) Politics and defamatory pressures. A job in Georgia is for the Christian people to counteract this by denouncing such methods of embittering people against people, race against race (2) Abolishing public school system (Must save the system); (3) What to do about public schools (get to talking about it; get good Christian leadership to voice its opinion that our problem is not half as bad as we thought it and that some of these calamities which these prophets of doom like to tell us will happen will not happen). He cautioned further by stating that only Negro people of stature should be invited into discussions, those who will not be intimidated, otherwise won't get far. He said he was not suggesting that militant people be invited, but Negro people who are thoughtful rather than those who will comply or give back what is wanted of them. Asked how he had been received as a member on the Board of Education, he said he could not have wished for a more cordial relationship on the part of the administration, by the fellow board members and the personnel, as well as the people of the City of Atlanta that he had been both accepted and treated normally, with the exception that people were a little more than free to stop him and want to talk over their problems because he is the only Board member known to many folk.

Bell stated that there are 14,000 members of the Society of Friends in North Carolina, a few in Eastern Virginia, and in eight other spots in the South. He said that Friends were encouraged to go to members of their school boards to ask what plan had been made to implement the Supreme Court decision and that they might make some contribution by saying, "This is one small group expecting you to do the right thing." Also, by attempting to do general field education by bringing into the college set a member of the minority group not to talk about race relations, just to participate; and an employment program by going to top policy-making management to raise with them the matter of Negro employment. He stated that they had worked at the National level with the Urban League. He gave the name of a program pahmphlet published out of that experience which tells very briefly the kind of approach which had been used for this problem. The name is Washington Integration Pamphlet and it may be secured at 617 West Market St., Greensboro, N. C.

Conrad stated that the National Lutheran Council represented seven million people. A subcommittee of the Division of American Missions, has been working in Negro and interracial communities. The Church has made no move nationally, although they are trying to open up southern synods to a fully integrated program. One of the policies of the church has been primarily a parochial school education. At one time there were 25 grammar schools in Alabama. Today there are no grammar schools and only one high school. However, they do have a number of Negro churches. The Southern synods are trying to integrate Negroes into local churches which is rather difficult, but the response is heartening to the extent that some are ready to admit Negro people into brotherhood, missionary society meetings, etc. The Council works only as an agency of the Church. German and Scandinavian people are actually forwarding the desire to increase relationship with Negroes. Suggested materials: "Salem Serves" - 327 S. LaSalle St., Chicago, Ill., "The Tactful Speaker," "Good Neighbors Make Good Neighborhoods," "Lutheran Banner," "The Negro in the South," by Dr. Holland, N. C. Two students have arrived to attend school at Hickory, N. C. and next year the doors are expected to be opened. "Negro is like an uncut diamond possibly greatest asset in the South, once opportunities are given him for growth, or otherwise." It was stated that the Negro Lutheran pastor in Mobile, Ala., has said that he has a white family attending his church.

Drake told of a publication, "Southwest Moves," in which there are three social action articles with big emphasis upon race. He stated that his church is doing pioneering work in the North but in the South are moving cautiously. He asked, "Are these the right tactics?"

Ward of the Methodist Church stated that the well established historic positions in the Social Creed were the reason for this meeting. He enumerated three conclusions which have been reached by Church Agencies and Boards in a recent conference of staff members of these Methodist Boards and Agencies:

(1) Unwise in the Methodist Church to hold national meeting on race relations per se.

(2) Better to sponsor regional meetings of some of the units in the Church not to discuss race relations primarily but, "How can we do the work of the Methodist Church in all fields on an interracial basis?"

(3) The Church has a responsibility to vigorously implement its own positions and especially with reference to its institutions. It was noted that the General Conference of the Church has taken a strong stand on race. We need to find ways and means to bring our church together for its national meetings increasingly in places where it is possible to have full integration. Since union in 1940 there has NOT been a General Conference in the South and except for meetings in churches, there has not been a major board meeting in the South on an integrated basis using public facilities. A big problem is the Central Jurisdiction, which is all Negro. This year two or three annual conferences supported resolutions calling for the abolition of the Central Jurisdiction. But the answer is by no means clear. Great thought and discussion is being given to this matter.

In summing up, Ward said this meeting of interdenominational leaders had been a learning experience for him. We need suggestions as to how the churches may work in this field with organizations not primarily church-related. Carefully arranged invitations should be sent out from the white group to Negro

CHURCHES, INVITING THEM TO SEND THEIR LEADERS TO A LEADERSHIP TRAINING SESSION. PARTICIPATION IN THE SCHOOLS ALREADY ORGANIZED TO STUDY ALONG WITH THE REST OF THE PEOPLE, YOUTH GROUPS, ETC., IS IMPORTANT. CHURCH LEADERSHIP HAS OFTEN BEEN DIVORCED FROM SCHOOL LEADERSHIP. IT WOULD BE HELPFUL IF ALL DENOMINATIONAL GROUPS MEET, SEEK OUT OTHER GROUPS SUCH AS BUSINESS, LABOR AND FARM GROUPS ON STATE AND LOCAL LEVELS AND RAISE THE QUESTION WITH THEM, "WHAT CAN WE AS CHURCH PEOPLE DO WITH YOU TO HELP IN GUIDING THROUGH THE DIFFICULT DAYS AHEAD?"

AN OPINION OF THE VALUE OF THIS KIND OF MEETING WAS ASKED. SHOULD WE MEET AGAIN?

BELL SUGGESTED A MEETING IN THE EARLY FALL. THE ENTIRE GROUP AGREED. NOVEMBER, JUST AFTER ELECTION, WAS SELECTED. WARD WAS REQUESTED TO ASSEMBLE THE GROUP IN THE SAME MANNER AS WAS DONE FOR THIS MEETING.

PRAYER WAS OFFERED BY MR. DRAKE. THE MEETING ADJOURNED AT 4:00 P.M.

Board of Social and Economic Relations

The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

RECEIVED
10/29/54
Southern Regional Council

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

OCTOBER 26, 1954

DEAR FRIEND:

DUE TO MANY SCHEDULE CONFLICTS, IT WAS IMPOSSIBLE TO ARRANGE A MEETING IN ST. LOUIS EITHER ON NOVEMBER 9 OR 16.

AFTER CONSULTING WITH DR. MALCOLM CALHOUN, IT APPEARS WISE TO HAVE THE MEETING IN ATLANTA AND TRY FOR DECEMBER 10, 1954. I AM ENCLOSING A CARD FOR YOUR REPLY, WHICH I HOPE YOU WILL RETURN IN A FEW DAYS SINCE WE DO HAVE TO MAKE ARRANGEMENTS FOR A MEETING PLACE IF THIS DATE IS ACCEPTABLE.

IF YOU COULD GIVE US INDICATION OF THE PROCEDURES TO BE FOLLOWED AND THE ITEMS FOR DISCUSSION, I WOULD BE HELPED VERY MUCH.

WITH VERY BEST REGARDS, I AM

VERY SINCERELY YOURS,

A. Dudley Ward

A. DUDLEY WARD

ADW:NW
ENCLOSURE

Send on to I had it
from Texas

THIS IS GREEN!

Palmolive
Clear Pore Oily Complex Skin
MADE IN U.S.A.

Mr. A. Dudley Ward,
The Methodist Church,
Board of Social and Economic Relations,
740 Rush Street,
Chicago 11, ILLINOIS.

December 12th, 1955.

Dear Mr. Ward,

I intend to telephone you further on Monday about the possibility of getting hold of consultants in social science, for work with local groups on matters of school desegregation.

We have engaged John Hope, who works mainly for theAMA in the Race Relations Institute at Fisk University in Nashville, to serve SRC part-time as a Chief Consultant. He will manage a program that will make available to local groups (for our own purposes mainly SRC-called groups of citizens or of interested school officials or of SRC staff and State Board people), social science people from various Colleges and Universities, on a one or two day basis. If your group, working with some local unit, should wish to make a direct arrangement with John Hope I am sure he would welcome it. I think the arrangement would be that suitable social science people could be used at a cost of thirty-five dollars per working day, plus the travel expenses involved. He will have both white and Negro persons available; our recommendation would be favorable to the use of Negro persons in many instances.

If we can be helpful on it we would want to, but what Mr. Hope is setting up is available to you without our intermediacy.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director.)

GSM:rl.
c.cs.
C.H. Parrish.
John Hope.
Fred Routh.

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

Church Rel.
BSER

DECEMBER 21, 1955

DR. GEORGE S. MITCHELL
SOUTHERN REGIONAL COUNCIL, INC.
ROOM 432, 63 AUBURN ARVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR GEORGE:

I AM AWFULLY GLAD TO GET YOURS OF DECEMBER 12TH AS A FOLLOW-UP TO OUR CONVERSATION OVER THE TELEPHONE. WE WILL KEEP VERY CAREFULLY IN MIND MR. JOHN HOPE. AS A MATTER OF FACT, YESTERDAY I DID TALK TO OUR PEOPLE IN NASHVILLE ABOUT THE PREPARATIONS FOR OUR TWO PROPOSED CONFERENCES IN ATLANTA NEXT YEAR, SO THAT YOUR WORD CAME IN GOOD TIME.

WITH BEST REGARDS AND GOOD WISHES TO YOU, I AM

SINCERELY YOURS,

A. DUDLEY WARD

ADW:HB

Supply copy to
John Hope ✓
C H Parrish ✓
F. Routh ✓
done

RECEIVED DEC 23 1955

January 8, 1956

Mr. A.D. Ward, Executive Secretary
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dudley:

That's right and I will be available to you in Louisiana, March 1, 2, and 3.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Board of Social and Economic Relations

The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

JANUARY 5, 1956

RECEIVED JAN 7 1956

DR. GEORGE S. MITCHELL
SOUTHERN REGIONAL COUNCIL, INC.
ROOM 432
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR GEORGE:

THIS WILL CONFIRM MY TELEPHONE CONVERSATION THE OTHER MORNING THAT YOU WILL BE AVAILABLE FOR THREE DAYS OF MEETINGS IN THE STATE OF LOUISIANA UNDER LOUISIANA CONFERENCE BOARD OF SOCIAL AND ECONOMIC RELATIONS. THE PLANNING COMMITTEE IS CHAIRED BY DR. BEN OLIPHINT OF ST. PAUL'S CHURCH IN MONROE, LOUISIANA, AND YOU WILL BE HEARING FROM HIM DIRECTLY. THEY WISH YOU AS A PLATFORM SPEAKER IN RACE RELATIONS AND LEADER OF WORKSHOPS.

WITH VERY BEST REGARDS, I AM

SINCERELY YOURS,

Dudley

A. DUDLEY WARD

ADW:HB

Board of Social and Economic Relations

The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707
A. DUDLEY WARD
EXECUTIVE SECRETARY

RECEIVED JAN 28 1956

JANUARY 26, 1956

DR. GEORGE S. MITCHELL
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR GEORGE:

THANKS VERY MUCH FOR YOUR PAMPHLET "RACE, WHAT DOES THE BIBLE SAY?" THIS IS GOOD AND AN IMPORTANT THING TO HAVE AROUND, I WILL GIVE IT A VERY CAREFUL READING.

SINCERELY YOURS,

A. DUDLEY WARD

ADW:HB

February 20, 1956

Mr. A. Dudley Ward, Executive Secretary
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

It is all right about the Louisiana meeting; worry not. I must tell you my doctrine about the second heat.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

RECEIVED FEB 7 1956

HOTEL SEMINOLE

JACKSONVILLE, FLORIDA

Feb 6 1956

Dear George:-

Hated to call you this morning. But Ben Ulyshat hated to tell me and still worse to call you. So I agreed.

I believe that the D.S. or D.S's involved have said - let us handle these things ourselves. In any case this is the first time I have run into trouble like this. I guess we'll have to plan a little differently.

My apologies and with a hope that the days allocated can still be used effectively by you even at this late date. We'll try to work out something again sometime. All the best

Dudley

OTHER POUND HOTELS

HOTEL PATTEN
Chattanooga, Tenn.

DE SOTO BEACH HOTEL
Savannah Beach, Ga.

HOTEL DE SOTO
Savannah, Ga.

March 6, 1956

Mr. A. Dudley Ward, Executive Secretary
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dudley:

Once in North Carolina I was trying to get a farm co-op shored-up. One of the farmers took me out to his barn. "Mitchell," he said, "my daddy was a blacksmith. He taught me that nothing won't weld on the first heat. Hot it up one time; and cool it off. Hot it up the second time; hammer it together; and it will stick."

Sincerely,

George S. Mitchell
Executive Secretary

GSM:mef

Board of Social and Economic Relations

The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

MARCH 1, 1956

MR. GEORGE S. MITCHELL, EXECUTIVE DIRECTOR
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR GEORGE:

I AM GRATEFUL TO YOU FOR YOUR NOTE OF FEBRUARY 20TH. I, OF COURSE, PERSONALLY WAS KIND OF GLAD TO PICK UP THE THREE DAYS AND USE THEM FOR OTHER THINGS BUT WAS GREATLY DISAPPOINTED THAT THROUGH CIRCUMSTANCES RELATED BOTH TO RACIAL MATTERS AND OTHER THINGS, IT HAD TO BE CANCELED OUT.

I HAVE, HOWEVER, ASSURANCE THAT THE CAUSE IS NOT LOST AND THE BISHOP AND THE CABINET AND OUR BOARDS OF THE CONFERENCE WILL BE EXPECTED TO ALLOCATE SPECIFIC TIME NEXT YEAR, WHICH I HOPE WILL BE GIVEN AND WE WILL HAVE NO FURTHER HITCHES.

I CERTAINLY WOULD LIKE TO HAVE THE DOCTRINE ON THE SECOND HEAT.

SINCERELY,

Dudley

A. DUDLEY WARD

J.

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

MARCH 16, 1956

MR. GEORGE S. MITCHELL, EXECUTIVE SECRETARY
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVE., N. E., ROOM 432
ATLANTA 3, GEORGIA

DEAR GEORGE:

YOUR PHILOSOPHY IS WONDERFUL.

SINCERELY,

Dudley

A. DUDLEY WARD

J.

Social Questions Bulletin

The Methodist Federation for Social Action, an unofficial membership organization, founded in 1907, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions and to promote social action in the spirit of Jesus. The Federation stands for the complete abolition of war. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without class or group discriminations and privileges. In seeking these objectives, the Federation does not commit its members to any specific program, but remains an inspirational and educational agency, proposing social changes by democratic decisions, not by violence.

Volume 46 DECEMBER, 1956 **Number 9**

SPIT IN THE DEVIL'S EYE

A SOUTHERN HERETIC SPEAKS, By SARAH PATTON BOYLE

About the author of this NATION article:

One of the most ardent workers for desegregation in Charlottesville is a University of Virginia faculty wife named Sarah Patton Boyle . . . The Yankee visitor was sitting in his hotel room when the telephone rang and a pleasant voice said: "This is Mrs. Boyle. I just thought you'd want to know, there was a big cross burning out in the yard here tonight. Son took some pictures of it . . ."

—Dan Wakefield in The Nation, September 15.

———

Charlottesville, Va.

I am a white southerner who crusades for acceptance of colored citizens. Living in one of the five states sworn to resist integration at any cost, I'm roundly hated by some people, solidly disapproved of by many and supported by very few. I would have been a fool not to expect this when I resolved to brandish my banner—and I did. Beyond that, I was prepared for almost nothing that happened to me.

In the light of the experience of others, I expected to receive many threats. My psychological factory probably could convert these into stimulation, I thought. Timidity being unpopular in my family, I was raised to feel that even looming danger isn't the least imminent, and I characteristically trip with gay stupidity to the dentist's chair—to meet each onslaught of his buzzer with incredulity. Therefore, I concluded, a deluge of threats probably would challenge rather than terrify me. I felt disgustingly secure.

But with superhuman cunning, evil refrained from attacking me in a form which I was qualified to use constructively. Unless one interprets as a threat (which I didn't) the six-foot cross which was burned a slipper's toss from my bedroom window, in half-a-dozen years of crusading I've only once been threatened with bodily harm—when a locally postmarked letter warned that if I didn't shut up, my house might be bombed. (I didn't shut up, and here sits the house.)

The deluge which actually descended was one for which I was not psychologically prepared. It consisted of contemptuous jeers and obscene insults. Raised in a country home, the daughter and granddaughter of Episcopal ministers, my gutter vocabulary has been so neglected that much that's said to me by letter and on the telephone I can grasp only through its context. To say I was aghast is to use insipid language.

Moreover, it hadn't occurred to me that my motivation might be misinterpreted. I expected to be called a sentimentalist, an impractical idealist and even a crackpot. But I wasn't prepared for accusations that I am a paid agent of Communists, that I am bribed by the NAACP to tell lies, that I oppose the status quo because of a perverted passion for publicity, and—hardly least—that I long for integration because of a psychopathic yearning for the special pornographic skills of black men. As I've firmly turned the corner of my first half century, the latter bit of biological warfare on me is the more amazing.

Once I fondly imagined that the long residence of my forebears in Virginia would move fellow Southerners to the admission that I had some right to speak in favor of changing customs. "Nobody on earth can call me a Yankee," I told myself smugly.

I was soon wishing that they could. Not only is it more comfortable to be resented as a meddling outsider than to be despised as a traitor, but also if segregationists can disqualify you merely by calling you a Yankee, they need go no further, and—this is not universally regarded as a disgrace. But a dyed-in-the-wool Southerner can be disqualified only through defamation of character.

Another early illusion, soon to be dispelled, was that quarter would be given for maintaining a gentle, reasonable approach. I assumed (Jesus' own experience to the contrary) that when you turn the other cheek, nobody actually hauls off and slugs it. I have approximately two splintered jaw bones to show for this conviction.

I entered the struggle with not one ray of malice toward, or contempt for, any one. I still have none. I understand well that the segregation pattern is taken firmly for granted by many white and some colored Southerners who sincerely believe that no good can come to any one through integration. I therefore seek to help them to understand the need for integration, rather than to attack them for opposing it. Yet they could not feel toward me much more bitterly if my public utterances were vindictive condemnations. Discovery of the explanation of this was one of the greatest of my many shocks.

It's simply that so fixed is their conviction that integration can bring only degradation that they find it impossible to believe that any one who defends it is not either utterly ignorant of conditions or completely evil. The native Southerner is not adjudged to be ignorant. Looking into the eyes of staunch segregationists, I usually see not respectful hostility, but incredulous contempt. The names they call me are not merely empty insults, but are rather accurate descriptions of what they really think of me. Dressed for this contest in the highest principles I know, I wasn't prepared for eyes which could see me garbed only in filthy rags.

Nor did my surprises end with those outlined above.

A year and a half ago the Saturday Evening Post featured one of my articles on integration. It was an attempt to show through statistics and little publicized facts that Southerners are readier for integration than they think—a contention which I still maintain. Because the background of the article was Charlottesville, I expected a wide local reading. But I didn't expect that twenty-four hours after it appeared, nearly every retail dealer, delivery boy, store and postal clerk, taxi driver and shoe repair man I knew would regard me with hardened and disillusioned eyes. Overnight my little daily contacts became chill.

Did I have a similar experience in my own social group? Not at first. For two days I received a stream of telephone calls telling me how true my statements were, and how much they needed stating. Acquaintances stopped me on the street with similar comments. Surrounded by this warmth, I could be philosophical about the few who looked straight through me—taking care that I should know their action was deliberate.

But the wave of approbation, I soon learned with a sickening thud, was individual reaction. It reflected merely how each person felt as he read the article in his own home. Group reaction, however, like mob psychology, is not merely the sum of individual reaction. As attacks on the article started in the

newspapers, as enthusiastic supporters were wet-blanketed by those who claimed the facts I reported were half tommy-rot and half lies, the warm social pond in which I bathed suddenly froze. Some of the same people who had clapped loudly at first now let me know from behind stiffened faces that, after all, they did disagree with me sharply on some points.

Silence began to obtrude itself into all my social contacts except my closest friendships. The topic of integration was taboo if I was near. Though I was violently attacked almost daily in the press, no one referred to it. This was probably throught tactful, but I felt cut off. I never knew whether the person I was talking to agreed with me or with my attackers. The reticence was like a soundproof wall. Real communication ended. I began to welcome unpleasant telephone calls—pleasant ones had ceased—as at least a genuine form of human contact.

Yet, curiously, it isn't heartache which brings you closer to internal defeat as Southern tensions heighten. It's fatigue. You feel as if you've run too hard and long to catch a bus, or that it's four o'clock on a day when you forget to eat lunch. It's almost as though, without knowing it, you had been invisibly connected with other people, drawing from them nourishment, comfort and strength. Now the unseen connections are severed. And a puny thing you are when separated from the rest.

Your isolation is not so much the direct result of enemy action as of the fact that when you travel this road your experiences are shared by fewer and fewer people, until at last there's no one to whom you can make yourself understood. For words communicate only so far as they serve to remind friends of experiences and sensations of their own that resemble those which you recount. No more than you can share through description a sunset with a man blind from birth, can you share with another an experience which doesn't resemble any he has known.

And those who would like to give you moral support are quite helpless with no rules to guide them. If you lost a member of your family, anybody with a desire to help would know what he should do. Where his own experience failed, established custom would guide him. But books of etiquette lack rules of comforting those attacked for their principles.

Where can one learn that if a cross is burned for you, and it is "tactfully" ignored, you feel as if you have some unmentionable disease? Where can one learn that if you're publicly attacked and friends are silent, there builds up in your subconscious mind the conviction that you are utterly alone—even though you positively know better?

Because the Southern press blazes away in headlines and editorials which proclaim the success and opinions of segregationists, with only parenthetical or derisive mention of those who disagree; because your side is cautious and silent while the opposition is stridently vocal; because your attackers hammer away; for all these reasons, if your friends are silent, you hear only evil.

Something similar to Russian brain-washing of prisoners takes place inevitably in your consciousness. Day after day, week after week, month after month, you are told that you're a fool, a blackguard, a worker of evil. In the press, on the telephone, in your mail box, the same refrain beats on, like water dripping on the granite of your convictions: You're wrong, you're wrong, you're wrong, YOU'RE WRONG!

Friends tell you that they wanted to call you but knew you were busy and didn't like to interrupt; others that they meant to write but didn't get to it. But Mrs. Opposition didn't mind interrupting, and Mr. Opposition got to it. And the drip-drip-drip goes on and on. Slowly, like creeping paralysis, you find yourself losing confidence.

You find yourself developing a brand of schizophrenia. There is an ever-increasing cleavage between what you think and what you feel. You know that much progress has been made, yet you feel that there's just no use carrying the banner any more. You know that justice moves irresistibly to eventual triumph, yet you feel that only evil and ugliness have stout roots. You know you are right, yet building up in you is an enormous sense of guilt. This is your final, sickening surprise.

From birth, good Americans are assured that if they are well-behaved, are kind, honest and industrious, they will inevitably be rewarded by social approval. Naturally, when you are publicly attacked, they—including you—are filled with the unformulated suspicion that you got what you somehow deserved.

Is a Southern crusader for the rights of man doomed to eventual breakdown? Many seem to think so, for the rate of retirement in this field of activity must approach the record. Watching, Southern Negroes have grown cynical about the short-lived efforts of the white liberal—thus adding the minority's mistrust to his other pressures.

But I think I've rediscovered a way for you to keep your sanity and still crusade. It's simply meekly to accept, "outmoded theology." With its able aid your psychological factory can convert pressure, pain and disillusionment into power to persist. Our modern view of the world, I now think, is the outgrowth of soft lives. In hand-to-hand combat with raw evil this sensible view seems less realistic.

When the smell, taste, sound and touch of evil are a nightmare against which you constantly struggle, the personification of evil is an intelligent device. In facing evil squarely and calling it the Devil, some of your horrid helplessness before its magnitude departs. Then, too, you find yourself more able to be dazzled into spontaneous worship by the glory of evil's opposite, the shining purity of love.

Years ago, on seeing the title of an article, "Humanitarianism Is Not Enough," I recall thinking, "How could that be?" I wouldn't ask myself that question now. When evils swarm you like a mob of maniacs you know that you must have both Something and Someone to worship, or perish.

Against a background of accusing enemies and silent friends, I hungrily reclaim the "morbid" doctrine that unearned suffering is redemptive, and that only the patient pain of the innocent can dissolve some human sins. It's the futility of pain which drains the heart, I find. Believe that pain has purpose, and new power stiffens your weary spine. The early Christians went singing to ugly deaths. The Southern crusader, too, has need of forgotten virile Christian truths.

So I shan't break down, and I shan't retire. For I shall refresh myself by looking at a sparkling, ethereal King, and I shall know an easier yoke and a lighter burden, and I shall learn to say, "Forgive them, Father," and—after taking practiced, careful aim—I shall spit in the Devil's eye.

Mrs. Sarah Patton Boyle,
University of Virginia,
Charlottesville, Virginia.

Dear Mrs. Boyle:

Yesterday evening (Sunday), I told a bit of your story appearing in the October 20th issue of "The Nation" to some thirty-five of the members and friends of the Oregon Chapter of our Methodist Federation for Social Action. I used it during our worship service and prior to the singing of one of our great missionary hymns, words by "Colin Stern" in our Methodist Hymnal. My thought in presenting it was to help them put something of the content of your experience into the singing of this hymn. Immediately after telling something of your story, one of our members rose and asked that we send to you expressing our gratitude and appreciation for the exceptional leadership you have been providing in this great fight not alone for your city and state, but for our whole nation. We express to you, too, our sincere sympathy as well as to your immediate family for the suffering entailed by both yourself and your family.

We wish there were more we could do to help in your particular situation. We are carrying on something of a program here in Portland, Oregon, which we trust will be of some little value in helping to bring to pass a finer and a better nation with something of the meaning we believe Jesus had in mind in His prayer: "Thy kingdom come. Thy will be done, in earth as it is in heaven."

May Divine strength and wisdom continue to be yours and that of your associates. May God's richest blessings ever attend you.

Cordially yours,
MARK A. CHAMBERLIN.

Dear Mr. Chamberlin:

What you tell me in your letter is indeed heartening and I'm deeply grateful to you for writing it and to the member of your fellowship who suggested your writing.

You will perhaps get a better grasp of what your letter has done for me when I tell you that probably the most effective weapon which the Devil has aganst the crusader is a growing feeling that he accomplishes nothing, that nobody listens, no-

body is helped or altered by his sacrifices and thus that his endurance is useless and without fruit. A letter such as yours, you can readily see, goes a long way toward rendering this devil's weapon ineffectual.

May I suggest to your fellowship (and such a recommendation coming from the national office would mean so much, so much) that they make it a part of their regular program to write letters of support and encouragement to every one who comes to their attention who has spoken out, however guardedly and faintly, or moved, however cautiously, in the right direction concerning this issue? I know of nothing which would further the cause of brotherhood more.

If they would watch the daily papers for letters to the editor and news of those who have done or said something, however slight, and write a line (a line is as good as a full page) expressing approval and support, more would be said and more would be done in the open. Public officials and individuals alike need support, and knowing that they have it would do better work with a lighter heart.

This is a vital work which invalids and persons not in a position themselves to do something more open can carry on.

It was good of you to say, "We wish there were more we could do to help your particular situation." Believe me you have helped it immeasurably. But of course what I personally said is of value only because it expresses what is true of thousands of others who carry the same banner and suffer the same pangs, only less articulately than I. Your Federation can bring not only comfort but increased efficiency and effectiveness to them all.

Gratefully, SARAH PATTON BOYLE,
Box 3183, Univ. Station, Charlottesville, Va.

METHODIST FEDERATION FOR SOCIAL ACTION

Report of California-Nevada Conference Chapter Annual Retreat
Hidden Villa, Los Altos, November 9-10, 1956

The retreat began with a dinner at 6:00 p. m. held at the Cook restaurant in Los Altos. About twenty were present.

Following the meal the members went to Hidden Villa and Lawrence Robinson of Modesto was introduced and told a fascinating story of his visit to Russia during the past summer. Mr. Robinson illustrated his talk with pictures taken in various cities of Russia. The members were agreed that the presentation was the most illuminating they had heard on the Russian situation.

Many questions were asked and answered in the discussion that followed the talk.

Retirement came at 11:00 p. m.

Breakfast on Saturday morning was eaten at the same Los Altos restaurant after which the members returned to Hidden Villa.

A panel dealing with the world scene was held with Glenn Miller of Oakdale acting as moderator. Rev. Myron Herrell, first speaker, spoke on his summer experiences with the Fiske party that visited Russia while Andy Juvinall dealt with affairs which he observed in the Middle East. Glenn Miller also dealt with Middle Eastern problems as he witnessed them during the past summer.

The panel proved enlightening and most worthwhile and served as emphasis to the presentation on Russia as given by Mr. Robinson the previous night.

After clean-up at the Villa, the members returned to the Los Altos Cook House for lunch.

Business items as follows were considered and actions taken:

Meeting called to order by George Colliver, chairman. John (Bill) and Sylvia Powell had been present during the retreat and Bill gave a report on the case of the sedition charges against himself and his wife. They were former editors of the China Monthly Review in Shanghai. The charges against them have come as a result of their reporting as they saw conditions in Communist China.

Correll Julian reported that the Conference series of convocations on "The Moral and Ethical Witness of the Methodist Church" seemed to have had considerable impact and that the need now is to follow up vigorously with local church activity. He urged that churches find local community situations for concern and action. He reported that in January and February seminars are to be held on Saturdays all over the Conference for Commissions on Christian Socal Relations in the local church.

The group voted to favor Washington, D. C., as the place and July, 1957, for the date for the 50th anniversary meeting for M.F.S.A. The following expressed the hope they may be able to attend: Jack McMichael, the Ellis Browns, the Jim Chesnuts, Ed Peet, George H. Colliver.

As an instrument in our 500 goal membership drive, the chairman presented a prepared declaration regarding M.F.S.A. which was signed by ten oustanding ministers in the conference. Jack McMichael moved a vote of appreciation for the declaration and group voted to send this declaration, together with a letter of explanation and a membership card to all ministers of the Conference. It was also decided that the same declaration, to be signed by outstanding laymen of the Conference, should be sent to local lay leaders of the Conference.

Reports were made on local groups. Marie Seaman reported that several meetings of the Central San Joaquin Valley chapter have been held this past year. The following people reported on plans to organize other local groups: Dillon Throckmorton in Tulare-Kings County area, Marguerite Edises in Mill Valley, and Ellis Brown in Sacramento.

The group voted to meet again during the Earle lectures at the True Blue Cafeteria in Berkeley at 5:00 p. m. on February 25, Tuesday.

Respectfully, MARIE SEAMAN, Secretary.

RESPONSE TO A HOUSE COMMITTEE SUBPOENA

By REV. STEPHEN H. FRITCHMAN

(In this month of December, when we Americans commemorate our Bill of Rights and when the world recalls adoption of the United Nations of the U. S.-backed noble Declaration of Human Rights, the House Committee on Un-American Activities—in full harmony with its undemocratic and repressive past—was busy on the West Coast hounding individuals and organizations with records of activity for the persecuted foreign-born and against restrictive and inhuman legislation like the Smith Act and the Walter-McCarran Act. One subpoena was issued Mr. Fritchman, who got unanimous backing of his First Unitarian Church of Los Angeles Board of Trustees, after he issued the following statement.)

It is almost unbelievable that in free America in 1956 a Congressional Committee has the impertinence to subpoena a minister, an attorney, a trade unionist or anyone else, to appear and answer for their civic dedication, their zeal for effective democratic activity. Yet the subpoenas issued this week in Los Angeles, and the statement to the press made by Congressman Clyde Doyle would seem clearly to indicate that this is the Un-American Committee's purpose here. As a member of a liberal church, of a denomination known throughout the world for its commitment to freedom of the mind, to social justice and peace, and as a citizen of the United States I am shocked at being subpoenaed for the apparent reason that I have joined thousands of Americans in efforts to amend or repeal restrictive legislation against the foreign-born. This is a cause which has enlisted the conscience of many clergymen and laymen of all faiths. But apparently what was appropriate for President Eisenhower in his State of the Union message last January becomes unlawful for a plain citizen to propose. Senator Kuchel or Congressman James Roosevelt have quite properly urged radical changes in the Walter-McCarran Act, but it seems to be cause for a subpoena if a parish minister does the same. To what absurdity will the logic of the Un-American Committee next lead? Are the thousands of rabbis, priests and parsons and their parishioners who seek revision of laws supporting racial discrimination to expect a police officer at their doors with a call to a government hearing? What remains of freedom of religion, what remains of citizenship under the whole Bill of Rights if the very act of pro-

SOCIAL QUESTIONS BULLETIN

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METHODIST FEDERATION for SOCIAL ACTION
An un-official fellowship founded in 1907.

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Membership and West Coast Field Secretary, Rev. Mark A. Chamberlin
Editor, "Social Questions Bulletin," Rev. Jack R. McMichael
Editorial Office and Office of Publication
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posing legislative change is called "subversive?" It is time indeed for the American people to demand the abolition of a Committee so fantastically out of line with the American way of life as it has been practiced for the past two centuries. My own Unitarian denomination asked for the abolition of this Committee at its annual meeting in 1946. I see no reason for any revision of their judgment in 1956.

CHRISTMAS: PROMISE OF COMING DAWN

Concerned by the recent outbreaks of violence and war, and the not-ended threat of global holocaust, religious men and women can take heart from the Christmas Story's message that Heaven's decree is for peace on earth and good will toward men. For us to continue to work for peace and good will and to uphold universal love and justice without bounds or barriers or discrimination, is to work with Heaven, with stars in their courses.

The Christmas Story also promises in Mary's **Magnificat** that "the hungry" are to be "filled with good things." Another promise oft repeated in the Christmas Story is that of freedom for victims of colonial rule.

These promises of the Christmas Story are not "pie in the sky." They represent, to be true, the Divine Will. But they also represent today scientific possibility and the demands of sensitive social consicience.

World war today would bring defeat and disaster to both sides. Men of reasonable intelligence on both sides see its folly.

We can produce and distribute enough today to end the hunger which two of three still experience. Let us end the fight of arms, stockpiles, and hate of man against man and nation against nation; and begin the fight of man with man and nation with nation against preventable hunger, illiteracy and disease. And all the signs of our times tell us that the bells are tolling for foreign domination and colonial rule. The Suez and Hungary fiascoes are cases in point. The cry of modern men and nations for freedom will not be crushed. The Christmas promises can now be actualized. Let us organize our reason and good will, and join with one another and with Heaven to get that job done.

J.R.M.

BEHIND THE HEADLINES

At this writng (Nov. 29) it looks as though hostilities had ended in Egypt and in Hungary. It is time to begin talking in the U.N. and in Washington, about what has to be done in reconstruction and prevention. It is time for all religious organizations to consider what they should contribute to this discussion.

In England a beginning has been made by Aneuran Bevan, leader of the radical wing of the British Labor Party. His utterance has promoted him to the leading voice on foreign policy in the opposition "shadow Cabinet" in Parliament. This position is supposed to make him foreign secretary when the Labor Party comes to power.

Outlining a "new bold policy for peace" in his "Tribune," Bevan calls the U.N. police force in Egypt "a physical manifestation of a moral idea." Its presence asserts "the involvement of the world in every quarrel between the nations that carries the threat of force." Actually it does more. It is the embodiment of a world wide moral judgment. Drawn only from the smaller nations, it stands between the hostile armies. The invaders could crush it in a few minutes. But only at a moral loss they cannot afford.

Contrast this with the army that under the misplaced label of "police action," dropped napalm on helpless Korean peasants. Plainly the nations have moved in both reason and conscienece since then. This is the victory of moral force over armed force. Here is the first factual move since the atomic bomb was made and dropped to put mankind in step with the law of the universe that life is stronger than death.

For the benefit of those who want the present police action to lead to a "U.N. war machine" Bevan adds, "that fact would not be evidence of success but of a failure."

To its duty of keeping the combatants apart until the invaders leave, the U.N. police force has added the patrolling of the streets of Port Said, replacing the British and French forces. The necessity apparently was the bitter resentment arising from whatever facts there were behind the atrocity stories brought to Cairo by refugees from Port Said and outsiders who had been there. Such stories appear in every war and are increased by the strategy of total war. Sometimes arising from a baseless rumor, they snowball as they pass from mouth to mouth.

Those from Port Said parallel those told by refugees and newspapermen from Budapest. They describe the poorer section of the Arab quarter burned to the ground, leaving the inhabitants to sleep shelterless and coverless through the cold nights; tanks whose personnel were camouflaged as Egyptian welcomed by the unarmed people and then opening fire on them; long time British and French residents firing from their windows on unarmed people in the streets. The last accounts for part of the recent expulsion orders.

Bevan issues another challenge to religious organizations. He wants the U.N. police force enlarged into a body equipped "with the means to develop the resources of the Middle East, to irrigate the desert, to plough back the revenues from the oil into the countries from which they are taken . . . then nothing more would be required to keep the peace in the Middle East." To get that far of course the development authority would have to be based upon the sovereignty of the Middle East nations, and the exercise of their initiative. It would also have to completely replace the contest for control of that area between the leaders of the two systems that now divide the world.

In its place there would have to be conscious cooperative-competitive peaceful co-existence in the service of mankind. This would express the gospel our churches proclaim as the guide for human living. President Truman, by his Point IV, crippled the program the U.N. started to this end. President Eisenhower is now insisting that the U.N. be used to settle the basic disputes in the Middle East. This gives our churches the opportunity to suggest that he renew his one-time interest in peaceful co-existence and advocate a program of mutual economic development of the Middle East.

The need for this move is shown by the revelation of another pressure upon our policy making in a comment by a columnist of the Wall Street Journal upon the "economic aspects of President Eisenhower's declaration of non-involvement in the Middle East crisis . . ." The comment says that ". . . unless spoiled by participation in some kind of Mid-East police force" it (this declaration) returns to the American economic system the functions that a neutral can perform in time of war . . . The prime function of a neutral is to serve as a haven of capital which can be saved for use in post-war reconstruction. The secondary function frankly, is to get paid for this service by makng some money out the war. In the present instance, the money we might make would probably be restricted mostly to furnishing oil to Europe in case of shortages there." So the worship of Mammon steps in when the worship of Mars goes out. The God of the "almighty dollar" embodies the lust for power which has left the outdated God of brutal armed force.

Bevan issued still another challenge to our churches concerning Eastern Europe. He said that only if the West reduced Soviet fears of European hostility could its western boundary states move toward independence. As long as the West continued "its old barren policy of NATO, German rearmament and Western bases in Germany, peace and freedom would remain imperiled." Since the U.S. was, and is, the leader in this rearmament policy, here again is where the churches could express their moral force.

Bevan further contends that the "deeper the belt of neutral countries lying between us and Russia (preferably including a united neutralized Germany) the better for both." This assumes what was supposed to be a condition of the peace, that the former fascist countries were free to choose their own form of government but not the fascist form. The special interest of our churches at this point is the kind of clerical fascism that Mindszenty in his radio speech after he was released from prison tried to bring back in Hungary. It includes restoring the land possessed by the church and its traditional voice in government policy.

Can these things be done? Bevan sees hope in the fact that, like the British, the Soviet government is learning "the hard way" to recognize the limits of armed force. There is another sign in the sky all across the world. The way of life that rests on armed force has brought mankind to a dead end. There is no way through except by recognizing and establishing the supremacy of moral force. Every test of a bomb, or a nuclear weapon, is also a test of the vitality of our religious faith that the moral law is the law of the universe and must be the law of human life.

H.F.W.

January 8, 1957

Mr. A. Dudley Ward
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

In reply to your letter of January 3, I assure you I will do my best with the registration or anything else I am called upon to do at our meeting on the 28th and 29th.

Sincerely,

(Mrs.) M.E. Tilly
Director of Women's Work

MET:mm

October 4, 1957

Mr. A. Dudley Ward
Executive Director
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

On October 26 I will lead a seminar of Georgia Methodist students on labor management relations. They are particularly anxious to have information on the Methodist Church's positions and activities in this broad field. Although I come of Methodist stock I would welcome your catching me up to date with such publications or information that you may have readily available.

Sincerely,

Emory F. Via
Labor Consultant

EFV:fcl

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The Methodist Church

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MICHIGAN 2-3707

A. DUDLEY WARD
GENERAL SECRETARY

OCTOBER 9, 1957

MR. EMORY F. VIA
LABOR CONSULTANT
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N. E., ROOM 432
ATLANTA 3, GEORGIA

DEAR MR. VIA:

IN REPLY TO YOURS OF OCTOBER 4, I AM SENDING YOU A COPY OF THE SOCIAL CREED WHICH HAS A SECTION ON THIS MATTER OF INDUSTRIAL RELATIONS, A COPY OF A REPORT OF THE CONFERENCES WE HAVE HELD IN ATHENS, TENNESSEE, OAK PARK, ILLINOIS AND LAKE JUNALUSKA, NORTH CAROLINA.

WITH BEST REGARDS TO YOU, I AM

SINCERELY YOURS,

A. Dudley Ward

A. DUDLEY WARD

ADW
AH : ENCLOSURES
REPORTS SENT UNDER SEPARATE COVER.

P.S. THE LAKE JUNALUSKA INDUSTRIAL RELATIONS CONFERENCE REPORT IS NOT YET COMPLETED. WE ARE SENDING YOU A COPY OF THE FINDINGS AND WILL SEND THE REPORT TO YOU AS SOON AS IT IS AVAILABLE.

October 23, 1957

Dr. A. Dudley Ward
Executive Secretary
Board of Social and Economic Relations
of the Methodist Church
740 Rush Street
Chicago, Illinois

Dear Dr. Ward:

Enclosed you will find a copy of a pseudo-religious hate sheet which has been called to our attention today. We know very little about it and doubt that it has any particular importance. However, since you are prominently mentioned in it and it seems to be aimed particularly at the Methodists, we thought it should be called to your attention in case you have not seen it.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Enclosure: Dixie Religious Review - September 1, 1957
(A Newsletter, Merritt Newby, Editor)

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A. DUDLEY WARD
GENERAL SECRETARY

OCTOBER 29, 1957

MR. PAUL ANTHONY
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, NORTH EAST, ROOM 432
ATLANTA 3, GEORGIA

DEAR MR. ANTHONY:

WE HAVE SEEN THIS KIND OF MATERIAL BEFORE THAT YOU INCLUDE IN YOUR LETTER OF OCTOBER 23.

THE REFERENCE TO THIS BOARD AND MYSELF IS VERY OLD, AND HAS APPEARED IN OTHER PUBLICATIONS. EVIDENTLY THEY JUST PICKED IT UP AND REPRINTED IT.

KEEP IT COMING, WHENEVER YOU THINK WE HAVE NEED.

WITH BEST REGARDS AND MANY THANKS, I AM

SINCERELY YOURS,

A. Dudley Ward

A. DUDLEY WARD

ADW
AH

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The Methodist Church

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MICHIGAN 2-3707

A. DUDLEY WARD
GENERAL SECRETARY
EMERSON W. SMITH
ASSOCIATE SECRETARY

AUGUST 1, 1958

MR. EMORY F. VIA
LABOR CONSULTANT
SOUTHERN REGIONAL COUNCIL
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR MR. VIA:

THANK YOU VERY MUCH FOR SENDING MR. WARD THE BOOKLET, "INDUSTRIALIZATION: ACCENT ON THE SOUTH". MR. WARD IS AWAY FROM THE OFFICE ON AN EXTENDED TRIP AND WILL NOT RETURN UNTIL EARLY SEPTEMBER. HOWEVER, AT THAT TIME, THIS BOOKLET WILL BE BROUGHT TO HIS ATTENTION.

YOURS VERY TRULY,

Peg Johnson

SECRETARY TO MR. WARD

J:MK

January 23, 1959

Dr. A. Dudley Ward
General Secretary
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dr. Ward:

Thank you for your letter concerning Reverend Garland Knott. I shall look forward to seeing his manuscript.

I have long regretted that we have had so little opportunity to meet and discuss our common interests. I hope that will be possible the next time you are in Atlanta.

With kindest regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

Board of Social and Economic Relations

The Methodist Church

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ASSOCIATE SECRETARY

JANUARY 15, 1959

MR. HAROLD C. FLEMING, EXECUTIVE DIRECTOR
SOUTHERN REGIONAL COUNCIL, INCORPORATED
63 AUBURN AVENUE, NORTHEAST, ROOM 432
ATLANTA 3, GEORGIA

DEAR MR. FLEMING:

YOU WILL BE HEARING FROM THE REVEREND GARLAND KNOTT OF BOONEVILLE, MISSISSIPPI, WHO IS PREPARING A BOOK OR PAMPHLET ON RACE RELATIONS FROM THE SOUTHERN MINISTER'S POINT OF VIEW. IT IS QUITE A DOCUMENT, AND I HAVE READ A NUMBER OF THE CHAPTERS. I BELIEVE IT COMMENDS ITSELF TO THOUGHTFUL PEOPLE WITHIN THE CHURCH. I ALSO BELIEVE HE WILL BE TALKING TO YOU ABOUT THE POSSIBILITY OF THE SOUTHERN REGIONAL COUNCIL DESIRING TO DO SOMETHING BY WAY OF PUBLICATION.

WITH VERY BEST REGARDS, I AM

SINCERELY,

A. Dudley Ward

A. DUDLEY WARD

ADW:JL

via air mail

August 3, 1959

Dr. A. Dudley Ward
Methodist Conference on Human Relations
Room 305
740 Rush Street
Chicago 11, Illinois

Dear Dr. Ward:

Several names occur to me as possible resource people for your housing discussion at the Dallas Human Relations Conference.

First, there is Robert A. Thompson, housing secretary of the Atlanta Urban League, 239 Auburn Avenue, N. E., Atlanta, Georgia. Bob has had more practical experience in, and knows more about, housing for Negroes than anyone I know. He did a special study and report on Atlanta and Birmingham for the Commission on Race and Housing, as well as the enclosed statement for the Commission on Civil Rights. He is an articulate, balanced, and personable speaker.

Another possibility, white, is Philip G. Hammer, a planner, head of Hammer & Company, 70 Fairlie Street, Atlanta. Phil is a former director of the Metropolitan Planning Commission for the Greater Atlanta area and extremely knowledgeable about the human relations aspects of housing. As head of his own company, he

is unusally busy and is limited in the number of voluntary efforts to which he can devote time.

A third suggestion is Mrs. Elizabeth Virrick, white, of 8400 Old Cutler Road, Miami, Florida. I do not know her well personally, but her reputation in the field of minority housing is quite good. She has extensive experience in community housing programs in Miami, and perhaps elsewhere, and has written extensively on the subject, most recently for the Commission on Race and Housing.

I hope that these suggestions will help and that the Conference will be as outstanding as the excellent brochure would indicate.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1.

SRC Special Report - "Housing for Negroes..."
by Bob Thompson, U. League

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas — August 31 to September 4, 1959

CONFERENCE QUESTIONS

What is our Christian witness on race?
What is the nature of the present racial crisis in our Nation and the World?
What can Methodists do?

MAILING ADDRESS: Room 305, 740 Rush Street, Chicago 11, Illinois

JULY 31, 1959

MR. HAROLD C. FLEMING
EXECUTIVE DIRECTOR
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, NORTHEAST, ROOM 432
ATLANTA 3, GEORGIA

DEAR MR. FLEMING:

IN CONNECTION WITH THE HUMAN RELATIONS CONFERENCE WHICH WE ARE SPONSORING IN DALLAS, TEXAS, AUGUST 31 TO SEPTEMBER 4, 1959 (A DESCRIPTIVE BROCHURE OF WHICH IS ENCLOSED) WE ARE HAVING A PANEL ON HOUSING.

Phil Hammer

WE HAVE TED BERRY, FOR EXAMPLE, OF CINCINNATI. MISS MARGARET BENDER IS REPRESENTING THE WOMEN OF THE CHURCH. JAMIE MACKAY, FROM ATLANTA WILL ALSO BE ON THIS PANEL, AND I AM WONDERING IF YOU KNOW OF A PERSON WHO REALLY HAS BEEN INVOLVED IN HOUSING -- PREFERABLY IN THE SOUTH WHO WOULD BE QUALIFIED TO REALLY SPEAK ON THE TOPIC FROM THE SOUTHERN POINT OF VIEW, AND WHO HAS BEEN INVOLVED EITHER PROFESSIONALLY OR IN A LAY CAPACITY GIVING HIM OR HER REAL COMPETENCE IN THE MATTER?

I WOULD BE MOST HAPPY TO GET WORD FROM YOU. WITH BEST REGARDS AND GOOD WISHES TO YOU, I AM

SINCERELY,

A. Dudley Ward

A. DUDLEY WARD

ADW:JL
ENCLOSURE: BROCHURE

File

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas — August 31 to September 4, 1959

What is our Christian witness on race?
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What can Methodists do?

MAILING ADDRESS: Room 305, 740 Rush Street, Chicago 11, Illinois

AUGUST 5, 1959

TO PARTICIPANTS IN PROGRAM
METHODIST CONFERENCE ON HUMAN RELATIONS
SOUTHERN METHODIST UNIVERSITY
DALLAS, TEXAS

RECEIVED AUG 7 1959

DEAR FRIENDS:

WILL YOU PLEASE FILL OUT THE ATTACHED FORM AND RETURN TO THIS OFFICE AT THE EARLIEST POSSIBLE MOMENT SO THAT WE CAN MAKE PROPER ARRANGEMENTS FOR YOUR HOUSING?

A SELF-ADDRESSED STAMPED ENVELOPE IS ENCLOSED FOR YOUR CONVENIENCE IN REPLYING. ALSO ENCLOSED IS A BROCHURE ON THE CONFERENCE.

THERE IS A NOMINAL FEE OF 35¢ FOR INSURANCE WHICH WILL COVER: (1) MEDICAL EXPENSES INCURRED WITHIN 52 WEEKS (NO TIME LIMIT IN ILLINOIS) AS A RESULT OF AN ACCIDENT OR ILLNESS ORIGINATING DURING THE CONFERENCE PERIOD, AND (2) TRAVEL DIRECTLY FROM HOME TO THE CONFERENCE AND BACK. THIS AMOUNT OF 35¢ IS PAYABLE IN ADVANCE TO THE BOARD OF SOCIAL AND ECONOMIC RELATIONS.

IF THERE IS OTHER INFORMATION YOU NEED, PLEASE LET US KNOW.

SINCERELY YOURS,

A. Dudley Ward

A. DUDLEY WARD

AH.
ENCLOSURES

THE REVEREND A. DUDLEY WARD
CONFERENCE COORDINATOR AND DIRECTOR
METHODIST CONFERENCE ON HUMAN RELATIONS
740 RUSH STREET, ROOM 305
CHICAGO 11, ILLINOIS

I WILL BE ACCOMPANIED BY AND WILL WANT ACCOMMODATION FOR:

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ARRIVING _____ _____ A.M. OR P.M.

DEPARTING _____ _____ A.M. OR P.M.

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(DATE)

(SIGNED) _____

ANNUAL CONFERENCE _____

JURISDICTION _____

AH.

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas •

AUGUST 31 to SEPTEMBER 4, 1959

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REGISTRATION 1:00 to 6:00 P.M.
Monday, August 31, 1959

•

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What is the nature of the present racial crisis in our Nation and the World?
What can Methodists do?

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WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE BOARD OF MISSIONS

Southern Methodist University, Dallas, Texas • **AUGUST 31 to SEPTEMBER 4, 1959**

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• METHODIST CONFERENCE

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Professor of Sociology, Department of Sociology and Anthropology, Michigan State University; specialist in sociology for the Michigan Cooperative Extension Service

DR. EDWARD O. MOE
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Resident Bishop, Charlotte Area, Southeastern Jurisdiction, The Methodist Church

THE BISHOP
Cry, The Bel
American Rep
San Francisc

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BISHOP MATTHEW W. CLAIR, JR.
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E ON HUMAN RELATIONS •

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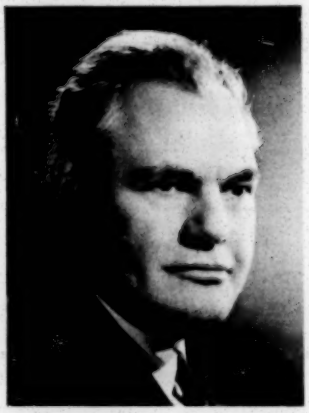

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Professor of Old Testament Interpretation, Garrett Biblical Institute, Evanston, Illinois

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EDWARD O. MOE
HARVEY J. D. SEIFERT
FRANK E. SHULER

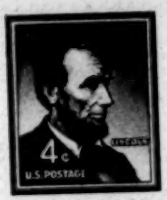
Group Involvement Committee

DORIS P. DENNISON
EDWARD O. MOE, *group coordinator*
RENÉ PINO
THOMAS VAN LOON

Message Committee

BISHOP ROY H. SHORT, *Chairman*
WITH REPRESENTATIVES OF ALL JURISDICTIONS OF THE METHODIST CHURCH

Board of Social and Economic Relations
of The Methodist Church
740 Rush Street, Chicago 11, Illinois
A. Dudley Ward, Executive Secretary



The Reverend A. Dudley Ward
Board of Social & Economic Relations
740 Rush Street
Chicago 11, Illinois

Telephoned in
3/20/61
MT.

Telegram

To Dudley Ward
Sheraton Hotel
Louisville, Ky.

I am deeply distressed that a family emergency will prevent my participation Wednesday. My mother must undergo a serious operation Wednesday, and my presence here is essential. Paul Anthony of the SRC staff has agreed to substitute for me there. I hope this is satisfactory. My sincere regrets and best wishes.

Harold C. Fleming

Southern Regional Council, Inc.
63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA

December 3, 1954

MEMORANDUM

TO: Mrs. M. E. Tilly

FROM: GSM

I telephoned Bishop Love's office in Baltimore, December 2nd, 2:30 p.m. Bishop in Clarksburg, West Virginia. Would secretary check and see what the matter was. She would speak to the Bishop and she doubted not that the Bishop would show a friendly interest. Explained to her that I had written Earl Brown and officially asked for reinstatement.

December 3, 1954

Dr. Earl R. Brown
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

For many years the Division has most generously given a thousand dollars to the Southern Regional Council. It came in quarterly payments from the treasurer's office in Philadelphia. You and Mr. Love and various others who know the Council, kept an attentive eye, I daresay, to our item in the budget.

The last payment for this fiscal year, 1953-54, duly came along, and we, too much in the habit of the Division's kindness, took for granted that we would be again in the budget for the coming year. But behold! We aren't.

May I, therefore, now make formal request that the Council's need be considered for your fiscal year, 1955-56? These are most critical days in all that we do in the South. You know, I am sure, how rare and how necessary are truthfulness, temperateness, accuracy, and mediation at this stage. And these are the things for which the Council stands.

Perfectly true that a good large grant has come to us from the Fund for the Republic, and that we are using it to put paid professional staff into our race relations agencies in twelve or thirteen Southern states. But the Fund for the Republic money has to be heavily supplemented not only to carry forward the program, but in order to obtain the covenanted further sums. What the Methodist Church has helped the Council with has been backbone money, although it is less by a good deal than what we put quite directly into our link with the church women over the South through Mrs. Tilly.

You are aware as we are that the things we work at can only be done in the South if they deserve and obtain the help of the churches. And as our last audit, a copy of which I enclose, will show, the Methodist, though they do the most, are not alone in direct church aid to the Council.

'Tis a considerable matter, I know, but I ask that you explore about a bit and see whether some sum could be found which would reach us before the new fiscal year begins. But, in any case, what we principally ask is that the Council's need should be fully considered as next year's budgets are made up.

With deep appreciation for all these years of steady strength from the Division,

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

cc: Mrs. M. E. Tilly
Dictated by Dr. Mitchell/signed in his absence

December 6, 1954

For GSM:

Should see Dr. Earl R. Brown , head of the Division of National Missions, the Methodist Church, 150 Fifth Avenue New York 11, New York on December 15th. Bring up the matter in letter of December 3. SRC left out of budget for '54-'55, but asked to be back in '55-'56. And also asked them to scratch around and see if they could help us in '54-'55.

Had talked briefly by phone with Miss Hill in the treasurer's office in Philadelphia, and Mr. Golden Vice-hergesheimer, the assistant treasurer, Vice- H. Conwell Snoke, the treasurer.

'Twas Mr. Love, now bishop in Baltimore at 1206 Etting Street, who was our friend.

Tilly has written Thelma Stevens.

Brown's telephone number is WAtkins 9-7530.

GSM

KS.

EDGAR A. LOVE
BISHOP
PHONE: MADISON 3-3224
DANIEL LYMAN RIDOUT
ADMINISTRATIVE SECRETARY
PHONE: MADISON 3-5509

THE METHODIST CHURCH
BALTIMORE AREA
1206 ETTING STREET
BALTIMORE 17, MD.

CONFERENCES
DELAWARE
EAST TENNESSEE
NORTH CAROLINA
WASHINGTON

December 13, 1954

RECEIVED 12/16/54
Southern Regional Council

Dr. Elliott Fisher
Executive Secretary
Division of National Missions
150 Fifth Avenue
New York 11, New York

Dear Elliott:

Mrs. M. E. Tilly and Mr. George Mitchell just called my attention to the fact that the Southern Regional Council has been left out of the appropriations of the Section of National Missions for the coming year. As I recall, the Section has been giving $1000 for several years to this Council. The Southern Regional Council, as you know, is successor to the old Atlanta Interracial Commission and, as such, has enlarged its border of activities to include most of the Southern states. It has accomplished so much in the realm of race relations that its activities ought to be continued.

It is a southern organization, completely staffed by southern people who are giving themselves energetically and sacrifically to the task of creating better race relations, and being so staffed is able to do a more telling job than might be done by any organization with leadership outside of the South. I do not know the reason for having left this organization out of your appropriations, but I do hope that it might be restored, if possible.

I have continued my personal membership in the Council, even though I am not able to attend its meetings.

With best personal wishes, I am

Cordially yours,

Edgar A. Love

EL:tw
cc - Mrs. M. E. Tilly
- Mr. George Mitchell
- The Rev. Charles Golden

Mrs. Tilly has seen

Methodist Church - Finance

Legacy

December 3, 1954

MEMORANDUM

TO: Mrs. M. E. Tilly

FROM: GSM

I telephoned Bishop Love's office in Baltimore, December 2nd, 2:30 p.m. Bishop in Clarksburg, West Virginia. Would secretary check and see what the matter was. She would speak to the Bishop and she doubted not that the Bishop would show a friendly interest. Explained to her that I had written Earl Brown and officially asked for reinstatement.

December 3, 1954

Bishop Edgar Love
1206 Etting Street
Baltimore, Md.

Dear Bishop Love:

To our consternation we have found that the usual $1000 appropriation by the Home Division was not made this year. We suppose it is because you were not present when the appropriations were made. Is there anything that you can do now? You know without my telling you the school situation in the South is requiring a larger staff for us and certainly more travel. It is really serious that the church has let us down at this crucial period. We would appreciate anything you could do.

I have had a letter in my heart to write you ever since you were made Bishop to express to you my deep satisfaction that you, with your wisdom and understanding, have been placed in a position of great leadership in our church.

Sincerely yours,

(Mrs.) M.E. Tilly
Women's Work

MET/rnf
airmail

December 16, 1954

Miss Thelma Stevens
150 Fifth Avenue
New York, New York

Dear Thelma:

I spent a week in Mississippi the latter part of November. I'm enclosing some sheets on what I found there. I think you might be interested in seeing it put together. I'm sure you know all the facts already. I'd like to call your attention especially to the editorial from the Montgomery Advertiser which is attached to the background sheets of Mississippi. If you will read Time Magazine's education page of this week, you will find more of the "terror-stirrers" of the citizens councils.

From time to time, we send some leaflets to the secretaries of the Southeastern and South Central Jurisdictions. There have been changes since the minutes were printed and I would certainly appreciate it if I could have a corrected list of both presidents and secretaries of the Christian Social Relations of the Southeastern and South Central Jurisdictions.

I'm delighted that you are to be on the Convocation program at Charlotte. We need you and your message.

With best wishes for the Holiday Season, I remain

Sincerely yours,

Mrs. M.E. Tilly

MET:rmf
encl.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

December 10, 1954

DEPARTMENT OF CHRISTIAN
SOCIAL RELATIONS AND
LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN
OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

Mrs. M. E. Tilly
Room 432
63 Auburn Avenue, N. E.
Atlanta 3. Georgia

Dear Mrs. Tilly:

Thanks for your note of December 2 relative to the budget of the Division of National Missions of the Board of Missions. I shall make it my business to mention this matter to Dr. Brown. I am not all sure that I can have any influence with him, but at least I shall broach the subject and see what answer he can give. I regret more than I can say, that this cut came in the budget. I believe that the Southern Regional Council is doing the most important job now in the South on the most crucial issue.

With love and good wishes, I am

Hurriedly yours,

Thelma Stevens

TS:dh

December 2, 1954

AIR MAIL

Miss Thelma Stevens
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

We have just discovered that the regular appropriation of $1,000 from the Home Division wasn't included in its budget this year. You know how much we need that money. I am wondering if you could talk to Dr. Brown or anyone else close to the Treasurer, and see if they can't find that thousand dollars somewhere in that fund that it may come through again in the 1954 budget. We would certainly appreciate anything you can do.

This letter is written in haste, and I will write you a longer letter tomorrow about some other matters.

I am so glad you are in the New York office because you understand the problems of the South and what the Southern Regional Council is trying to do. I hope that day by day you are getting stronger.

Love and best wishes,

Sincerely,

(Mrs.) M. E. Tilly
In Charge of Women's Work

MET/eab
Dictated by Mrs. Tilly/signed in her absence

December 16, 1954

Mrs. Paul Arrington
1715 Piedmont Street
Jackson, Miss.

Dear Dess:

I certainly appreciated your letter and its enclosures.

I note that you stated you would see Dr. Brown in Cincinatti about the appropriation for the Southern Regional Council. I think you must have received by now the proposed appropriations of the National Missions. If so, you will know there is no appropriation listed for the Council. I'm afraid if you wait until you reach Cincinatti it may be too late to do anything about this. If you can get it in, we would certainly appreciate it if you would write to him and speak a good word for the Council and its work in the present crisis of the South.

I appreciate your invitation to be your guest everytime I'm in Jackson. I want you to know I certainly won't miss a chance of being with you.

Love and best wishes.

Sincerely yours,

(Mrs.) M.E. Tilly

MET/rnf
Encl. Background sheet prepared at request of Mrs. Tilly, for the info of Dr. H.C. Holland.

Copy

December 13, 1954

Dr. Earl R. Brown
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

A copy of the Budget and Appropriations and Recommendations has been received. In studying it, I am wondering if it will be possible to put the Southern Regional Council back into the item under Interdenominational Work. The $1000 omitted from the current budget has hit the Council quite a blow. In view of the fact that the Council is now facing its greatest opportunity and need, perhaps ever before in the South, its expenses for education and cultivation are going to be even greater. Every agency that can render a constructive service in the Southern area during this time of crisis, tension, and indecision needs financial support. Many of us would be most appreciative if the Division of National Missions could give some financial support. I feel sure, if you and the staff can see the way clear to do so, you will.

Sincerely yours,

Mrs. Paul Arrington

BA:br

December 3, 1954

Mrs. Paul Arrington
1735 Piedmont
Jackson 41, Miss.

Dear Bess:

Since the union of the churches, there has been $1000 appropriated from the Home Section, now called National Missions. The check did not come quarterly this year as it has in the past. We began to investigate why and found that for some reason this appropriation was not made this year. We're sorely distressed about this, not only because we need ~~the money~~ to raise the amount required to meet the conditions of our Ford appropriation, but we're more concerned that the church has let us down at the time when the South is in its present social revolution. I wonder if there is anything which can be done at this time to restore it for this year.

We know you're our friend at court and if anything can be done we know you'll do your best.

Sincerely yours,

(Mrs.) M.E. Tilly
In Charge of Women's Work

MET/rnf
Air Mail

1. K.S.

For your info

COPY

RECEIVED
12/20/54
Southern Regional Council

December 17, 1954

Mr. Elliott Fisher
150 Fifth Avenue
New York 11, New York

Dear Dr. Fisher:

I discovered from the proposed appropriations for next year that there is no appropriation to the Southern Regional Council. There is no appropriation for the current year either. It appears that our Division has made an appropriation of a thousand dollars each year from 1944 to 1954. With all the racial tensions and with all the efforts that the Southern Regional Council is making to lead the South in these days, it is with sincere regret that I find the appropriation not made for next year.

I am in fairly close touch with the Southern Regional Council and know a good deal about its work. I also know how difficult it is to know what to do about these racial questions. The Southern Regional Council gives us wise leadership.

If at all possible will you please use your influence to get the thousand dollar appropriation restored for the coming year. In Cincinnati I hope I may have the privilege of voting on a list of appropriations that includes the Southern Regional Council.

With kindest personal regards, I am

Sincerely,

H. C. Holland

mfj

DIVISION OF NATIONAL MISSIONS
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

December 27, 1954

Mrs. Paul Arrington
1735 Piedmont Street
Jackson 41, Mississippi

Dear Mrs. Arrington:

A year ago, when the matter of appropriations was under consideration, we were trying to discover every possible way to decrease our budget because of the marked reduction in income from World Service. The amount we had been giving to the Southern Regional Council came under scrutiny, and no one had any kind of report from this Council during the time we have contributed to it. Occasionally we receive a letter asking us to continue with this item but no one has ever given us information regarding the work of the Council and its purposes. This may have been our fault but it seems to us that an organization we have supported over a long period of time should send us a copy of its minutes, resolutions, etc., during the year. The appropriation was dropped because of the lack of information. We have no brief to offer for or against the Council.

I shall be glad to have the matter discussed when the Appropriations Committee meets in Cincinnati and the budget for the year 1955-56 is adopted.

With kindest personal regards, I am

Yours most sincerely

E R Brown

Earl R. Brown
General Executive Secretary

ERB:bw

DIVISION OF NATIONAL MISSIONS
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

SECTION OF NATIONAL MISSIONS

December 28, 1954

Rev. H. C. Holland
Haygood Memorial Methodist Church
1015 East Rock Springs Road, N. E.
Atlanta 6, Georgia

Dear Rev. Holland:

Thank you for calling our attention to the matter of the appropriation for the Southern Regional Council. The matter will be further discussed at our next Staff Meeting and decision reached as to whether we should make an appropriation or not. One of the problems has been that we are short on funds these days and with the constant demands for new churches, we have tried to cut every corner possible. Therefore, it might not be possible for us to appropriate the amount asked for. We will have to go over our budget again to see what can be done.

Sincerely yours,

Elliott L. Fisher

Elliott L. Fisher
Executive Secretary

ELF:JC

(Send mrs. Tilly)

January 7, 1955

Bishop Arthur J. Moore
Gibson Hotel
Cincinnati, Ohio

Dear Bishop Moore:

From the beginning of the Southern Regional Council in 1944, the Council has been the beneficiary of an annual donation of $1,000 from the Division of National Missions of the Board of Missions of the Methodist Church. In most years when budgets were being made up, someone from the Council was present, or others intimately in touch with what the Council was doing interested themselves in the item for the Southern Regional Council, and the appropriation remained in the budget as an earnest of an interest by the Methodist Church in the problems being worked at by the Southern Regional Council.

I need not say how critically important that donation has been to us, not only in money, but much more so in its evidence of the concern of the Church. With all the changes in the Board of Missions, the item for the Council disappeared in the current year's budget. We acknowledge laxity in failing to keep the Board of Missions plied with the reports and audits and pleas. And when special strain came on the Division, the Southern Regional Council did get left out of the budget.

We plead for reinstatement if at all possible for the current year; and still more urgently for reinstatement for the coming year.

This is a most critical junction in Southern matters as all of us know only too well. The money itself is important to us, but again it is of the greatest importance to continue to have, as we have had for so long, the evident good will of the Methodist Church.

In the expansion of the Council's program, which has become possible by the grant from the Fund for the Republic, two of the newly employed executive secretaries are Methodist Ministers -- in Alabama and Mississippi. And everywhere the Council's forces locally draw heavily upon the Christian purpose of members of the Methodist Church.

A published summary of the audit figures for the year, 1953, is enclosed. The audit for 1954 is in progress and ought to be ready within a few weeks. But except for the quite considerable grant from the Fund for the Republic, the 1954 figures are not markedly different from those of 1953.

And the grant from the Fund for the Republic, incidentally, has as one of its requirements, the raising by the Council, independently, of a much larger sum than we have ever succeeded in raising before!

We will be exceedingly grateful for your interest in a place for the Council in the budget of the Division of National Missions.

Respectfully,

George S. Mitchell
Executive Director

GSM/eab
Encl.

cc: Mrs. M. E. Tilly

DIVISION OF NATIONAL MISSIONS
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE **NEW YORK 11, N. Y.**

JAN 10 1955

January 7, 1955

Dr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Mitchell:

I have been rather slow in answering your letter of December 3 regarding the dropping of the Southern Regional Council budget.

These are the facts: We had no record or report from the Southern Regional Council in 1953 when we made up the budget for 1954. When we came to making the budget again this year for 1955 the same ignorance prevailed regarding the work of your Council. This is no criticism or attempt to sidestep the issue; however, our budget for 1955 is now set up. If you could place in Mr. Golden's hands pertinent information, so when the budget for 1956 is written, we will be glad to take the matter under consideration. I have always had a great concern for the general principles for which your organization works, and I am deeply in sympathy with all your efforts but we cannot make a budget without definite coordinated information on the activities of your organization.

Yours most sincerely

Earl R. Brown

Earl R. Brown
General Executive Secretary

ERB:bw

other copy

January 10, 1955

AIR MAIL

Reverend H. C. Holland
Gibson Hotel
Cincinnati, Ohio

Dear Mr. Holland:

Here's a copy of the letter I sent Bishop Moore.

For things in the past, I would instance the following:

Helping to bring around the Southern daily newspapers to fairer and more courteous handling of news items involving Negro persons. We began on that about five years ago. First collected what actual experience was, and then wrote a booklet giving the simple rules of how things should be managed. Got the booklet out to the editors. And then asked local people, usually church people, to call on the editor and ask the editor to go by the rules in the book. Whether it was us or whether it was the temper of the times we don't know, but clearly at this date two-thirds or three-quarters of the Southern newspapers use courtesy titles, build their headlines correctly, include coverage of items of Negro news formerly neglected, and keep out of the papers things which are rude or scoffing.

Spreading the practice of employing Negro police officers. That we began about seven years ago. Then there were, I believe, thirty-eight Southern cities or towns which used Negro police. We wrote around to all the chiefs and got a list of all the towns. We inquired as to experience. Annually we have published a new enlarged list of towns and cities and counties using Negro police. But now the practice has spread to every Southern state and to about 140 Southern cities, and the number of Negro uniformed or plainclothes police persons is well above 700. I don't say our little list did it. But in many a town, when the issue came up, copies of our lists put into the hands of the Mayor or the City Council by our local friends helped to turn the trick.

On the whole matter of the schools and the Supreme Court we have worked very hard to get accurate and temperate information before the people of the South. We are convinced that the best chance of solution lies in small meetings of local citizens, white and Negro, to make friends on the issue, arrive at the exact facts, and thus, inevitably, make a plan. Largely with the help of church people we are getting this done in a few places, and we think we are getting it to happen in many more. We have prepared material suitable for use by local meetings, and they have been eagerly used.

The strong thing about the Southern Regional Council is its knowledge of the process of reaching local agreement on matters of contention, and reaching it by approaching the matter in a spirit untinctured by discrimination or patronage.

Much more that could be said, but time presses!

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Dr. Mitchell/signed in his absence.

March 3, 1955

Bishop Edgar A. Love
1206 Etting Street
Baltimore 17, Maryland

Dear Bishop Love:

Mighty kind of you, and I am following through.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

EDGAR A. LOVE
BISHOP
PHONE: MADISON 3-3224
DANIEL LYMAN RIDOUT
ADMINISTRATIVE SECRETARY
PHONE: MADISON 3-5509

THE METHODIST CHURCH
BALTIMORE AREA
1206 ETTING STREET
BALTIMORE 17, MD.

CONFERENCES
DELAWARE
EAST TENNESSEE
NORTH CAROLINA
WASHINGTON

March 1, 1955

MAR 2 1955

Mr. George S. Mitchell
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Let me suggest that you send a copy of "Changing Patterns in the New South" to the Reverend Charles F. Golden and to Dr. Earl R. Brown, both of 150 Fifth Avenue, New York 11, New York. The Reverend Golden is a man of color, who is an associate secretary in the Section of National Missions; and Dr. Brown is executive secretary of the Division of National Missions.

Sent 3/2/55 rha

The appropriation for the Southern Regional Council from the Division of National Missions was not renewed for this year, due to the fact that no one in the Division seems to have been alerted on the work of the Council. This appropriation may be restored another year, if either of the two above named gentlemen can be induced to sponsor your appeal to the Appropriations Committee. Particularly, would I recommend the cultivation of the Reverend Charles F. Golden, who is my successor in the New York office.

I would, also, suggest the sending of other pertinent literature of the Council.

Cordially yours,

Edgar Love

EL:tw

Edgar A. Love

cash rha

P. S. -- Enclosed find $1.00 for two extra copies of "Changing Patterns in the New South".

cc: Mrs. M. E. Tilly

DIVISION OF NATIONAL MISSIONS
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

SECTION OF NATIONAL MISSIONS

MAR 14 1955

March 11, 1955

Dr. George S. Mitchell
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

This comes to acknowledge your letter of March 3 stating that you are sending me the publication Changing Patterns in the New South.

I shall be happy to have all such information I can get on the Southern Regional Council and would appreciate being kept on your mailing list for any future publications.

My first personal knowledge of the Southern Regional Council came to me while I was a student in Atlanta, Georgia, where I came to have high regard for the work you were doing.

With every good wish for your continued success, I am

Very sincerely yours,

Charles F. Golden

Charles F. Golden
Associate Secretary

CFG:evd

March 3, 1955

Reverend Charles F. Golden
150 Fifth Avenue
New York 11, New York

Dear Mr. Golden:

Bishop Love asked us to send you a copy of a new publication we have done called Changing Patterns in the New South. I would hardly expect you to find time to read the whole business, but you get its flavor if you read through the Table of Contents, skip on through and read the very last sentence in the booklet.

We want you to know about and like the Southern Regional Council, and we will send you the other things we get out.

Meanwhile, if in your job you see things that we could helpfully do hereabouts, please let us know.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Dr. Mitchell/signed in his absence.

March 3, 1955

Dr. Earl R. Brown
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

Bishop Love most kindly wrote and made arrangements for us to send you a copy of our new publication, Changing Patterns in the New South.

A busy man will not read it all I know, but the Table of Contents is helpful and the very last sentence in the whole booklet is mighty nice.

We will try in the coming months to have our publications, and what other news we can send you, strengthen our cause when next we come before the Division of National Missions.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Dr. Mitchell/signed in his absence.

April 27, 1955

Mr. Earl R. Brown
Division of National Missions
of the Board of Missions
of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mr. Brown:

I would like for you to have this quarterly report as made to the members of SRC's Board of Directors.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

April 27, 1955

Mr. Charles F. Golden
Division of National Missions
of the Board of Missions
of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mr. Golden:

I would like for you to have this quarterly report as made to the members of SRC's Board of Directors.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

June 20, 1955

Mr. Charles F. Golden
Division of National Missions
of the Board of Missions
of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mr. Golden:

I had just finished dictating this long letter when in came the check from your Philadelphia office for $250 for the quarter beginning June 1st. So we take it that we are restored! We are deeply grateful.

Nothing sustains our courage and confidence more than the knowledge that the churches are interested in what we do.

Sincerely,

George S. Mitchell
Exedutive Director

GSM/eab
Encl.

June 20, 1955

Mr. Charles F. Golden
Associate Secretary
Division of National Missions
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mr. Golden:

I write betweenwhiles to keep you abreast of the Southern Regional Council's progress.

We have now got state groups organized in all of the twelve states in which we expect to work except Florida, and Florida should be set up any day now. Hooked on to this letter is a list of names of the state groups and of the executive directors and their addresses. If they can be helpful to you in any matter, large or small, I am sure they will all wish to be.

Two, at least of these men are Methodist ministers. The young fellow in Alabama was assigned to the job by Bishop Purcell, and the Arkansas man is a Methodist minister also, though I think it has been a good many years since he had a church. Incidentally, the Virginia man is a Presbyterian minister, and the North Carolina man is a minister too. So you see we could hardly have staffed these new state groups without the help of the churches. If I were to call the roll of the state chairmen (who are volunteers) I would be into a long list of ministers, and several of them to my knowledge Methodist ministers.

Mrs. Tilly is now full-time on the staff of the Southern Regional Council. She has been working through a group called the Fellowship of the Concerned to get church women to exert themselves interdenominationally state by state on the major Southern problems of the moment. She has had recently a South-wide meeting of church women at Atlanta, and state meetings in Alabama, Louisiana, and Georgia, and has another coming up in September in Florida. Later on she hopes to arrange similar meetings in most of the states.

We are all of us convinced that the churches will lead the South in all of these matters of race. And nothing has been so encouraging as the quiet purpose of the church women in particular, in community after community. I cite as a recent example, some events in Nashville. The National Council of Jewish Women asked its local representatives to be active on matters of schools and segregation. The Nashville lady who received the recommendation cast about for friendly spirits and soon got in touch with the local representative of the Tennessee Council of Church Women who had been similarly moved from the United Church Women. Between the two of them they brought together a two-day meeting two weeks or so ago in Nashville to explore what could be done in that city.

I went up for the meeting and found the ladies, as the group gathered, fearful that not as many as a hundred people would turn up. They had five hundred people and a constant bustle of chairs and people coming in all through the meeting. The next day they explored the local facts with care. They specifically did not meet for action, but for acquaintance and facts. But I am historian enough to be sure that when the books are written on the ultimate desegregation of the schools in Nashville, it will be that meeting which began it. Mrs. Tilly could tell you similar and inspiring tales of the courage of her friends even in some of the most difficult situations.

Incidentally, in our judgment the Supreme Court's decrees will go a long way toward making the process flow along smoothly.

I should add to the information about our new state groups that various of them already have Associate Executive Directors who share equally in policy and in salary with the Executive Directors, and carry forward our principle of simple equality between white and Negro persons. And we have lately been able so to arrange money matters that all of the states can proceed in that way as to staff.

We are candidates, as you know, for reinstatement next year as a group to be helped by the Board of Missions.

If we can send you details as to any particular state group, or reports of any particular situation in the South, we would be happy to do so.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. List of Affiliated State Organizations
cc: Bishop Edgar A. Love
KS

July 16, 1955

Mr. Charles F. Golden
Associate Secretary
Division of National Missions of the
Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mr. Golden:

You rejoice me greatly with your kind letter of July 15th.

I will do my best to keep you and the others currently informed of the Council's continuing program. For the moment, the most cheerful thing I can put in is the appearance of a pattern in the South. Local school boards are impaneling semi-official bi-racial citizens' committees to advise them on how to open the schools. That's an evident fore-runner of a much more democratic pattern. In the normal course of affairs, the outstanding Negro members of these committees will be appointed or elected to local school boards, and these fortunate communities would then be in position to unroll an official and agreed plan, and to supervise fairly the operation of unsegregated schools.

Needless to say, we are asking our local forces over the South to encourage this movement.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

DIVISION OF NATIONAL MISSIONS
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N.Y.

SECTION OF HOME MISSIONS

JUL 15 1955

July 14, 1955

Dr. George S. Mitchell
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Mitchell:

In the last meeting of the Division of National Missions it was voted that $1000.00 be allocated for the Southern Regional Council for 1955-56, thus installing the $1000.00 originally carried in our budget for the Council.

This was the first time we have had opportunity to get this back into the picture since it was disqualified. We trust that our contact with you shall be constant and that we shall be able to continue our contribution toward this worthy cause as represented in this Regional Council.

With every good wish, I am

Very sincerely yours,

Charles F. Golden

Charles F. Golden
Associate Secretary

CFG:evd

The Board of Home Missions and Church Extension
of the Methodist Episcopal Church,
1701, Arch Street,
Philadelphia 3,
PENNSYLVANIA.

December 5th, 1955.

Dear Sirs,

We are deeply grateful for the check for $250.00 from the Board of Home Missions and Church Extension. Nothing sustains us as much as the steady and tangible faith of the Board, and of other religious bodies, in the justice and right of the Southern Regional Council's steady and reasonable aims.

I will be reporting to Mr. Brown in a few weeks on the year's work, and hope he and all of the Board will feel that valued help has been well employed.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director.)

GSM:rl.
Encl.

DETACH BEFORE DEPOSITING CHECK

12/3/55

a/c #159

For quarter beginning December 1, 1955 $250.00

CR
Rha

SNOKE

H. Conwell Snoke - Treas.

Earl R. Brown - Ex. Secy.
N.Y.

June 13, 1955

The Board of Home Missions and Church Extension
of the Methodist Episcopal Church
1701 Arch Street,
Philadelphia 3, Penna.

Gentlemen:

On behalf of the Southern Regional Council I send sincere thanks for the check for two hundred fifty dollars ($250.) which came to us on June 2, 1955. We are most grateful for having been included in your budget for the year June 1955 to June 1956. I have assumed that this is true from the statement on the check stub.

We are sending a copy of our monthly bulletin NEW SOUTH to your office each month. If you would like it sent to any members of your Board, please give us their names and addresses and we will be happy to see that they get copies also. In addition we will be glad to send you any information about or reports on our work as you may from time to time wish.

Please pardon the delay in acknowledgement of your check. It came in while I was away from the office.

Sincerely yours,

Katherine Stoney,
Secretary-Treasurer

ks
encl.

DETACH BEFORE DEPOSITING CHECK

a/c #159

For Southern Regional Council, Inc.,
Quarter beginning June 1, 1955 $250.00

AFTER 5 DAYS RETURN TO
THE BOARD OF HOME MISSIONS
AND CHURCH EXTENSION OF
THE METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA 3, PENNSYLVANIA

PHILADELPHIA
MAY 1 1955
PA.

Miss Katherine Stoney
Room 432
63 Auburn Avenue N. E.,
Atlanta 3, Georgia

no letter
CR 2 50

JUN 2 1955

August 1, 1955

Dr. Earl R. Brown
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

Here is a recent quarterly report from the Southern Regional Council.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

September 6, 1955

Mr. H. Conwell Snoke
Treasurer
Board of Home Missions and
Church Extension of the
Methodist ~~Episcopal~~ Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear Mr. Snoke:

Again we are deeply grateful for the check for $250 which came to us today for the quarter beginning September 1.

The Board's help is multiplied many times over in the efforts that we and our state forces make.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. SRC official Receipt $250
Dictated September 2.

September 6, 1955

Dr. Earl R. Brown
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

We have sent on to Mr. Snoke today our warm appreciation for the second quarter check ($250) from the Board of Home Missions and Church Extension. It heartens and sustains us greatly to have this most valuable help.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated September 2nd.

March 15, 1956

Board of Home Missions and Church Extension
The Methodist Episcopal Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear People:

Your steady support helps us boundlessly and we are exceedingly grateful.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Encl.

June 5, 1956

The Board of Home Missions and
Church Extension of the
Methodist Episcopal Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear Sirs:

We are extremely grateful for that good substantial installment of $250 on your help to the Southern Regional Council.

I doubt if you have any more appreciative contributees than we are.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. - SRC Official Receipt $250

September 5, 1956

Division of National Missions
(of the Board of Missions)
of the Methodist Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear Sirs:

It is endlessly helpful to us to have the fresh check for $250, dated September 1st, from the Division of National Missions of the Board of Missions.

You are like a strong wall at our backs.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Mr. Mitchell/signed in his absence.

Encl: SRC Official Receipt

December 4, 1956

The Board of Home Missions and
Church Extension of the
Methodist Episcopal Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Gentlemen:

Round by round you stand behind us,

and we are deeply grateful.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. SRC Official Receipt $250

December 6, 1956

Miss Thelma Stevens
Executive Secretary
Woman's Division of Christian Service
Board of Missions, Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

In regard to your letter of the 4th, we are sending under separate cover 25 copies of our report of resistance groups.

We are pleased that you can make use of this material and if we can be of any further help, please call on us.

Sincerely,

Paul Anthony,
Information Service

PA:fc

I N V O I C E

SOUTHERN REGIONAL COUNCIL, INC.
Room 432, 63 Auburn Avenue, N. E.
Atlanta, Georgia

December 6, 1956

Department of Christian Social Relations
Board of Missions of the Meth. Church
150 Fifth Avenue
New York 11, New York

Purchase Order No.
Date shipped 12-6-56

Reports of the resistance groups

25 copies @ 5¢ per copy	**$ 1.25**
Postage	
TOTAL	**$**

THANK YOU

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

December 4, 1956

Mr. Paul Anthony
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Anthony:

Thank you for your letter of November 21 with which you included the reports of the resistance groups in the South. We are so grateful for this special report. I am wondering whether you have any additional copies available and if we could have at least 25 copies for the use of our Standing Committee at the annual meeting in January. I do not know what price you would place on these reports but unless the cost is prohibitive I would like very much to have you send me 25 copies at your convenience and bill the Department of Christian Social Relations for same.

With every good wish, I am

Sincerely yours,

Thelma Stevens

TS:lc

347

cc: Mr. H. Conwell Snoke
Division of National Missions
1701 Arch Street
Philadelphia 3, Pa.

Rev. H. C. Holland
225 Hampton Court
Athens, Georgia

December 20, 1956

Dr. Earl R. Brown
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

I write to express the hope that again in 1957 the Board will stand behind the Southern Regional Council.

We are finishing now two and one-half years of aid from the Southern Regional Council to a dozen state organizations in human relations -- one in each of the Southern states. Nine or ten months more of direct aid from us to go to them. Then on present appearances they will have to fend for themselves.

We cast an appraising eye at their circumstances and suppose that eight or nine of them are strong enough to keep going -- helped or not. Some would linger and one or two might die. But most of them have done what we hoped they would: they have provided an example in local action of interracial solution of community problems. A wise man once said, "The only thing immortal on this earth is a community idea." We in the Southern Regional Council think that such an undying idea has been lodged into hundreds of towns:

While we do not see ourselves armed beyond 1957 with the funds to help the state organizations systematically, we are all agreed that it is needful to keep going a central spot in the South where the truth is known and the facts keep grinding out, and that we propose to do.

I happen to know that in quite a number of these state and local organizations it is the strength of the Methodist people, lay and clergy, upon which the community effort has really leaned. And the Methodist Church has furnished the public leadership in several of the state organizations.

We are grateful for the Board's steady backing; and hope we may have it again this coming year.

Here is an audit for our queer fiscal year ending September 30, 1956.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

bc: Mr. Holland

March 7, 1957

Mr. H. Conwell Snoke
Treasurer
Division of National Missions of the
Board of Missions of the Methodist Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear Mr. Snoke:

We have just received the first quarterly installment of our 1957 contribution from the Division of National Missions. As the newly appointed Director of the Council (though an old Council staff member), I want to express our deep sense of gratitude for this continuing support.

It means a great deal to us to feel that our work merits the friendship and aid of the Methodist Church. And we are always conscious of the vital leadership which Methodists have always given in the South to efforts to broaden and enrich our society.

With appreciation and kindest regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/eab
Encl: SRC Official Receipt $250.

December 14, 1957

Dr. W. Vernon Middleton
Executive Secretary
Division of National Missions of the
Board of Missions of the Methodist Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear Dr. Middleton:

The generous support of the Division of National Missions of the Board of Missions has meant a great deal to the Southern Regional Council over the years. As the new year approaches, we hope you will feel that the work of the Council merits your continued support.

The past year has been marked by critical developments on the Southern scene. Many of these, especially the Little Rock experience and the scattered outbreaks of violence throughout the region, have been discouraging. However, less publicized developments have given grounds for hope. There is a growing awareness and expression among responsible community leaders, the dedicated clergy and others, that law, order, and decency must prevail. Within these areas the Southern Regional Council continues its work.

These positive forces have been a source of much encouragement to us. We continue to believe that the church people of the South will play a decisive part in solving our racial problems. It pleases us, as I am sure it does you, that Methodists in the South are so frequently in the forefront of constructive efforts.

We are enclosing three of our recent publications: "The South of Promise" which briefly describes the current work of the Council; New South of November 1957, which includes a

statement by 80 Atlanta ministers; and a special report, "Religious Bodies and The Supreme Court Decision". Also enclosed is a current list of our Board members.

Among the enclosures is a copy of our proposed budget for the coming year, with an estimate of income expectable and income to be raised from new sources. As in years past, we face a sizeable fund-raising task during 1958. It is a far less formidable task, however, because of the support of our long standing friends. We are especially grateful to be able to include in this category the Division of National Missions of the Board of Missions.

With kindest regards and good wishes, I am

Sincerely yours,

Gen Bd of Educ of the Meth Church

Harold C. Fleming
Executive Director

HCF/mf
Enclosures :

South of Promise
November, NEW SOUTH
In the Hearts of Men
Statement - Religious Bodies and the Supreme Court Decision
~~Partial~~ List of Board Members
Porposed Budget - 1958

RECEIVED JAN 9 1957

HG

DIVISION OF NATIONAL MISSIONS
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

1701 ARCH STREET PHILADELPHIA 3, PA.

January 7, 1957

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Your letter of December 20 addressed to Dr. Earl R. Brown has been referred to my desk, inasmuch as in a few days I will succeed Dr. Brown as General Secretary of the Division of National Missions, and he felt I should have this particular information.

In the budget recommendations for the year beginning June 1, 1957, we have included the usual contribution to the Southern Regional Council.

When I am next in Atlanta I will be anxious to stop in at your office and meet you personally.

With kindest regards, I am,

Sincerely yours,

W. Vernon Middleton

W. Vernon Middleton
Executive Secretary

wvm/mk

March 12, 1958

Dr. W. Vernon Middleton
Executive Secretary
Division of National Missions of the Board of
Missions of the Methodist Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Dear Dr. Middleton:

On behalf of the Southern Regional Council, I akcnowledge with deep appreciation the contribution of $250 from the Division of National Missions. The Council's official receipt is enclosed.

With kindest regards and good wishes, I am

Sincerely yours,

Harold C. Fleming
Executive Director

Enclosure: receipt
HCF:fcl

February 24, 1959

Dr. Vernon Middleton
Executive Secretary
Board of Missions
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dr. Middleton:

I take pleasure in sending you the enclosed copy of our annual report of program activities.

This gives me an opportunity to reaffirm our deep gratitude for the friendship and support of the Division of National Missions, and our hope that the Council's work will merit your continued confidence and support.

With kindest personal regards,

Sincerely yours,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1.

RIverside 9-0700

BOARD OF MISSIONS
OF
THE METHODIST CHURCH

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

475 RIVERSIDE DRIVE NEW YORK 27, N. Y.

November 28, 1960

Mr. Harold C. Fleming
Southern Regional Council
5 Forsythe Street, Northwest
Atlanta 3, Georgia

Dear Harold:

I was so sorry not to have opportunity to at least say hello to you last week while I was in Atlanta attending Mrs. Tilly's meeting. I want to send this little note to say again how deeply I appreciate the good work of the Southern Regional Council. I think we have never had any organization to my knowledge that gave us the creative helpful guidance, which comes from the Southern Regional Council. The resources, the vision, the help mean a great deal to all of us.

Under your wise leadership great progress is being made, although we all know we have still a long way to go, but we can move faster because of your leadership.

With best wishes, I am,

Sincerely yours,

Thelma

Thelma Stevens

TS:ob

September 4, 1963

Division of National Missions of the
Board of Missions of the Methodist
Church
1701 Arch Street
Philadelphia 3, Pennsylvania

Gentlemen:

We are deeply grateful for the third quarterly check for $250. toward a $1,000. contribution for the current year, which was received September 3, 1963.

The Council's official receipt is enclosed for your records.

Sincerely yours,

Ruth House Alexander
Secretary-Treasurer

RHA/hs
Enclosure

Division of National Missions of the
Board of Missions of The Methodist Church

1701 ARCH STREET PHILADELPHIA 3, PA.

PHILADELPHIA AUG 30 '63 PA.
U.S. POSTAGE 05
PB METED 365972

SOUTHERN REGIONAL COUNCIL
5 FORSYTH STREET, N. W.
ATLANTA 3, GEORGIA

ROOM 201

+1
250.00

CR
9/3/63

CABLE: MISSIONS NEW YORK

FOURTEENTH FLOOR

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

AREA CODE 212
RIVERSIDE 9-0700

Board of Missions of The Methodist Church

NATIONAL DIVISION
J. EDWARD CAROTHERS

file - Rel. orgs.
The Meth. Church
Board of Missions

LWD
MJ

May 14, 1965

Mr. Paul Anthony
5 Forsyth Street, N.W.
Atlanta, Georgia
30303

Dear Mr. Anthony:

You have on your mailing list Dr. W. Vernon Middleton as noted on your correspondence to me. He is now Bishop of the Pittsburgh area.

We would be pleased to be related to the Southern Regional Council through my office which is now successor to the structure indicated as being under the direction of Bishop Middleton.

Most sincerely yours,

J. Edward Carothers

MJ

JEC:rj

J. Edward Carothers
National Division

dictated May 14, 1965

DM

MS

See - Religious Orgs - Missions - Board of Missions The Methodist Church

Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK

FOURTEENTH FLOOR

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

AREA CODE 212
RIVERSIDE 9-0700

WOMAN'S DIVISION
DOROTHY McCONNELL

November 24, 1965

Mr. Paul Anthony
Southern Regional Council, Inc.
5 Forsyth Street North West
Atlanta, Georgia 30303

Dear Paul:

We were glad to have your memo of November 8, telling of your conversation with Fred Reese of Columbia, South Carolina. It was gratifying to lear that one of our Methodist Ministers occupies the important position of President of the South Carolina Council on Human Relations. We are also gratified to hear of his optimistic assessment of the posibilities in South Carolina.

I will be in immediate contact with Dr. Grover Bagby of the Board of Christian Social Concerns, with the suggestion that he invite Mr. Reese to be a participant in our conference. Dr. Bagby is the person responsible for co-ordinating the attendance of ministers at the conference. It seems to me that Mr. Reese would be a valuable participant in his capacity both as a minister and as the policy hear of an inter-racial program agency.

Although our conference will be held in South Carolina and we hope to utilize the resources of the area for field work trips, it was not our plan to have one of the follow-up teams in South Carolina; however, we had hoped that should such a possibility arise during the conference itself, we would mobilize whatever resources were available to move in this area as well as others. We thought this likely in view of the fact that the Conference Program Chairman, Mrs. Niles C. Clark is a resident of South Carolina.

Your letter raises new possibilities that this might indeed be a feasible idea. Let us keep this in mind as the program develops.

We are grateful for this most recent expression of your interest in our work. I want to thank you for the time you gave me in Atlanta on November 1. It was most helpful to me. We will keep you informed as our program develops and we look forward to continued co-operation with you and your staff.

Sincerely,

Peggy Billings

PB:sc

File
Religious Orgs
Methodist Church
(Board of Missions)

September 5, 1967

Miss Thelma Stevens
St. Catherine's Hospital
Room 326
Garden City, Kansas

Dear Miss Stevens:

I am so sorry to hear of your accident.

All of us here send our strongest wishes for a good and fast recovery.

With warm regards,

Sincerely,

Paul Anthony
Executive Director

PA/mmj

Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK

FOURTEENTH FLOOR

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

AREA CODE 212
RIVERSIDE 9-0700

WOMAN'S DIVISION
DOROTHY McCONNELL

September 1, 1967

Mrs. M.E. Tilly
1013 Highland View N.E.
Atlanta, Georgia 30306

Dear Mrs. Tilly:

Miss Stevens asked that we notify you of the accident in which she was injured on August 17. She is in the hospital in Garden City, Kansas. The name of the hospital is St. Catherine's Hospital. Please excuse us for not writing to you before this, but we have been busy trying to take care of much of her business. The accident occurred during vacation time and many of us were away from the office so we are late getting the news around.

Enclosed is a news bulletin which will give you some of the details. She now has a telephone in her room and can receive a limited number of phone calls. I talked to her this morning and she said she was felling some better. She is cheerful. I know she would appreciate hearing from you.

Sincerely yours,

Peggy

Peggy Billings
Secretary
Section of Christian Social Relations

PB:po's
enc.

NEWS
from
Board of Missions of The Methodist Church

In cooperation with Methodist Information

DEPARTMENT OF
NEWS SERVICE
LEONARD M. PERRYMAN
Director
GEORGE M. DANIELS
Associate Director

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

RIVERSIDE 9-0700
Extensions 274 and 276

Mission Executives
Injured in Accident

Two staff executives of the Methodist Board of Missions, Miss Thelma Stevens and Mrs. C.A. Bender, both of New York, were injured in an automobile accident August 17 near Garden City, Kansas. Miss Stevens suffered a broken vertebra and was admitted to St. Catherine's Hospital in Garden City, where she will remain for several weeks. Mrs. Bender suffered bruises and was in the hospital for several days before returning to New York. Miss Stevens is assistant general secretary for Christian Social Relations of the Woman's Division of the Board, and Mrs. Bender is the Board's United Nations observer. They were on a trip following the 10-day National Seminar of the Woman's Division in Kansas City, Mo., for which they were the coordinators. Miss Stevens' hospital address is:

St. Catherine's Hospital, Rm. 326, Garden City, Kansas 67846

**** **** ****

(August 29, 1967)

File Rels. orgs. The Methodist Church "Board of Missions" (if there's such a file; otherwise put in general)

Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK

FOURTEENTH FLOOR

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

AREA CODE 212
RIVERSIDE 9-0700

NATIONAL DIVISION
J. EDWARD CAROTHERS

January 16, 1968

Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta, Georgia 30303

Gentlemen:

Mail from your office, directed to our Associate General Secretary, is still being addressed to Mr. H. Conwell Snoke. Mr. Snoke has not been our General Secretary for several years and all mail for that office should be sent to:

Noted in Money book

Dr. J. Edward Carothers, Assoc. General Secretary
National Division-Board of Missions of The Methodist Church
475 Riverside Drive - Room 300
New York, New York 10027.

Thank you for your attention to this matter.

Sincerely yours,

Mary H. Crawford
gvs

Mary H. Crawford
Associate Treasurer and
Comptroller

MHC:gvs

File - Rel orgs
Methodist Church
(Board of Missions)

May 7, 1968

Mr. J. Edward Carothers
Associate General Secretary
National Division - Board of Missions
The Methodist Church
475 Riverside Drive, Room 300
New York, New York 10027

Dear Mr. Carothers:

Please disregard my letter to you of April 4th in which we acknowledged a $250.00 contribution. That letter was sent through error. My apologies.

We would like you to know, however, that the Council continues to be appreciative of your assistance in the past.

Sincerely,

Paul Anthony
Executive Director

PA/mmj

South Carolina
Women's Council for the Common Good

MEMBER ORGANIZATIONS:

American Association of University Women
Miss French Haynes, President
Coker College
Hartsville, S. C.

Coker College Alumnae Association
Mrs. A. G. Mackey, President
1944 Sterling Avenue
Charlotte, N. C.

South Carolina Congress of Parents and Teachers
Mrs. W. H. Groce, President
Lyman, S. C.

South Carolina Council of Farm Women
Mrs. Chas. D. Sowell, President
McBee, S. C.

South Carolina Dietetics Association
Miss Elizabeth Burriss, President-Elect
University of South Carolina
Columbia, S. C.

South Carolina Federation of Business and Professional Women's Clubs
Miss Margaret Burge, President
South Carolina Power and Gas Co.
Charleston, S. C.

OFFICERS 1943-1944

President
Mrs. Nathaniel Gist Gee
120 Blake Street
Greenwood, S. C.

First Vice-President
Miss Mary E. Frayser
Winthrop College
Rock Hill, S. C.

Second Vice-President
Mrs. J. R. Fairey
Fort Motte, S. C.

Secretary
Mrs. Corrie T. Plyler
Box 1080
Columbia, S. C.

Treasurer
Miss Leila Russell
Winthrop College
Rock Hill, S. C.

MEMBER ORGANIZATIONS:

South Carolina Federation of Women's Clubs
Mrs. Joe P. Lane, President
Dillon, S. C.

South Carolina Home Economics Association
Miss Mary E. Frayser, President
Winthrop College
Rock Hill, S. C.

Lander College Alumnae Association
Mrs. H. B. Shealy, President
P. O. Box 1080
Columbia, S. C.

Winthrop College Alumnae Association
Mrs. W. R. Wallace, President
130 York Street
Chester, S. C.

Y. W. C. A. Public Affairs Committee
Miss Laura Ebaugh, Chairman
311 Pettigru Street
Greenville, S. C.

120 Blake St.
Greenwood, S.C.
Feb. 3, 1944

COMMITTEE CHAIRMEN

Child Care
Mrs. W. C. Cathcart

Conservation
Miss Lonny I. Landrum

County Councils
Miss Mary E. Frayser

County Government
Mrs. J. E. Boatwright

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Mrs. Louise Y. Earle

Finance
Miss Leila Russell

Health
Mrs. J. L. Williams

Housing
Miss Bessie Harper

Institutes
Mrs. C. Fred Laurence

Inter-racial Problems
Mrs. George E. Davis

Legal and Economic Status of Women
Miss Righton Richards

Legislation
Mrs. Paul Leonard

Publicity
Mrs. C. Fred Laurence

Resolutions and Amendments
Mrs. John Hargrove

State Government
Mrs. C. Y. Reamer

Mrs. George E. Davis
President, S.C. Branch King's Daughters
Orangeburg, S.C.

My dear Mrs. Davis:

I would like to tell you something of the S.C. Women's Council for the Common Good. It is made up at present of eleven state wide women's organizations, giving it a membership of around 80,000 to 85,000 women. In its membership is a very large part of the leadership among the women of the state. The Council is now nearly nine years old. It is governed by an executive board, made up of three members from each of the member organizations, the president, the chairman of the legislative committee, and a member-at-large, who is usually the immediate past president, but not necessarily so.

The purpose of the Council is to co-ordinate the work of the women's organizations along certain lines. It does not duplicate the work of any of them. An organization is not curbed or handicapped in any way by membership in the Council. It goes along as usual with its program. As a member of the Council it has the privilege of bringing urgent state wide problems that it is interested in to the attention of the other organized groups within the Council in order to seek their help in the solution of these problems.

As our name indicates, the scope of our actities is very broad and covers anything that is for the good of our

South Carolina
Women's Council for the Common Good

MEMBER ORGANIZATIONS:

American Association of University Women
Miss French Haynes, President
Coker College
Hartsville, S. C.

Coker College Alumnae Association
Mrs. A. G. Mackey, President
1944 Sterling Avenue
Charlotte, N. C.

South Carolina Congress of Parents and Teachers
Mrs. W. H. Groce, President
Lyman, S. C.

South Carolina Council of Farm Women
Mrs. Chas. D. Sowell, President
McBee, S. C.

South Carolina Dietetics Association
Miss Elizabeth Burriss, President-Elect
University of South Carolina
Columbia, S. C.

South Carolina Federation of Business and Professional Women's Clubs
Miss Margaret Burge, President
South Carolina Power and Gas Co.
Charleston, S. C.

OFFICERS 1943-1944

President
Mrs. Nathaniel Gist Gee
120 Blake Street
Greenwood, S. C.

First Vice-President
Miss Mary E. Frayser
Winthrop College
Rock Hill, S. C.

Second Vice-President
Mrs. J. R. Fairey
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Mrs. Corrie T. Plyler
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Treasurer
Miss Leila Russell
Winthrop College
Rock Hill, S. C.

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state, be it social, economic, educational, material, or spiritual. We have committees at work on many problems. Many of these committees are made up of a representative from each of the member organizations. An organization, however, does not have to supply a member for a committee if the work of that committee lies outside of the aims and objectives of that organization. In other words there is nothing compulsory about the Council. These organizations have one thing in common, they are all working for the Common Good.

At the last meeting of the executive board, I was asked to tell the women's church organizations about the Council and to say to them that they would be welcomed if they expressed a desire to join us. I can see ahead a time when the church organizations might have their own section of the Council, the college alumane another section, the various groups of organized business women another section and so on.

The Council with its 80-85,000 members is a powerful agency for good in the state, a great molder of public opinion. We believe the church organizations will find membership helpful to themselves and stimulating to us. I am enclosing a copy of our constitution. I shall be glad to hear from you if you have any other questions to ask.

Fraternally yours,
Christine S. Gee
Mrs. Nathaniel Gist Gee, President
S.C. Women's Council for the Common Good

Mrs. M. E. Tilly

F I N D I N G S

of the

CONFERENCE ON POSTWAR EMPLOYMENT OF WOMEN

FOREWORD

PROGRAM OF CONFERENCE

WORSHIP SERVICE

I. WOMEN AT WORK TODAY

II. TOWARD THE FUTURE

* III. GLEANINGS FROM THE PANELS

* IV. FACTS IN BRIEF

* WHO'S WHO.

* To appear in Printed Report

p. 8

p. 9 - attitudes + acc. problems

F O R E W O R D

On the 16th and 17th of March, 1944, the Executive Committee of the Woman's Division of Christian Service sat, with guests from other groups for four sessions to weigh the facts that might affect the program of the church toward the employment of women in the postwar world. The facts were presented in papers by women who had given their professional interest to the subject of employed women. Employed women participated in panel discussions. The consideration was not limited to the domestic situation of employment but looked at the world.

In the following pages we are bringing to the women of the Woman's Society of Christian Service the papers and a summary of discussions. We are not following the chronological order of the program of the Conference since we have put all the discussions under the LEADING GLEANINGS FROM THE PANELS. Nor do we have the completed papers of all the speakers. We feel, however, that we have been able to secure enough of the material that was presented to afford a good background for the members of the Woman's Society who did not attend.

This is not a program of action

These are facts on which a program of action can be built.

CONFERENCE ON POSTWAR EMPLOYMENT OF WOMEN
Under the Auspices of
The Woman's Division of Christian Service of the Methodist Church
Metropolitan-Duane Methodist Church
Corner 7th Ave. and 13th St.,
New York City
March 16-17, 1944

OPENING SESSION ..... Thursday, March 16 at 7:30

Mrs. J.D. Bragg, President, Woman's Division of Christian Service, Presiding.

Worship..... The Rev. Merrill C. Johnson, Pasto
Metropolitan-Duane Methodist Churc

Guest Soloist..... Miss Helen Portnoy, Member of
Metropolitan-Duane Church Choir

The Purpose of the Conference ..... Mrs. J.D. Bragg

"Women At Work Today and Trends Toward the Future"

1. In the United States..... Miss Mary Anderson, Director
Women's Bureau, U.S. Dept of Labor
Washington, D.C.

2. In Europe..... Miss Essy Key-Rasmussen
Formerly of the Secretariat of
The League of Nations.

3. In China..... Miss Grace Lui, Social Worker
Chungking, China
Niece of Bishop W.Y. Chen

MORNING SESSION..... Friday, March 17 at 9:30

Miss Henrietta Gibson, Associate Treasurer, Woman's Division of Christian Service, Presiding.

Prayer

Address: "Women of the World United in Purpose" Miss Henrietta Gibson

Round Tables:

"Problems and Trends of Employed Women in the United States".

Leader: Miss Eleanor Coit, Director
Labor Education Service

Special Music..... Miss Marguerite Hawkins, Soloist
at Community Church, Great Neck,L.

"Problems and Trends of Employed Women in Other Lands"

Leader: Miss Margaret Forsyth
Teachers College,
Columbia University.

Resource Specialist Miss Mary Cannon, Chief of The Inter-American Division, Womens Bureau, Washington, D.C.

AFTERNOON SESSION ..... Friday, March 17 at 2 o'clock

Mrs. W.H. Veenboer, Chairman, Committee on Economic Relations of the Woman's Division of Christian Service, Presiding.

Prayer

Panel and Discussion

"The Domestic Worker in the Postwar World"

Leader: Miss Eleanor Neff
Home Department
Woman's Division of Christian Service.

Address: "The Employed Woman and Family Problems" Judge Anna M. Kross, Magistrate New York City Court.

Discussion Period Leader Mrs. Fannie Pitt Gross
Y.W.C.A., New York City

DINNER 6 o'clock

EVENING SESSION..... Friday, March 17 at 7:30

Mrs. Harry Woolever, Member Wesleyan Service Guild Standing Committee, Presiding.

Worship..... Mrs. Harry Woolever

Guest Soloist..... Mrs. Charlotte Wallace Murray
Member, The Riverside Church Choir
New York City.

Full Employment and Its Implications for Women In a Postwar Economy."

Speakers: Miss Ruth Young, United Electrical Radio and Machine Workers of America

Mrs. Hewitt-Myring..British Information Services
New York City.

Special Music Mrs. Charlotte Wallace Murray

Closing Address: "The Church and a Program of Full Employment."

Bishop G. Bromley Oxnam
The Methodist Church

Special Music Mrs. Charlotte Wallace Murray.

WORSHIP SERVICE
Rev. Merrill C. Johnson

I should like , in this brief devotional period, to call your attention to a sentence of St. Paul's, and to comment briefly upon some matters which, I believe, are basic to any consideration of the work of the world in the light of Christian principles. The sentence of St. Paul's is this: " We are workers together with God" (I Cor. 3:9), and my comments have been pegged, for convenience and memory's sake, upon what we may call "Three Unholy Separations,"- for the work of the world has been plagued, in these modern days, far less by unholy alliances than by unholy separations.

Is it not true, first of all, that our modern industrial age has been sadly characterized by the unholy separation of poetry from work? It is interesting to note that the root of the Greekword, which Paul employs when he asserts that we are "workers" together with God, is the root also of our English words, "poet"and "poetry". In that ancient world, the poet was a " worker" a "doer" a "producer," and every artisan, at his best, was a "poet". The potter was not merely a maker of household utensils, but he was also an inscriber of poetry in clay, a poetry whose accent JohnKeats caught in his "Ode to a Grecian Urn".

O Attic shape!..
When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than our, a friend to man, to whom thou say'st,
'Beauty is truth, truth beauty,---that is all
Ye know on earth, and all ye need to kno2.'

We are familiar with the complaint that our modern industrial civilization has separated these two functions of the artisan and the artist, that the machine has robbed the worker of any joy in the creation of beauty. It is very difficult, however, to envision the possibility of any dis-industrialization of our age and a return to a handcraft culture. Morever, I am one who believes that the complaint is not necessarily a valid one. There is no inherent reason why the product of the machine should not be an object of beauty. Nor is the beauty one whit lessened because, by mass production, identical objects of beauty can be multiplied for wide distribution and enjoyment among the people. Only the monetary value, not at all the aesthetic value, of an object is enhanced by its rarity. Nor can one discover any Christian reason for supposing that there is greater satisfaction in being able to say, " Come, behold the work of my hands," than in saying, "See this object of beauty which we, working together, have created."

It is when we turn, however, from the mode of production to its purpose that we touch the real heart of our problem, for the unholy separation of poetry from work in our time lies, not in the realm of aesthetics, but in that of moral purpose. Poet and artisan alike should find his satisfaction in creation, in adding to the sum total of human good. But again and again, as now, our industrial production turns from the goal of creative construction to that of destruction. A recent camera study pictures the product of some of our contemporary work, the result of the co-operative talent of draftsman and engineer, manager and man-on-the-assembly-line. These objects are beautiful in the clean, functional simplicity of their lines. Their highly polished

surfaces reflect the sun's rays so that the whole picture scintillates like a diamond. Their identical uniformity and orderly arrangement, as they recede from the foreground into the picture, suggest the rhythmic precision of a composition by Mozart. But when one looks beyond the superficial appearance to the inner meaning and intent, here is ugliness indeed-- for these are high explosive shells meant to batter down human habitations and to rend and tear human flesh. Until we learn to live together in such fashion that our work may be uninterruptedly directed toward construction and not repeatedly turned to mutual destruction, we shall not wholly fulfill the ideal enunciated by the Malvern Conference and reflecting in the mind of our Lord: " Man is personal in all his activities and should find in the work of production a sphere of truly human activity, and the doing of it should be for the producer a part of the 'good life' and not only his way of earning a livelihood."

This leads us directly to our second consideration, the unholy separation of " mine" from "thine". Our modern world has been tragically characterized by the loss of a primary sense of community. My grandfather was a rural cobbler in old Sweden. He traveled from farm to farm and, during his stay in each place, would make shoes or repair old ones for every member of the family. His visits were anticipated and appreciated. His was not an especially high place in the life of the community, but it was a necessary and respected one. He had the satisfaction of knowing that the work, by which he earned his livlihood, contributed to the good of all. He served the community in his way, as did the schoolmaster and village parson in theirs. But consider the predicament of my grandfather's successor in our industrialized age. He punches in and out of a factory owned and managed by others than himself and is far removed from the sympathetic appreciation of the consumer of the goods he helps to manufacture. Unlike my grandfather, he works with tools which he does not possess and with materials which he does not purchase. He has nothing but his labor. When that is needed, he is hired; when it is not, he is cast out upon the scrapheap of unemployment. Small wonder it is that labor has been compelled to organize in order to win recognition and to gain a fair share with ownership and management in the control of industry.

Instead of community, the characteristic of our time is division and conflict- producers vs. consumers, owners and operators vs. laborers, nation vs. nation in the struggle for markets and natural resources. One could almost say that "vs" had become the symbol of our age. Under the duress of war, however, certain gains have been made. In notable instances, management and labor have been learning the techniques and the values of cooperating in the planning and promotion of production and have been willing to set the common weal above their partisan interests. The United Nations, likewise, in order to meet wartime emergencies, have pooled their resources and production. Such gains, won at the tragic cost of war, must be conserved. Certainly, in peace as in war, our work needs to be socialized, at least to the extent where it is looked upon, only secondarily as gainful occupation and primarily as a contribution to the needs and welfare of the community. And certainly, also, our world needs to be organized in such fashion that national honor shall be measured, not in terms of a nation's ability to compete with or exploit another but rather of its willingness and ability to contribute to the " common wealth" of mankind. Our competitive society needs to be converted, under the impact of the insistent demands of the Christian conscience, into a cooperative and contributive society. Freda Kirchwey, at the recent dinner honoring her on the twenty-fifth anniversary of her association with The Nation, gave expressive utterance to this insistent demand:

"Ordinary people everywhere are sick to death of the scramble for power of privileged groups; they are sick of intrigue, of divisions among men; they are sick of the cruelty which has made the world a place of horror. What they want--all they want-- are the opposites of these products of facism and war. They want a breath of human warmth in a world grown cold with hate; they want freedom to work and talk and enjoy the decencies of life; to educate their children. They are willing to die-- they are dying, in millions-- so that other men may have these things. But if they die only to keep alive in a world in which the hope of freedom again withers and hatred and war come to flower, then the payment of that deception will be even heavier than the awful payment exacted today for the deceptions of last time. It is our task- our only important task on this earth- to help create a world fit, not for heroes, but for ordinary men and women."

To help create such a world, in which division and conflict shall give place to a primary concern for community, is, without question, incumbent upon all those who belong to the Christian communion.

It is hardly necessary, in this company, to lay stress upon the third unholy separation which characterizes life of our time, namely, the separation of life and labor into the sacred and secular,--the common tendency to make religion a little, isolated compartment of life, and thus to make easily possible the complete secularization of every other department of human endeavor. There is little danger that you, gathered under these auspices and for the purpose which brings you together, would think of " divine service" as limited to that one hour of the week which begins at eleven o'clock on Sunday morning. The peculiar occupational hazard of persons, with interests and aptitudes such as yours, is that they may underrate the value of worship to their work, becoming so immersed in their tasks as to lose, possibly, their sense of dependence upon, and of fellowship with, Him who sends them to their tasks. Such persons, we may well remind ourselves, might find in private meditation and prayer and in public worship,too, real help- the pause in which we catch our breath for further journeying, the hill where we get our perspective corrected and gain a renewed and valid sense of direction, the fountain from which we draw hidden reserves of refreshment and energy for tomorrow's tasks. Worship will help us to become, in very truth, good workers-together- with God.

O Jesus Christ, the Lord of all good life, who hast called us to build the city of God; do thou enrich and purify our lives and deepen in us our discipleship. Help us daily to know more of thee, and through us, by the power of they Spirit, show forth thyself to other men. Make us humble, brave and loving: make us ready for adventure. We do not ask that thou will keep us safe, but that thou wilt keep us loyal; who for us didst face death unafraid, and dost live and reign forever and ever. Amen.

I. WOMEN AT WORK TODAY

Introduction.....Mrs. J.D. Bragg.

" The minutes of the Fourth Annual Meeting of the Woman's Division of Christian Service, carries the following recommendation which will be found under the general heading of THE CHURCH AND POSTWAR PLANNING: (Page 20, Fourth Annual Report).

'In view of the postwar trends toward unfair displacement of women employed in industry, we recommend that the Woman's Division authorize the calling of a small findings conference of experts for the purpose of securing relevant facts with their Christian and ethical implications, bearing on these discriminatory plans and practices, such facts to be publicized as early as possible. We further recommend that the Department of Christian Social Relations and Local Church Activities, in cooperation with other interested lines of work in the Woman's Division, initiate and plan such a conference.'

Hence our coming together at this time. The subject of the employment of women has become a major topic of discussion on the part of many within the past months. Statistics reveal that in 1940, there were about 11,000,000 employed females, 14 years and older. These were divided as follows:

21% in manufacturing
18% wholesale and retail trades
25% personal services
16% professional and related services,i.e. teachers, etc. More recent statistics as of 1943, give us figures of between 15 and 18 millions of women gainfully employed, with 63% between 20 and 44 years of age, about 4,000,000 being in war industries, with an increase in percentage in manufacturing and a decided decrease in those in personal service. These figures apply to the United States of America only, but we are not unmindful that women of many nations are entering more and more into the industrial life of their home lands. Any consideration which we may give to this subject becomes at once inter-racial inter-faith and international in scope.

Any phase of life which touches so intimately the welfare of millions of women becomes at once of major interest to an organized group of Christian women. This becomes even of greater concern as we review the survey made by FORTUNE magazine a few months ago, which reveals that nearly two-thirds of the women now working want to keep on working and about one-third not working now may try to secure a job in the next year.

We are all aware of the fact that the general attitude of industry toward women, before the war emergency, has been not to employ the ones they could get along with, but rather to employ the ones they could not get along without. In other words, if there is a choice between a male and a female applicant for a certain position, the man would get it, regardless of whether the woman had the necessary qualifications. The shortage of manpower within recent months has brought women into industry to a greater extent than ever before, and we register our pride in the reports of the splemdid way in which women have measured up to standards of efficiency during these war days.

An authority estimates that 9,000,000 new jobs must be created as part of our postwar planning if we are to maintain a balanced economy, in the light of the national debt.

Against this fact we note that the "postwar world will be confronted with the problem of providing economic security for returning soldiers. It will also face a larger supply of women workers, who have toiled in factories and mills, earned money and acquired the disciplines and work habits of modern industry. They cannot be cast aside like an old glove. Many will be glad to go back to their homes but the choice will be made by them as adults, mature members of society, not for them."

Because of traditional attitudes toward employed women, whether in industry or professions, it also becomes our concern to become informed as to the protection of rights and privileges extended to women so they may work usefully and creatively, with fair wages and adequate provision for security.

We recognize the National Federation of Business and Professionsl Women as one of the active colleagues in any approach to this subject. Working under the slogan " A Better Business Woman for a Better Business World", they have carried through a constructive program which began almost immediately after World War I. A recent article in their official magazine states that they are now where they stood in 1919, but are looking ahead again to defend the rights of the working woman, realizing that an expanding economy provides the only hope for continued employment opportunities for women when postwar adjustments begin.

It is our object to also consider (a) what is involved in the employment of women in its relation to the home and famly life. This opens a great field of acute human problems; (b) the effect of employment upon the spiritual, physical and moral welfare of the individual; (c) And register a deep concern for the efficiency of the individual woman in the world of business and industry; (d) the creation of right attitudes toward professional life, which is particularly essential as more women become dependent upon their personal income. As women become more and more aware of their important place in the economic system, we feel a responsibility to encourage them in developing an increasing pride in attainment of high standards of efficiency and leadership.

These are only a few of the suggestions which challenge our imagination as we enter upon this Conference. We welcome the experts who are willing to share with us of their experience and information gained from wide contacts. As individuals participating in this Conference we pledge ourselves to careful consideration of the addresses brought to us during these sessions, with the sincere hope that we may be helpful in solving a few of the problems surrounding women in industry in a postwar world."

Women at Work In the United States..... By Mary Anderson

Today there are 17 million women at work in America . These women are at work in the shipyards, the aircraft plants, the steel mills. They crate live ammunition, operate giant cranes, test deadly chemicals. They know what hard work and danger are. They stop at neither. These also are the women who are helping to burr and weld and rivet our way to victory. They hold down jobs not only in war plants but in the essential civilian industries such as laundries and restaurants, schools and hospitals. They are giving to Uncle Sam the millions of able, willing hands he needs to win this war.

Many a woman war worker has both a home and a machine to tend. Calling attention to the heavy responsibilities of women, one trade journal said: "If, after a full day in the plant, a husky male worker washed the week's linens, put supper on the stove, scrubbed the children and put them to bed, then settled down to an evening of darning socks, he could easily win a 'Believe-it-or-not contest in most any community. Yet, the above routine is all in a days work for numerous women workers.

This same hard-working woman comes in for a lot of criticism because of the huge salary she is suppose to be earning and spending on fur coats and orchids. For every woman earning enough to buy luxuries, there are dozens who are not making enough to live on.

The report recently made public by your own division of women in industry and minimum wage of the State Department of Labor shows that women war workers are earning an average of less that $30 a week, and are finding it difficult to make both ends meet. The average woman worker in factories in the state most closely connected with war production was found to be earning $29.97, including overtime pay. She took home much less than this after deductions for income tax, social security tax and war bonds. Women's wages in the manufacturing industries were $17.46 in 1939, but the increase to $29.97 cannot be accounted for by higher wage rates. The increase is due to the longer hours of work, overtime, and bonuses for night shifts. Though the minimum-pay rate for women and minors in interstate industries under the Federal Wage Hour Law is set at 40 cents an hour in most factories, thousands are being paid less than the base rate, according to the report. Women in service industries in the State are still earning far less than necessary for adequate maintenance. Thousands are not even being paid the low minimum set by orders under the State minimum-wage law covering intra-state or service industries-- laundry, beauty service, cleaning and dyeing, restaurants and hotels-- in which tens of thousands of women are employed. The record of underpayments in 1943 indicates that great numbers of women are paid less than 20 cents an hour as waitresses in restaurants, less than 30 cents an hour as chambermaids in hotels. Many of the women in retail trades are paid only 25, 30 and 35 cents an hour.

Today articles, advertisements, and radio announcements plead with women to take war jobs. But I am afraid the woman worker who is at present so much in demand may be wallflower of tomorrow, unless intelligent plans are made now for her future employment.

I wish the postwar employment situation were as simple as it is picture by one business firm who, in appealing to women to take jobs said: " Hang up the apron-- put on the office dress, the factory dungaress, the nurses uniform. Your country needs every woman who can be spared from her home. Get into the work

and you'll be into the fight and the boys will be back sooner. Then put on that apron and become a homebody again."

There are only three things wrong with that statement:

First-- the women have never given up their aprons. Many of them are carrying a double load-- the care of the home and the outside war job.

Second-- no matter how attached some of these women may be to their aprons, many of them cannot afford to wear them full time, for they must support themselves and in many cases their families.

Third-- Not all women like aprons. For example, many of the working women answering a questionnaire circulated by a Los Angeles personnel conference said they " didnt want to go back to the dishpan after the war." In a democarcy a woman must have the freedom to choose how she will use her skills.

This problem of whether women are going to work outside the home is as old as human needs. The great majority of women work because they have to. For decades, hundreds of thousands of women in this country have worked, just as men have worked, to support themselves and to support dependents. During 25 years, Women's Bureau studies have shown that the vast majority of women who have jobs or who are seeking them, must do so because they need the money to buy bread and meat and pay the rent, to help buy a home, pay the doctor's bills, or save for the children's education. There is no reason to assume that these women will suddenly find it no longer necessary to work.

It is true that with the coming of peace many young girls who left school to take jobs will return to complete their education. Some older women who took outside employment because of the wartime demand for their labor may be expected in many instances to leave their jobs. But there remain the women to whom I have already referred-- those who must earn their own bread and butter, and those who are either the whole or the partial support of their families.

John D. Durand of the United States Bureau of the Census, in a study of the historical trends in women's employment, predicts that in a possible labor force of 59 million persons by 1950, women may number 16 1/2 or 17 million. He declares that such a total would be not much larger than might have been expected had there been no employment during the reconstruction period, seems not an abnormal situation.

In regard to his estimates Mr. Durand says (quote) "Such a supply of labor is a challenge to American industry and Government. If full employment can be attained by providing jobs for all who wish to work, rather than discouraging the employment of women and trying to cut down the labor force, the expansion resulting from the war can mean greater prosperity than the nation has ever known. To this end, the need to provide jobs for a much larger number of women should be recognized in the plans that are now being laid to maintain employment in the postwar period." (end of quote)

It is not a question with our working women of holding on to their jobs at the expense of the demobilized troops. The law gives these men the right to their old jobs, and women workers are as eager as everyone else for men and women who have served in the armed forces to be adjusted to useful work when they come

home. Jobs for women are a part of the larger problem of jobs for all. Full employment is the only satisfactory answer if we are to realize the freedoms from fear and from want for all. It would be disastrous for us to enter blindly another era of apple carts and soup kitchens. What folly it is to say that it is possible to have jobs for all only when we are making bombs and battleships.

Instead of limiting production as was done in our pre-war economy, we must be content with nothing short of total utilization of our national capacity to produce. Even in 1929, it is said, our productive resources were used to only 81 percent of their capacity. During the depression of the 1930's, it has been conservatively estimated, 100 million man-years of labor in this country were wasted through unemployment. In the meantime people went hungry and lived in slums, while food rotted in the fields and workers sat with folded hands.

Surely we have learned our lesson. We know that we can produce. Let us have the courage to produce the things that people need, and to work out a method of distributing such products to those who need them.

Housing authorities tell us that to properly house the urban population alone, 1,600,000 dwelling units should be built every year for at least 10 years after the war ends. It is estimated that this would employ between 1,600,00 and 2 million construction workers.

At least 250,000 more people could be employed at making clothes if every consumer could have even the amount of clothing purchased by families living on an $1,800 income in 1939.

In food our needs are almost unlimited. Paul V. McNutt estimates that 75 percent of all Americans need better diets, while Milo Perkins stated that in 1939 an estimated 20 million Americans were living on an average of five cents worth of food a meal. As late as December 1941, half of all Americans interviewed in a Gallup poll said they would like more to eat.

We can and must build homes and schools and hospitals. We must build highways and parks and playgrounds. We must provide adequate food, clothing, shelter, medical care, and education-- not for a part of our people, but for all of our people.

Women must take their place with men in working out the solution of the tremendous postwar questions. Surely women who for centuries have been most closely associated with the problems concerning human welfare have a great contribution to make. Women are vitally concerned with the welfare of individuals and families, with protecting the weak, healing the hurt, helping the needy, with settling difficulties in the field of human relations. Not only their great concern with these matters but their special abilities as workers should qualify them for jobs in helping to satisfy human needs. Women must share in the policy-making as well as other types of jobs, for we need the combined skill and intelligence of all persons to do the job that lies ahead.

Women In China To-day Presage The Future.....By Grace Lui.

I am asked to talk to you about " Women at Workd Today and Trends Toward the Future..In China". As her sisters in America, England, and other countries at war, the Chinese women have played a leading part in the life and death struggle for national freedom and independence. Since the beginning of the war in 1937, Chinese women have taken part in ministering the wounded and in helping the refugees and in giving home to war orphans and refugee children.

The Japanese women send to their men who go to the front a little badge of one thousand stitches conveying to them the feeling of the women, but Chinese women give their men at the front padded winter coats, cotton jackets, socks, shoes and towels made by them. Some Chinese women like Mrs. Chao, the well known mother of the Guerilla has volunteered to take up arms in order to end the war more quickly. Mrs. Chao, more than fifty years of age, is a woman of ability, determination, and courage. After giving her owns sons to the country, she has rallied boys and girls together and organized them into Guerilla forces scattering them along the country side or on the hills. They have penetrated occupied areas and disguised themselves as farmers on the fields or village girls working on the farms. Japanese soldiers march along the railway line always in a great company, for they have had many sad experiences of being surrounded by the Chinese guerilla found almost everywhere. If there happen to be a small group passing through the village, all the farmers and village girls would rise up at once and beseige them. Chinese women have also voluntarily joined a Woman's Military Corps. At one time in Kwangtung alone, there were 1456 women trained for action at the front.

Most of the women's activities and and organizations are coordinated by the Woman's Advisory Committee under Madam Chiang. Since 1937 every year they hold training classes for girls who are either sent to the front for war service or to the country to organize the women in the village. Shortly after the fall of Hankow a number of these girls were sent to Hensan, in Hunan province. While these girls were in a meeting, a bomb landed on the building. The building collapsed. One girl who found her left hand blown off was taken to the hospital. When she was well she requested Madam Chiang to send her to the front again. Three other girls were killed instantly. One girl, who was seriously wounded was taken to the hospital and on the way she cried: "O God, give me two more years of life because I have just begun to know how to serve my country." Two hours later, however, she died. Having worked under the Woman's Advisory Committee I have come in contact with many of these girls who are willing to give everything even their lives for their country.

Besides these women in war services there are many women working in the factories, schools and offices. China is known as man's country, but the women have gradually come to the front especially in war time. Many kinds of work which was formerly performed by men are now taken over by women though they are confronted with many problems and difficulties.

In the first place, there is still a keen competition with men. In the second place, because of the high cost of living the wage or salary they receive is generally not enough to make a living. Morever a man will receive a bonus or subsidy for his wife and children. A woman cannot have a bonus or subsidy for her husband. If her husband has already received a bonus for her, she will not be entitled to another bonus of any kind. Therefore the

total amount of salary or bonus received by a woman is generally lower than that of a man. The relif committee gives subsidies and educational allowances to the children. There are many single women who are working in different organizations and offices who are deprived of these subsidies. In the third place, housing problems in China, especially in the city, are very serious. Men can generally put up in a hotel, but in China a hotel is no place for women. Though the Y.W.C.A. and the Chinese Government have established a few hostels, the need is hardly met. In the fourth place, the maans of transportation in China is most difficult. One will have to struggle in order to get on the bus and thus there is generally no chance for women to get on. In spite of all these difficulties the Chinese women have been plodding along and working as hard, if not harder, than men.

The trends of the Chinese women have been toward freedom and equality with men. She has been liberated from the old Chinese tradition and custom. For instance, formerly, a Chinese beautiful girl is one who has small feet. Now the pendulum swings to the other extreme. Today the larger the feet the more beautiful she looks. She needs large feet in order to walk since the mans of transportation are difficult. She is now in the same educational institution with the boys, for practically all the colleges and middle schools in China are co-educational. In the opinion of Chinese educators Chinese girls are better students than boys. According to the Generalissimo for the post-war reconstruction China needs at least three million graduates of the universities and middle school, both boys and girls. But during the past five years the total number of graduates of the colleges and middle schools in China is less than five hundred thousand. There will be many openings for the educated woman in China when the war is over. No doubt Chinese women will plan an important part in post war China. This is evidenced in Chinese History. Of the 1628 volumes in the Chinese biographical library 376 had to be given to the lives of illustrious women. But the problems in the future are also many. First, the rebuilding of home out of the ruin. Many homes in China have been destroyed. Second, the problem of health, many Chinese women and children are under nourished and how to build up their health in order that they may be able to shoulder the responsibility is a serious problem. Third, there will be also a problem in the adjustment of the work when men come back from the battle field. Fourth, the problem of the Spiritual life, the war has called out many good elements in one's life such as love and sacrifice but it has also brought about many evils results. Religion will play a great part. Many problems are perhaps pecular to China and while many will be of the same as in other countries, I lay before you briefly these problems of the Chinese women.

Women In Europe.....By Essy Key-Rasmussen

It is difficult to get much news from Europe today, but that we do get shows that women are being used in every phase of work connected with the war. In the armed forces there is the widest participation in Russia although we do not have the figures. Next comes Great Britain with about 350,000 women in the armed forces.

In Sweeden 900,000 women are registered for service and 100,000 are in auxiliary military service. Women not in military Service are working in Civilian defense, in agriculture, as train and tram conductors, bus drivers, and so on.

In Switzerland there is labor conscription for men and women. In the case of women from 16 to 60 years of age, they are registered and called up when needed because of labor shortage. One hundred and fifty thousand of those conscripted workers were employed this past year in agriculture to help expand Switzerland's total area of arable land to the double of the pre-war area.

In Germany there is no compulsory military service or enlistment for German women and in German-occupied countries there is no military service although women are conscripted for labor.

In most of Europe there is an acute labor shortage. Unemployment has practically disappeared in countries at war or mobilized for war. The largest proportion of new workers are women. In Great Britain there are seven million women in industry- among whom there is a large group of older women. Since the outbreak of the war 800,000 women between 40 and 60 have gone into industry. Another new group is composed of very young workers.

In Great Britain 67.5% of the girls between 14 and 18 are working full time. Two million boys and girls out of the nation's 2,700,000 or more youngsters work full time.

For Germany and the German-occupied territories it is difficult to get precise information. There is extensive displacement of workers and the constant fluctuation. From what we can get we would say that six and a half million foreign workers are employed in Germany. That means that every fourth worker in Germany is a foreigner. How many of these are women? We do not know.

These then are the figures- just as figures. Already the appearance of women in industry have made changes in proposed Social Security plans in Great Britain. How has it changed the woman herself we are not prepared to say. We are prepared to say however, that woman has come to stay in the working world, and her problems are those of the working woman everywhere.

II. TOWARD THE FUTURE

Women of the World United in Purpose .....By Henrietta Gibson

Margaret Mead has said "Women stand today in a position which makes it possible for them to do some of their own planning, and in this respect their position is unique. There have been many times in history when women were actually as free as they are today; there have been civilizations which more perfectly realized values congenial to women, in which therefore women could be more at home; there have been civilizations to which the contribution made by women was far more important. But there has never been, as far as we know, a civilization in which women are as free to take stock of themselves, of their role, of their goals and the means which they wish to use to reach their goals, of themselves as fully functioning human beings."

If this is true it places an enormous amount of responsibility on the shoulders of women. It means that we must do some hard thinking about the goals at which we want to aim and then plan the steps, one by one, by which they may be reached. It means that women have no business to drift into a situation, but that their own future is in their hands. And I use the present tense advisedly, for the future is being molded today. We can no longer say blithely after the war there is going to be prosperity, after the war we will build a world community, for whatever is to be after the war is in the making now, and what will be woman's role as a worker in the economic world of tomorrow is being determined today. There have been times through the years when steps taken and decisions made have influenced the lives of men and women for generations afterwards, and we are in one of those times now, and things are still fluid enough for us to set new patterns.

We hear a lot about freedom these days and one of the things we are to have in the future is freedom from fear. In Saturday's, March 4, New York TIMES the American Institute of Public Opinion reported on the results of a study it had made to find out what home-front problems are uppermost in the minds of the American people and it had asked over 3,000 voters of the country to tell what questions they would ask the President if given a chance to do so. By far the greatest number put first on their list questions like these: How will we avoid a depression after the war? Will there be jobs for all of us? Will the soldiers be able to find work? Will our wages be cut when peace comes? Workers are even now, and with good cause, worrying about employment after the war. The Department of Labor reported last month that in the small-arms ammunition industry eighteen women per one hundred had been laid off as against twelve men. Here we have two principles (already) laid down for the post war world violated: fear is still present and the right to work absent.

In the face of this sort of thing, already beginning, another study of women workers who will be in the labor market in peace as well as in war showed that 71% of those included in the study want to keep on working after the war; 77% of those over 25 years of age want to continue working after the war, while 60% of those under 25 intend to seek post-war jobs. We as church women have a responsibility in this developing situation. Christianity is built on the principle of full development for each man and woman, a fulfillment of personality. The Conference on a Just and Durable Peace, set up by an agent of the Protestant churches, proclaimed the right of every member and family of the human race to steady employment. In one of its reports the Department of Research and Education of the CIO Postwar Planning Committee says: "Unemployment and poverty may indeed be conquered, and fear and needless suffering be swept away. A world of comfort may be built where all men walk with heads high, sure of tomorrow and proud of their place in the community and of their democratic heritage."

As Christian women we believe too that that kind of a world may be built, but we must help mold it into that shape; and, while our chief responsibility may be to help the women of our country understand their part in this enterprise, we have other responsibilities that are ours primarily because we are women, and some of them are these: that we must help women to understand that they must be employed on the same basis as men - because they are capable of doing the job, not because they are women, and that in our efforts to enter industry we must not lower standards which have been built up with patience and fortitude through many years of struggle. When a woman in industry receives less than a man for the same work, something happens to both. Women lose their sense of worth and men are fearful that, while they are off to the wars, existing wage scales will be out of balance in their absence. To quote Dorothy McConnell: women as a group must be "educated to consider themselves not as women workers but as workers whose future depends on the unity of all workers, whether men or women."* Women must be ever watchful in any progress that may be made on this employment problem that Negroes are included with full opportunities and that the Japanese members of our community have an equal chance with all the rest of us. These things cannot wait for post-war planning, we must be building them now. No discrimination against any group (even married women) must be allowed to do its ugly work. Church women must recognize that we can no longer forget the woman in industry in our fellowship, but that we should learn to understand the labor movement and not think of it as something quite outside of our ken, for, if anything is to be done on this problem of employment of women, we must all be in it together. It is the concern of all of us. These things perhaps do not get us very far along those definite directions toward our goals, but at least they are a good starting point whence we can begin to look around for the next steps.

And our responsibility does not stop with women here in our own country but it reaches out to women around the world. Not just to the womanhood of the United States but toward women in enemy countries as well, we must remember that we have only responsibilities - not rights. (There are no national boundaries to these problems, they are around-the-world problems. An Office of War Information pamphlet puts it this way: "a hungry man in Cambodia is a threat to the well-fed man of Duluth." Milo Perkins says this: "If the peoples of Asia alone earned an extra penny a day it would open up a new market of 4 billion dollars a year for somebody." Employment in one country hangs on employment in other countries and our responsibility is world-wide.) This was brought out forcibly in a panel discussion at the Foreign Division meeting of the National Board of the Y.W.C.A., a few weeks ago. Representatives of 23 different countries talked together of problems of children, youth and women in those countries, problems common to all, with different manifestations perhaps, but the same basic problems, and almost every speaker ended with the important part the women of America could have in the development of the womanhood of her particular country, the opportunity for help which is ours. The question of employment came up time and again, for women, for youth. In New Zealand they are working on their unemployment problem by extra training, preparing youth for two careers. In England just now every woman between 18 and 55 is liable for national service unless there is some vital reason to keep her home or unless she is fully occupied in the war effort. The English member of the panel asked: How much has all this fitted the English woman for her larger opportunities after the war? In Argentina we were told that all have the opportunity to acquire a free education, even to acquire a Ph.D. Their problem is not one of food, alcohol, or education, but of the future after these years of education. What if there is no work or employment in which to put it to use? Russia alone reported no employment problem -- there jobs are promised for everyone when they are ready, after education to fit them for some special work, and the Russian lady said: "specialization must be worked out seriously." She was speaking of a directed economic opportunity

*War and The Status of Women. Social Questions, Feb.1944.

versus Argentina's lack of opportunity. I am not sure we all caught the significance of Russia's contribution to that discussion, but the word from all the other countries brought out clearly that economic opportunity for all does not depend on any national economy but is an international affair. In the United States we cannot hope to have full employment when other countries are in economic distress and confusion.

With church women there is even more involved in this employment question than this difficult point of economics, for with us is included the building of a fellowship, a World Christian Fellowship, not to be achieved unless an abundant life is brought to the woman way off in West China, or the woman in Central Africa. Our responsibility does not stop here in this country because it cannot, we have a commitment as Christian women here to women everywhere in a great growing sense of Christian fellowship, and women in many lands are looking to us for guidance. Through the purpose of the Woman's Division of Christian Service we are linked together inextricably in this common concern for women. We know from reports coming to Mrs. Mills, as president of the World Federation of Methodist Women, that our members in other countries are not waiting for us to show them the way to tackle this employment of women problem. In China our members are building jobs through cooperatives. In speaking to the members of the Executive Committee of the Woman's Division the other day, Bishop Pickett remarked that the discussions he had just listened to by our women made him think that he had been listening to discussions by the women of India. These same war problems are facing Indian women today just as they are facing us here, and the members of our Society in India pick up on our and their program where it affects them most. We have liked to think of the lovely women of India in graceful colorful saris. We must think of them now in industry. As some one has said, India has changed from saris into slacks. The same program of Christian Social Relations we have here is being built into the lives of women over there, and out of their experience will come help for us as we work out our problems here, for we are all one in purpose and together make up the life of a total world. And as Christian women we must see that all women are included, women of all nations and all races, freed to think, to plan, to work, to develop, to fulfill their lives to the utmost. Freedom for these things means responsibility; freedom always beings responsibilities in its train -- the point at which I started, -- and it means responsibility, choice of direction, responsibility for others, but also, and perhaps even a greater responsibility, to make ourselves the kind of women who can, because we ourselves have caught the vision of a better world, help by thinking and doing, to bring that world to realization.

I close with a quotation from Mr.Edward C. Lindeman, professor of Social Philosophy at the New York School of Social Work: "I see the outlines of a new day, and at times I hear it as a collective voice which, if it becomes clear and unafraid will call all the women of the world to a high sense of international responsibility." Indeed, an American, one of our authentic American writers, has taught me to hear this voice, and I ask you also to listen to Zona Gale's poignant prophecy:

O you, for whom this passionate Voice sings
And will not be silent, think now of those
For whom no voice sounds. Of those who toil
Without the singing voice,
And live in a world which has not yet come through
Into your world.
Oh, can you not hear that the song your Voice is singing
Is the song, which is to bring that world of theirs
Into the light which must light all men?

Our voice is stronger we know because we can face our task together as members of a great World Christian Community, and that light is clearer and brighter and shines with more confidence because of the power of our common Christian experience.

Women's Future In England ..... By Eleanor Hewitt-Myring

The four year old child of one of my English friends finished her letter to Santa Claus one night last winter by adding: -- "And dear Santa Claus, please send Daddy home from the Army so he can play with me while Mummy goes out to work."

That isn't really a funny story. Britain is now in her fifth year of war and little children can't remember peace - the days when oranges could be bought every day rather than once in a very long time, when street lamps were lit during the fifteen long winter hours of total blackout, when candy wasn't rationed, and when shells meant something you picked up on the seashore instead of the noises that come after the siren goes.

War hasn't been easy on the children of Britain - nor has it been easy on British women. Statistics, I know, are dull, but there is one set of figures that illustrate better than in any other way how the women in Britain have been called up for service. Of those women between the ages of 18 and 40, nine out of ten are in full time employment in the forces or in essential war work, and in this same age group more than eight out of ten married women are equally employed.

Nearly everyone - no matter their sex - who visits Britain in this fifth year of war comes back with a different picture of the country. But about one thing there is unanimity. They all say - British women are doing a magnificent piece of work. Mr. John G. Winant, the American Ambassador to Britain paid them high tribute not long ago when he said: "The women of Britain have cultivated the finest of latent gifts of all women - their ability to endure and sacrifice and more important, to make a positive and creative contribution." But he added: "British women deserve admiration but are generally unaware of it. What they are thinking is: 'What will it be like when the war is over? Will it have been worth this?'"

These are the words that echo through women's conversation. "What sort of world will we make it? How will we fit in?"

One has only to read letters or talk to returned travellers to know what a lot of discussion on this problem is going on. The actual day by day living in Britain isn't easy, but women are taking the time and the energy to think things out. They aren't indulging in wishful thinking -- it isn't "When the war is over we'll have all the sheer silk stockings we want without rationing coupons" but good hard constructive thought.

What are the problems that will face British women?

First of all there is that all-absorbing question. Will the end of the war mean the end of my job?

A survey made recently from a large number of women workers all over Britain in representative fields of war work asked this question: "Do you think that you personally will have any trouble finding work at the end of the war?" Forty-five per cent of those answering said they didn't expect to work after the war - they were helping out in an emergency. Of those who did want to work, 62 per cent voted that they expected to have no trouble getting a job. Twenty-four per cent expected that they <u>would</u> have - and the rest were doubtful.

Thousands of the women who want to continue to work are those who have found - even apart from the great gratification of doing their part in helping defeat the enemy - enormous satisfaction in being employed outside their homes. They have learned to combine housework with war service, to avoid "unnecessary work" in their homes, to by-pass much of the drudgery by learning to pack away

the ornaments and bric-a-brac that take time for dusting, to cook simple meals that can be quickly prepared, to allow the schools and the wartime nurseries to carry much of the responsibility of child care. Women say they are not going to unlearn these lessons. Many women will refuse to go back to the lonely life of the housewife of the lower income groups. She has enjoyed the chatter of companions at the work bench and the feeling that she is doing productive work - even if it is only making a gadget that fits on to another gadget somewhere in the unfamiliar innards of a bomber.

Many women insist on the point that homemaking is not a full time job any longer. This century has seen a revolution in social and family life. The absence all day of the breadwinner, the mechanical outside laundry, the increased use of cheap, ready-made clothing, the diminishing size of the family, compulsory school attendance and the growing part played in the school in a child's life, nursery schools, school meals, school medical services, the growth of hospitals and district nurses - all these things have relieved the housewife and deprived the home of the old social life. At the same time, new mechanical and labor saving devices in the factory and workshop have done much to relieve the worker from heavy manual labor. And in addition, shorter working hours have given both sexes greater leisure to take a share in domestic duties.

Incidentally, part-time factory work for women has had an unexpected success from the employees' point of view and there are indications that it may become a permanent part of the industrial set-up.

Miss Caroline Haslett, advisor to Britain's Ministry of Labor on the training of women, when asked if there would be room for women in industry after the war said: "Nobody can forecast the future of women now being trained as skilled industrial workers, but we are hopeful that the nation's industry and economy will be sufficiently strong after the war to permit many skilled women workers being retained, particularly in view of the reconstruction which will be necessary to repair the destruction of war, and the industries that must be re-established."

When one takes into consideration that one out of five houses in Britain has been destroyed or severely damaged by enemy action - this was before the present wave of Nazi bombing over Britain - and the average now must be even higher - it gives some idea of the work of reconstruction that must be done. And when one adds the fact that Britain has been geared to war production for four and a half years, and that civilian commodities have been cut to the minimum, it is clear that the British factories must be running to capacity for a long time after hostilities cease. The manufacture of civilian clothing, for example, must be begun again. As clothes rationing goes on the stock with which Britons started is wearing out, and they are finding the essential replacements allowed them only barely just enough for sustenance.

In a speech last year Mr. Ernest Bevin said that if women had not come forward there would have been a great gap in war production. "It would, therefore, become the bounden duty of everyone to arrive at proper conclusions as to the right use and place the women must find in the post-war world."

These words "proper conclusions" may be interpreted in a number of ways. But I think that in one way only one interpretation has been made - that is the principle of equal pay for equal work - generally adopted by agreements between the unions and employers' federations, during the war, should continue in peacetime. The Amalgamated Engineering Union - one of the largest unions - opened its door to women members during the war, at which time the principle of the "rate for the job" was re-stated. The leading political parties in England have agreed on this policy. In its report on post-war industry, the Conservative

party's sub-committee on industry stated only two months ago: "In the long run we do not believe that any industrial difference of treatment between men and women could or should be sustained solely on the ground of difference in sex. If they are doing equal work, their remuneration should be equal."

Another discriminatory practice in Britain is receiving severe condemnation. That is the pre-war policy by which many women were obliged to leave their jobs on marriage. The Civil Service of Britain was itself an offender here, but the Civil Service Clerical Association, which represents the lower grades of Government service, has just come out with a report calling for an end to the policy. Delegates to a special conference of the Association were asked by their executive to endorse their decision, thereby reversing a ballot taken in 1929 when the marriage bar was supported by the membership.

Civil servants were against the employment of married women in the pre-war days because of the general fear of unemployment. The new attitude now taken by their executive is indicative of the widespread belief that the problem of full employment will be solved.

"In our view," says the executive committee, "it is unthinkable that married women should, at a time of national emergency, not merely be encouraged to take employment outside their homes, but positively compelled to do so by the law and that immediately the war comes to an end barriers against their continued employment be re-erected."

Likewise, only a few days ago the President of the Board of Education stated in Parliament that the Government had come to the conclusion that no woman teacher should be subject to dismissal solely by reason of marriage and that an amendment to the Education Bill would be introduced to that effect. The same decision has been made in regard to women in church work.

Fuller opportunities in church work after the war should be open to women if the Report of a special committee appointed by the Archbishops of Canterbury and York is accepted. The Report says: "Many of the women who are holding responsible positions in the services and civilian life are church women. Some of them will be free and willing to give the Church their full time service after the war, provided they can receive the necessary training and be given an assurance that their services will be fully and freely used and that there will be a reasonable security and fair remuneration. The burden of this Report is that the Church of England, at home and overseas, should make preparation to use more extensively the services of women both as volunteers and paid workers, and to give to well-qualified women positions of responsibility and leadership comparable with those which will be open to them in the social, professional and civil services."

One of the recommendations of this Report, in referring to the order of deaconesses in the Church of England was that the view that she cannot marry without repudiating her vocation should be explicitly disavowed.

The status of one very large class of women workers is receiving a great deal of attention at the present moment. I am referring to those in domestic service. Among the sections in Britain who are priority for the next few months are miners and domestic servants. Mr.Bevin, the Minister of Labor, recently announced a scheme by which he will use his powers of compulsory direction to send men and women domestic workers into public institutions, in particular into hospitals. Like most of Mr. Bevin's schemes, his organization of institutional domestic workers is intended to react on peace-time conditions as well as to contribute to the prosecution of the war. This is a difficult task - this trying to help rid the traditional menial side of domestic work. Now he is trying to put across

the idea that domestic workers are engaged on real public service as important to the community as working on the railways or in the mines, or in the factories so that women taking up the work will regard themselves as embarking on a career. Britain's Ministry of Labour is dealing with institutional domestic workers in the same way as the Ministry of Health has dealt with nurses. Lord Ruscliffe, former Minister of Labour, was appointed Chairman of the committee which drew up wage standards, first for nurses then for midwives and health workers; and later a committee drew up scales of wages for domestic workers in institutions. Nurses, midwives and health workers, who were often underpaid before the war, are now to be paid salaries commensurate with their work.

The Minister of Labour has a simple way of ensuring that these rates are paid for he has made clear to hospital authorities that supplies of labor will be forthcoming only when the agreed rates are paid.

A standing Advisory Committee has been appointed to watch the position. Hospitals, factory canteens, maternity and child welfare centres and schools where mid-day meals are served have been informed that workers for these jobs will be provided at these wage rates. They have also been told that Mr.Bevin attaches particular importance to the provision of proper welfare facilities for their staffs. The next job is to secure the necessary number of workers. The immediate demand is for between twenty and thirty thousand - a considerable allocation in view of Britain's desperate labor shortage. Volunteers are being called for.

A leaflet is being distributed all over the country explaining that "as the home needs its housewife so the nation needs its specialist domestic workers who do mother jobs for the community."There will be appeals on the radio for volunteers. If a sufficient number does not come forward, then available women will be compulsorily directed to these jobs. Private households who have already had most of their domestic workers taken away for more important work will be allowed home help only where there is great hardship. For example, doctors will be allowed a maid, and families where there is a large number of war workers or a big family of children may also apply for help. In such a case, the Local Authority will be responsible for supplying the necessary workers who, in any case, will be volunteers.

Mr. Bevin has an idea that heavy taxation will make it impossible for households to employ big domestic staffs even when the war is over. He believes that the idea of domestic service as a career can be carried over in peace. He believes that big developments in factory canteens, school feeding, day nurseries and similar reforms will be retained and improved after victory and that domestic workers will be willing to stay. Many of these employees have learned new jobs. In the army, too, men and women have been trained in cooking and similar work. After the war, Bevin hopes this experience will be used to improve hotels and restaurants so that Britain will be able to offer facilities to tourists and holiday makers from all over the world.

Industry, too, is being asked to join in making the kitchen more efficient and relieving hardships of domestic staffs. "The electric industry, for example," Bevin told me, "can do a lot for postwar research in this field. Kitchen equipment can be improved. If only we set our minds to it, we can take out the drudgery of the kitchen and give the domestic worker a real status in our community."

And this brings me to another problem that is of prime importance in the discussion of postwar employment. Obviously, if women are going to continue in employment, Britain must continue those amenities introduced during wartime to make it possible to combine homemaking with an outside career.

Communal feeding - cheap restaurants where a good midday meal is served - must be available to all. The children must be able to get a good midday dinner in school and there must be supervised play for them after school. There must be adequate nurseries for children of pre-school age. All these amenities have come about as part of Britain's full-time mobilization of man and woman power and most women say firmly that they are here to stay. I do not know that any official statement has been made on the permanence of the British restaurant, but they have been so highly successful that I feel almost certain that "eating out" is here to stay as a part of British life.

Meals for school children is a definite part of the educational reconstruction program and so is the provision of nursery schools in increasing numbers as they become needed. Many of the wartime nursery schools take infants from a few weeks of age, and while it seems very likely to me that many of this type will be needed in peacetime, the nursery class for the two-to-fives is to become a part of the school system. If Britain's birth rate is not to decline further, the woman whose economic status demands it, should not feel that having a family precludes her holding a job.

More convenient houses will be necessary if homemaking and outside employment are to be combined. America has been, for many years, far ahead of Britain in the provision of easily heated, easily run small houses or apartments but the women of britain are unanimous that this condition must not continue in the postwar world. Thousands of women have been consulted on this subject, thousands have answered questionnaires, and while their answers have varied widely, women are unanimous in the general theory that houses must be compact, well ventilated, with a well designed, labor-saving kitchen. British women want real houses not apartments. Three thousand women who collaborated with the Women's Advisory Housing Committee in planning the postwar "dream house" voted nearly 100 per cent for a house in preference to an apartment, and most of them wanted some sort of a garden. Communal living in wartime has not changed the British woman's ideal that every man's house is his castle - a private domain with a fence around it.

What about that large group of women whose war work has not been in the industrial field - the hundreds and thousands of women in the armed forces and in civil defence? What are they planning to do at the end of the war?

Britain's demobilization scheme gives a qualified guarantee to men and women in the armed services and civil defence forces to reinstate them for at least 26 weeks in their pre-war jobs, but for many women going back to the old job is not an attractive prospect. Well over two years ago the women working in Civil Defence started planning their future. A high official in Civil Defence said in the early winter of 1942: "A good many girls probably will not work after the war. Some will return to the professions they had before the war; others will return home with the memory of a great and glorious adventure of endurance and courage. But women defence workers - those in the Aid Raid Precautions, in the National Fire Service and at first-aid points - will think quite differently. They will feel that after their strenuous life as 'civil-soldiers' when death and destruction and suffering were common sights to them, after the years of trial they have been through, a simple 'little woman's job' will be too trivial. They will feel they have a right to choose their own future."

Chelsea first aid post, one of the largest Red Cross posts in London, was the first to introduce a new feature into the lives of war nurses and nurses aides. As an experiment, the girls learned to do odd jobs such as painting, plumbing and carpentry. That wasn't postwar planning. Today in England, if you want a leaking faucet mended or a shelf put up, you do it yourself. At first the girls joined the classes to pass the time away during the lulls between raids.

Soon these limited classes bred a desire for more. Agreements were made with schools and colleges so that the girls could take whatever courses they wished - whether they wished to train as laboratory assistants, as stenographers or linguists. They are allowed to go to classes even while on duty provided they wore their uniforms and returned to the post when the siren started. I don't suppose there were many girls taking time off for lessons this week during these last heavy raids on London, but many of them have taken certificates of proficiency in such subjects as bookkeeping, laboratory technicians, cooking, shorthand, and bookbinding. Gone is their uncertainty as to what will happen after the war. They have acquired knowledge that will help them throughout their lives in work and leisure.

All the educational schemes open to men in the British Army, Air Force, and Navy are open equally to women. Correspondence courses on almost every conceivable subject are available to them and classes have been arranged for off-duty hours by qualified educational officers. Much of the training in trades in the women's forces will qualify women for postwar careers. A girl who has repaired radios in mid-air for the Royal Air Force won't need to put much other experience on her application sheet for a mechanical job. Women in the forces are being given training to qualify them for relief work overseas after the war, in mass feeding, for instance, which includes cooking in field kitchens in parts of the world where there will be little equipment and few supplies.

The further education and training of women of the forces after demobilization is already in the blueprint stage. The aim of the scheme is to replenish the supply of persons - men and women - qualified to fill responsible posts in the professions, industry, including agriculture and commerce. It is intended to cover training in professional, commercial and industrial concerns as well as courses at universities, technical colleges and training colleges.

It will apply to those whose further education or training was prevented or interrupted by war service. The scheme is primarily intended for members of the armed forces, the auxiliaries, the nursing services, together with those in full-time civil defence work. A certain number of other places will, however, be available for suitable candidates whose further education or training has been similarly prevented or interrupted by employment in other work of national importance.

Some of the women of the minority - those who are doubtful about their future economic career hark back to the last war. "They made us beautiful promises then," they say. "But when the war was over, they forgot all about us."

Women leaders say that it's up to the women. British women received the vote at the end of the last war, but they have never made full use of it. They are being urged to take full part in local and national politics. If they think they are being overlooked, the weapon is in their hands.

The Trade Union Movement and Women ..... By Ruth Young*

In my own union, the United Electrical Workers' Union, over one half of the 280,000 new workers are women. Two out of five of all of our workers are women and this percentage is on the ascendancy.

Women are entering industry today in an abnormal period and abnormal numbers. We feel that the problems being created at the present moment for these women and by these women cannot be solved by them as individuals. A mother, coming into industry and leaving her child at home with a relative, a sister, a brother, or a neighbor, cannot do a full job on the production line. The woman who has to maintain a household, worry about shopping, cooking dinner, washing clothes, scrubbing floors, and everything that goes with it, also cannot do a good job in the plant.

We therefore feel that these are matters that are of concern, not only to the individual women, but to the community, to the employer, and to the Government.

We would like to point out that in England and Russia, and in Canada - in Canada largely due to the efforts of trade unions - nurseries, community kitchens and facilities right on the plant premises have been established in order to make it possible for women to contribute most fully to the productive effort and the war effort of their respective countries.

There are a number of experiences beginning to develop in various communities along these lines. Some trade unions have been successful in establishing nurseries jointly with management. Some have been successful in changing the hours of shopping in the community. Some locals have had a department store opened right on factory property where women can do all their shopping without any loss of time from work.

We feel that the United Electrical Workers Union has a special message to bring to the women in asking them to join our ranks; for it is our Union that pioneered in the fight for equal pay; it was our Union that got the first decision from the WLB, calling for equal pay for equal work. But we also know that this can be an empty phrase. Someone must be on the job to see that in those places where equal pay contracts have been signed the contract is kept. That is the Union's task.

Great stress is being laid in most trade unions on the value of war activities and recreation for girls. Some union locals have arranged bus rides to camps and canteens. But perhaps the most important war activity my own union is carrying out is the program of political action.

The woman who does the shopping for her family is the one who feels most directly and keenly the continued rise in the cost of living. The women, who are the people who have to budget their households and try to maintain a minimum standard in the face of rising taxes, are even angrier than the men in the household.

We feel that this anger and this feeling on the part of women must be directed into constructive channels where they become members of the Public Affairs and Political Action committees. These committees watch bills (and give information on them to others) which affect their daily lives. Not enough of those persons who are responsible for the programs of organized women appreciate the extent to which women can be interested in political action.

We feel that the working women in our industry who are not organized have great economic problems. The questions of inequalities, improper classifications; their inability to advance beyond a certain job; the fact that they cannot be upgraded and that they cannot go forward to the semi-skilled and skilled positions in industry -- all these are important reasons why they should join unions. And this is not only true of my own particular union.

We feel that this problem has a two-fold aspect: It is obvious that, in a given plant, any woman who has come into industry during the war will have to give way, because of seniority rights, to the boy who has gone off to the front and is now coming back to do that job. But we do feel that the question is a broader one; we feel it is a political question and cannot be solved in a given plant.

We feel most strongly, in fighting for the principle of Freedom from Want, that it means that every working man and woman in this nation who desires to work shall have that right.

We hope and we feel that unions will help to guarantee those positions that have been won by women in industry. We hope and we feel that the right to hold any job, to do skilled work, will be guaranteed even in a post-war period.

Church women and women in industry have many of the same problems. In their organized life they can not only help each other, as they work for better living conditions and social legislation, but they can help the entire country. They need to know more about each other. They need to realize, in some cases, that they are working for a common cause.

*Miss Young did not speak from a manuscript. This presentation has been compiled from notes.

The Church and Full Employment .....By G. Bromley Oxnam

The question of the employment of women is not a war question. It has been accentuated by the war. The International Labor Office reports the following percentages of women employed in gainful occupation outside the home in the countries indicated in 1938:

South Africa	15.3%
Canada	13.3%
United States of America	19.1%
Japan	33.0%
Germany	34.2%
Belgium	24.3%
Denmark	26.9%
Esthonia	56.1%
France	37.1%
Great Britain	26.9%
Australia	19.3%

We are all familiar with the fact that there has been a passing of function from the home to the community. Yesterday, there was a substantial industrial function in the home. Cloth was woven; clothes were made. Many homes were educational institutions with the primary education entrusted to the mother. The recreational function, the corrective function, these were the duties of the home. We have witnessed the passing of them to the community. Bread-making and laundry work, public playgrounds, juvenile courts, the great school systems, all indicate the community assumption of what was once the function of the home. Perhaps as was suggested in Recent Social Trends by President Hoover's Commission is the fact, the remaining and major function of the home is the affectional function. Whether the employment of women necessitated the changes in the home or whether the changes in the home made possible the employment of women is a debatable matter. We deal, therefore, with a pre-war trend which will be accelerated when the war ends. We will then face a great army of war workers, an expanded plant with new machines and materials, an agricultural plant at top production, electrical energy developed and made available, and, in addition, great needs. Our inventories will be used up. The world will need food and reconstruction. There will be a psychological factor, too, since men who have rendered socially necessary service to the community and have stood upon their feet in self respect will refuse to bow to meaningless relief or submit to unemployment.

When the war ends, one-third of the adult women in the United States will be employed in occupations outside their homes. Does this mean we are to face a struggle between men and women for jobs that women now hold? Are women to hold the jobs and be exploited at low wage while the soldier goes on relief? What are the fundamental readjustments that must be made as a result of the new world of work open to women? And has the Church any relation to that?

Margaret Bondfield, the first woman to hold a cabinet position in England, speaking of home-making, said: "I think a very strong indictment can be drawn up against the modern woman in her attitude toward this important function. The most vocal section of womanhood appears to think that to be an architect or a doctor is to be something superior to the home-maker. I hold entirely the contrary view. The woman who fulfills the function belonging to her sex, who builds up the life of the family around her, who recognizes the importance of bringing to the service of the home every new development of science, who realizes that her job is to create an environment for every child, and such an influence, particularly for the potential father, as to raise the

whole line of civilization to a higher plane -- that woman is doing the greatest work in the world. I have very little patience with the woman who wants to leave husband and children to the care of paid labour while she herself seeks outside work because it is more intellectual. To my mind, the ordering of the home, the bringing up of children, the bringing to the home the best possible help that modern achievement can provide, requires not merely the greatest intellectual effort but the most sustained effort of service, that infinite capacity for taking pains which amounts to genius."

Mrs. Vera Micheles Dean holds a contrary view: "No woman today should have to make a choice between home and career. Both are essential to her attainment of full stature as a human being and citizen in a democratic society. .... It is in the interest of the community that women should bear healthy and well-balanced children, but it is also in the interest of the community, as the war has abundantly proved, that women should share in the thousand and one activities that make up the fabric of modern civilization. . . . . We.... have thrust women out of the home into all kinds of work .... only to find that we cannot bring up children in empty homes where there is no one to cook their meals or protect them from juvenile delinquency. What shall we do about this now, and after the war? While women owe a responsibility to the community and should perform it on the same terms as men, we must also realize that the community owes a responsibility to women. We must make it possible, in practice, for women to combine a home and a career, by expanding community facilities for child care, recreation and feeding; and we must create a social atmosphere in which women who work will feel no more guilty of neglecting their homes than do men who see nothing incompatible in being fathers and at the same time lawyers, merchants, architects, statesmen, engineers, or poets. It is only when women have achieved the emotional release that love and children give them, and the moral release that relief from absorption in household duties would afford, that they will be able to work side by side with men at the vast and challenging tasks of rehabilitation and reconstruction that await us once hostilities have ceased .... to these tasks women can bring .... the concept that every decision we make in the shaping of policy at home and abroad should be determined first of all not by consideration of personal profit, or national prestige, or strategic advantage, but by the effect it will have on human welfare."

I believe the views expressed by these leaders can be reconciled. The fact is the home itself can be a career. There is the further fact that many women will regard it as a career. Then there will be an increasing percentage of women who wish both home and career. There will likewise be a percentage who, through choice or for other reasons, will not have a home, and therefore choose a career. I would seem to me, that, in addition to creating an atmosphere that will assure the woman who believes in home and also a career that she is not recreant to her duty, we must create an atmosphere that will likewise give a woman who sees the home as her career the same assurance, and similarly the woman who may have a career without a home. In a word, all must be in a position to think of themselves as socially necessary workers entitled to the full status of worker. I believe, likewise, that a woman is fully entitled to work in any field of labor at equal pay for equal work, regardless of color or creed, and that the issue is not one of man or woman but rather a recognition that a human being is involved and rights are equal because of that fact.

But the question of the full employment of women is a larger one. It is a question of full employment itself. The Church must stand for such reordering of the economic life as may be necessary to guarantee full employment, not only as a passing post-war adjustment, but as a permanent and necessary policy. The sorry spectacle of idle machines, unemployed men and unused material must vanish. In 1933, when President Roosevelt entered office, there were 14,762,000 unemployed. Persons who are fearful of the national debt, and debt should always be scrutinized,

seemed placid in the face of the loss of 100,000,000 manpower years during those periods of unemployment. Individuals who became exercised because pigs were killed and corn ploughed underground paid little attention to the fact that unemployment was ploughing underground the labor of human beings, as well as their self-respect. No wealth should be destroyed. The time has come to recognize that real wealth is created when real labor is applied to real machines and real material is used. We do not ascertain our wealth by thinking in terms of dollars. If a nation does not have rubber when it needs rubber, it may have all the dollars in the world and still be poor. If, on the contrary, it has labor, machines and material, there is no reason why intelligence cannot bring them together, and the nation lift its standards. This means that we must plan. Those who are fearful of planning do not recognize the fact that it will not do to trust in the blind operation of economic laws that live only in imagination, relying upon the balancing of production and consumption through the play of competition in a so-called free market, which is supposed to be the expression of self-interest, but which is really restrained by the advocates of competition who create monoply and cartel and thereby remove the competitive factor. Full employment will not happen. It must be planned.

What is the relation of the Church to this? First, the Church must voice the demand for a basic minimum, in terms of food, fuel, shelter, clothing, education, et cetera, as an expression of moral right, as well as an expression of the ethical ideal of Jesus that man is of infinite worth. Such a minimum will call for the employment of a large percentage of our workers and will recognize that true wealth lies in what is produced. It will see that full employment in China, which lifts the standard of living in China, reduces the competitive factor that lies in differing standards of living, and will create markets there likewise. The wealth of the world is increased when there is full employment.

In the second place, the Church must mobilize an insistent call for the right to work, coupled with a clear recognition of the duty to work. He who does not work shall not eat. The Communists wrote that into their constitution. Perhaps they did not know that it was also in the New Testament. All must be engaged in socially necessary service. There must be agreement upon general objectives, determined democratically. Then we will use whatever means are most likely to obtain the objective. In some cases, we will use the collective answer; in some the semi-collective; in a large measure we will use the method of private enterprise.

In the third place, the Church must see that the commonwealth, our natural resources, are not depleted. The earth is the Lord's. The so-called balanced budget that uses up natural resources does not reflect our true financial condition. Universities that have prided themselves upon balanced budgets but have hidden their deficits in run-down buildings, poor equipment, low-paid professors, and inadequate library service are really destroying the true wealth of the institutions, and some day will face bankruptcy. So, too, the nation that uses up its soil, fails to reforest its mountains, not to speak of the more fundamental question of the health of its children, is using up its true wealth.

In the fourth place, the Church must find some way whereby moral will may be made known to those who make political decision. There is danger here, of course, but there is less danger in the errors that we may make than in the inactivity associated with present inertia.

In the fifth place, the Church must keep the closest relation with the woman who goes into industry, so that the sense of family may never be destroyed. It must likewise urge its women to join those great labor organizations through which they may protect their living standards and express themselves on equal terms with management in the industrial life.

1013 Highland View NE
Atlanta, Ga.
August, 12, 1944

Dear Friend;-

I know you are grateful for several things that happened in our seminar at Junaluska ; the privilege of having Mrs. Roosevelt with us, the help of our resource people, and the few moments that Mrs. Bourne spent with us tying study and action together.

Order plenty of 1944 Activities and distribute them before you begin your presentation at the Study and Action meetings this fall. You will need to have them in the hands of your people to call attention to the items embodied in Our Study and Action program we developed at Junaluska (much of the 1944 Activites are) in it)

Materials you will need for the day- Approved Study Books, Labor Day Message, Social Creed of our Church, Juvenile Delinquency Packet (25¢. 420 Plum St, Cincinnati); Displaced Japanese-Americans, 25¢ Public Affairs, 2153 Florida Ave, Washington, D. C.) material from Southern Regional Council, 710 Standard Building, Atlanta, Ga. Analysis of GI BILL and Lanham Act (see enclosure)

I have ordered sent direct to you from the Children's Bureau a copy of "NATIONAL GO-TO-SCHOOL DRIVE"

The secretaries will receive in a few days - copies for each society the Jurisdiction action against Race being an issue in political campaigns, 100 copies each, of a study to be made of why our Church is failing to meet the needs of low-income groups.

I would suggest that you begin your presentation at the Study and Action meeting with the QUIZ - see attached.

Put on a board the bare outline we worked out at Junaluska, the Challenhe, the Trust, Foundations of Faith and Action, Value of Human Personality, God's Dream and America's Dream- wit the subdivisions worked out by the group themselves . You can then develop the study and Action program, calling attention to how much of this has already been in our program.

Make the women become alert to all Post-War planning.

Have a study made before-hand by some society on Child Labor and give the report. We must be concerned about the break-down of the: Child Labor Laws.

We, in the South, have usee the funds from the Lanham Act so little, please give your women the facts.

We are conerned about our hospital needs, so be sure to give name of Mr. Ferrel and his address to your group.

I have ordered a FEPC leaflet for you and hope it will reach you in time to familiarize yourself with it before your meeting.

May we truly find God's Will and God's Way and bring God's Will and Way to bear in human relations.

Sincerely yours,

Mrs. M. E. Tilly

I am distressed that we did not have the study course on Christians and a New World Economy at Junaluska. I hope , though, we will have many classes on this in our Jurisdiction.

FROM THE SEMIANR - CHRISTIAN SOCIAL RELATIONS
LAKE JUNALUSKA, N. C. -- July 25- August , 1944

AIM --; To study conditions, physical and spiritual, under which minority and low income groups live in the United States; to try to think through the international implications; to face our responsibility for these conditions; to work out a program of action.

ADVANCE ASSIGNMENTS- Studies were made in each conference on the break-down of Child Labor laws.
Editorials, actions of legislatures and State Democratic Committees on the White Primary were collected from papers in each of the Southern States. Pending legislation on Post-war Problems were studied..

JUNALUSKA - In the spirit of the slogan of the secretaries of the Southeastern Jurisdiction, "I am determined never for a moment to be afraid to face a truth because it is new or to dig under a belief because it is old and dearly loved",- there was free discussion of the current issues daily increasing in importance, resulting in enlightenment and new inspiration as to method of procedure.

A unique experience was that of having America's First Lady, Mrs. Franklin D. Roosevelt , as speaker for our first session of the seminar. Because of her extended travel, wide experience and broad sympathy, she made a distinct contribution to our study.

We would embody in our findings these quotations from her addresses to the Assembly and to the seminar - as they were so interwoven into our thinking as we worked and planned.

"Most of us, who would like to see in everyday lives of people the spirit of right living, are troubled because our everyday practices do not square with the ideals we have of right living.

"I'VE had a feeling that this question of race relations is not just important because of the world situation, but because in so many relationships in general life we do not bring about the kind of life on earth that Christ preached.

" The justices that go with a democracy are some of the important and difficult things we've got to learn. and to do that we've got to know about conditions in our own community, state and nation.

"We need to know what happens in our country that are right and see that such things don't happen again. We need to know where the sore spots are and not shut our eyes to them.

" Largely because of the war, we face today a difficult situtation at home (and it will be faced abroad) as to relations with other races, and not just with the Negro race. It's going to be just as bad with the American- Japanese, whose families have had to live in internment camps. When the war is over, if we, as Christians, don't grow out of the spirit of war, and help them to grow out of it, we shall sidestep our responsibility. That's just one problem.

"The problem of the Negro people is not just a Southern problem. It is a national problem and an international problem. The thing that makes it important nationally is the way America is being watched by other countries to see if we cope w ith our minority problems better than they do. The whole question of our religious beliefs will be examined as well as our political beliefs.

"They expect us as the greatest and strongest Democracy to take the lead in giving the same right to all people to live happily in our country. If we can manage to work out a pattern we may become the hope of the world -- and work out a pattern that will be just for all the nations of the world. That gives us a great responsibility.

"The Brotherhood of Man has got to be more than a phrase. It's got to be a reality, or it isn't true. We've got to find the way to make it true. It's not an impossibity, but it's hard and means hard, straight thinking and a lot of courage. We can't slide out from under it if we really believe it.

"We may have to argue with ourselves to make the things we hope for in the world of the future square with what we are doing about them. We have to give every person a chance to develop according to their ability if the world is going to move forward. India, China, and the places we conquer-- whole nations have got to have a chance to come back to normal living before we can have enduring peace.

"Our attitude in the Family of Nations is a religious and racial question. These are the things that have torn the world apart and are coming again to cause tensions. We have to face them, knowing we cannot find all the answers in a short time, but sure each step is taken with a sense of responsibility."

Mrs. Roosevelt's challenge to us was- "Square your actions with beliefs and ideals", and with this challenge before us, we in the seminar present the following study and action program -

SRUDY AND ACTION PROGRAM

THE CHALLENGE -- To find God's Will and Way
To bring God's Will and Way into Human Relations.
THE TRUST -- We are colaborers together with God.
FOUNDATIONS OF OUR FAITH AND ACTION

The Bible.....	Do you believe it?	) Square actions
Our Discipline	Do you accpet it?	) with
The Constitution of U. S...	Do you axknowledge it?)	beliefs.

VALUE OF HUMAN PERSONALITY

God's Value -

Made man in His image, breathe into him His breath
Sent His Son to show man how to live.
Gave His Son to die for man's redemption.
Taught values through parables (lost sheep, etc.

Our Country's Value

All men created equal, etc.
Bill of Rights.

1.God Dream
That we might be one
America's Dream
One nation indivisible

A. What divides

Study amd Action Program

1. Labor-Management - Approved Study Course ; Christians and A New World Economy.
Study - General Conference Action
Platforms of both Republican and Democratic Parties.
Promote - use of Labor Day Message in local church .
distribution of copies of Social Creed of our church thro' congregation.
Invite members of Trade-Union groups to speak to your society.
Visit meetings of Trade Union groups.
Cultivate friendship with members of unions.
Know the Labor leaders of your State, city.

2. Race - White -- Watch your own words and actions, attitudes.
Help others to do also.

Red -- Approved Study Course; The American Indian
Watch for legislation in Congress.

Yellow Approved Study course; Southeast Asia.
(Support H.R. 4636, bringing East Indians under quota basis. Write Congressmen)
Informal study- Displaced Japanese-Americans
(Public Affairs , 2153 Florida Ave, Washington, D. C.)
Study - General Conference Statement on Japanese Resettlement-

Black -- Study General & Jurisdiction Conferences action - Episcopal addresses - both conferences.
Materials from Southern Regional Council 710 Standard Building.
Exchange speakers at meetings.
Reaffirm - Resolution - Southenstern Jur. WSES - Jan 28, 1942 (see attached

3. National Groups Remember Study Course - The Church and America's People
Become acquainted with any in your town.

4. Religion Cooperate with Council of Church Women Conference - Jews, Catholic , Christian

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(c) Child Labor

Vacation jobs -- Study government regulations.
Promote BACK TO SCHOOL movement

Dropping out of school to take "dead-end jobs", waitresses, etc. - Fall project - of all societies should be a study of child labor laws and the child labor practices in the community.

Unlawful employment of minors

(d) Juvenile Delinquency - Informal Study- Juvenile Delinquency packet.
Study- Episcopal adress , S.E. Jurisdic.
Know facts on Lanham Act, providing funds for day nurseries, recreation, etc.
Join in or initiate community projects.

B .Lack of Educational Opportunities-Support HR 2849- Federal Aid to Education

Inadequate equipment, teachers' salaries, Too short terms in many places.
Few truant officers

Visit schools,- White and Negro Board of Education meetings
Work for representative Negroes on school boards.

C. Lack of Medical Care ---

Many counties without doctors or hospitals
Few hospital beds for Negroes in South-
Little opportunity for Medical training for Negroes in South, or for clinic practice

Know provisions of L anham act providing funds for clinics
Write -Geo. E. Farrell, Dept. of Agriculture, Room 5506, S. Agricultural Bldg, Washington, D. C. about available equipment for small hospitals and clinics.
Train for nurse's aide.
Work to make possible training for Negroes for public health nursing and for Negro doctors to practice on members of their race in public hospitals.

D. Lack of opportunities for Spiritual Development

Organized church not reaching low-income groups. -- Methodist church was founded to meet the needs of these people, Let's find why the failure now.
Increase in church membership not in keeping with increase in population.
Decline in Church School enrollment

Study - General Conf. report on State of the Church/
Promote survey thro' school of children not reached by any church.

E. Inequalities before the Law- Visit city and county courts
Work for Negro policemen to serve in Negro sections
Protest against brutality.

PAGE (s) MISSING

D. Liquor Traffic - Support Bryson Bill HR 2082 (Secure petitions from state WCTU)
Study- Episcopal Adresses- Jur. & General Conferences.
Recognize alcoholism as problem of public health, urge medical care in community rather than "jail treatment"

E. Disfranchisement- Willful and negligent — Promote through circles- registering and voting

Poll tax — Support anti-poll tax bills.

White Primary — Build up sentiment against White Primary- Its unChristian, undemocratic- against the XV Amendment, Constitution of U. S. (Supreme Court decision)

SIGNED -- Mrs. L. L. Hardin
Mrs. J. Roy Jones
Mrs. Stanley Wilson.
Mrs. G. W. Hummel
Mrs. J. H. Cutchin

(Note- this "Beside A Ballot Box may be used as you present your Study and Action program, urging women to vote)

BESIDES A BALLOT BOX

It took a thousand years to shape this box. Only by centuries of struggle was that lock fastened upon it to preserve my ballot in homor.

One generation of men after another beat themselves against the door to this room and died upon its threshold, before it opened to let me enter and choose my government.

Dreamers and poets of liberty; martyrs and prophets of truth; soldiers and seamen; statesmen and philosophers; all who have labored and suffered in the costly human march toward freedom- these are my unseen companions beside this ballot box today.

*****

God of growing justice, if I who have received so much give but little, what am I but a grafter on the spiritual heritage of mankind?

- Percy R. Hayward

International Journal
November , 1936

PLEASE NOTE - In cutting the stencils, there was left out - under "The Concern of the Church" - 2nd column, page 4 - "Participate in the "Crusade for Christ" wgen this is launched.

ANALYSIS OF G. I. BILL

New York Times
June 23, 1944

The principal provisions in the bill are as follows:

1. It authorizes for veterans up to 52 weeks of unemployment compensation at the rate of $20 a week, with adjusted compensation for self employed veterans restoring themselves in business rather than seeking jobs from others.

2. It guarantees 50% of loans up to $2,000 to veterans, at interest of not more than 4%, for the purpose of establishing homes or businesses.

3. It appropriates $500,000,000 for construction of additional veterans' facilities, including hospitals , and strengthens provision to assist veterans in finding employment through the United States Employment Service.

4. It authorizes allowances for four years of individual grants of $500 a year for training and education, plus monthly subsistence pay of $50 a month for single and $75 a month for married veterans.

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LANHAM ACT FUNDS

Lanham Act funds were set up to provide certain community facilities essential to the war effort, and which cannot otherwise be provided, such as: hospitals, schools, recreation buildings, health centers, water and sewer facilities, child care facilities, street and road facilities, and fire department buildings. In addition to the actual construction, funds have been used for maintenance and operation.

Lanham Act funds are administered by the Federal Works Agency. For detailed information covering the possibility of securing funds for specific community projects, it is suggested that you follow the procedure outlined below:

1. Contact the city or county official who has charge of the particular area. For example, if you wish to promote a badly needed health center, contact the city or county health officer.

2. Try to get the official to contact the nearest Federal Works office and request an investigation as to the possibility of obtaining Lanham Act funds for the project. The initial letter should contain detailed information concerning the need for the facility in relation to the war effort, and the reasons why it cannot be provided by local funds.

3. Failing to get proper information or action from the local official, any individual or group may ask the Federal Works Agency to make an investigation.

4. Requests from the States of Alabama, Florida, Georgia, Mississippi, South Carolina, and Tennessee may be made to Mr. O. T. Ray, Regional Director, Federal Works Agency, 20 - 5th St., N. W., Atlanta, Ga.; or to the Senior Engineer, Federal Works Agency, located in the capital of each state.

North Carolina and Virginia may contact Mr. C. L. Vickers, Regional Director, Federal Works Agency, 904 East Main St., Richmond 19, Va.; or the Senior Engineer, Federal Works Agency, located in the capital of each state.

Requests from Kentucky may be made to Mr. Laurence A . Gillett, Regional Director, 20 N. Wacker Dr., Chicago 6, Illinois; or to the Senior Engineer.

A CSR QUIZ

(Suggestion - Preface presentation of action at Study and Action Meeting - with this quiz)

ARE YOU -
Registered to vote --
Affiliated with civic organizations --

DID YOU -
Vote in the last election --

DO YOU --
KNOW your Chief of Police -- Your Mayor --
Your Juvenile Court officers --
Your State and County Welfare workers --
Your State and County Directors of OPA -- , FSA ..
The Jewish leaders of your community ...
People of foreign extraction ---
Your Negro leadership --
Any members of labor unions --
Your State director of CIO , of AF of L --

HAVE YOU
Ever attended a meeting of your City Council --
Board of Education --

Ever visited your school --, Negro school --
City hospital --, jail --. State and county
Health Departments ---

Ever sat through a session of your Recorders court --
a trial in your county court ---

Ever had a Negro speak to your society ---, A member
of a labor union ---

Ever taken advantage of lectures or recitals at your
Negro College (if there is a Negro College in your town.

Facts on teachers' salaries , white and Negro in your
town --- State-- , Playground equipment for children
of both races in your town ---
Child labor laws ---

FINDINGS--CHILD LABOR STUDIES MADE BY SOCIETIES IN SOUTHEASTERN JURISDICTION

Mrs. J. W. Hollandsworth, N. Miss. Conf., Chairman

"Our concern every child.
"Give our children the strength today to build a nation strong tomorrow.
"The first item of national defense shall be the defense of our children.
"Day care of children of working mothers is a part of national defense.
"The family is the true threshold of democracy. It should be a school for successful living.
"Their education is the strength of democracy"

From "CHILDREN BEAR THE PROMISE OF A BETTER WORLD"
(Children's Bureau, Dept. of Labor, U. S. A.)

With the scarcity of labor and the high prices paid for labor there has been a tendency during the past year to disregard laws dealing with the employment of minors. Realizing this, the Child Labor Committee makes this statement: "Hundreds of children are being made into criminals by working late at night in such places as cheap restaurants, bars, taverns, honky-tonks, bowling alleys, pool rooms, movies, quick lunch spots, etc., where associations are all too often bad. Bad associations, late hours and too much money in the hands of inexperienced children make ideal conditions for fostering crime. Thousands are losing their chance for education because they are leaving school to go work at jobs where they are not really needed."

A survey of child labor laws and their abuses made throughout the Southeastern Jurisdiction of the Methodist Church reveals that in some instances inquiry was already being made. In one instance the alarming dropping out of school of girls in their early teens brought about investigation. In another instance it was known that a manufacturing plant was employing minors. A copy of the state laws was printed in the local papers. It served the purpose the group hoped for. Almost immediately several young girls were dismissed.

There are always ways of getting around laws too. One person illustrated that with a story about her newspaper boy who was eleven years old. When she inquired of her school board as to why a permit had been granted , she was told that the boys bought their own papers and were therefore not employees but had a business of their own. Another report shows that we do have alert boards, as was illustrated in the case of a boy who applied for a work permit and was granted one. On further investigation it was found he had suffered from a bone disease sometime before. It was considered wise for his health sake to recall the permit. These instances point toward the fact that more uniform laws and better planned laws are needed. An especially fine law has been passed in Louisana. Copies of it should be studied in order that we may know what we should include in our laws and how they should be administered.

The Fair Labor Standards Act of 1938 sets forth uniform provisions for child employment covering the entire United States. In the Southeastern Jurisdiction only one of these states has ratified that law.

So revealing are the facts gathered from this survey that we believe each Society throughout the Jurisdiction should make a study f Child Labor.

SOME MATERIALS USED IN THE WORSHIP MINUTES
OF THE SEMINAR.

PRAYER BY SENATE CHAPLAIN THE DAY THE VOTE WAS TAKEN ON THE BILL - ANTI -POLL TAX - May 15, 1944

Our gracious Father, before Thy everblazing throne we ask no luster of our own; yea, the rather we bow in the dust of abject failure, asking that Thou wilt grant us the cleansing grace of penitence. Thou hast called us to play our part in a day of destiny and crisis. May we not be found wanting.
Save us from being little men in a great day, endeavoring to match the expanding pattern of a new world being born in travail with the outworn conceptions of a world that is dead.
Deliver us from the delusion that the peace for which we strive will lead to the past; for the past decreed that the few should live in luxury while the many were doomed to want, that the races of one color should be masters of the multitudes of another.

Through the gates that are swinging on ancient hinges we glimpse revealing new vistas of a fairer world, where humanity shall at last be free from the blood-rusted chains which have debased and degraded those who also are Thy children.
Forgetting the unworthy things that are behind and stretching forth to the better things that are before, let us lay aside the weight of every prejuduce and the covetous sins that do so easily beset us and with glad and eager feet march with the armies that go to free, not to bind, to develop and not to rule; to cooperate and not to dominate, until the knowledge of the Lord who is no respecter of persons shall cover the earth as the waters now cover the sea...

Amen - (Chaplain Frederick Brown Harris, D. D.)

I CORINTHIANS - paraphrased by Walter Rausenbusch-

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate fountains of riches, and power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.
Though I give of my ptophets to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous.
Love exploits no one; it takes no unearned gain; it gives more than it gets.
Love does not break down the lives of others to make wealth for itself; it makes wealth to build life for all.
Love seeks solidarity; it tolerates no divisions; it prefers equal workmates; it shares its efficiency;
Love enriches all men, educates all men, gladdens all men.

The vales created by love never fail; whether there are class privileges they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished.

For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good.

Before the sun of Christ brought in the dawn, men competed , and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each.

For now we see in the fog of selfishness, darkly, but then we shall see the destinies of the race as God sees them.

But now abideth truth, justice, and love, these three, and the greatest is love.

FROM DEEP INSTINCT WILL COME FREEDOM

Dorothy Thompson

Who taught you, Americans, to worship mediocrity?
Was it Washington, that quiet, granite man?
Or Hamilton, perhaps?
The handsome, fiery boy who led a ragged army
With the works of Plato in his pocket,
And Adam Smith, and John Stuart Mill?

Was it Jefferson?
Teaching his Negro slaves to play Mozart in Monticello
And telling them the time would come
When there would be no more slaves?

Was it Lincoln?
Who made a war because
There was too little imagination,
Audacity and grace of God,
Intelligence and strength of will, among the people, North and
South,
To find any other way,
To save the world of freedom?
"With malice toward none;
With charity for all;
With firmness in the right,
As God gives us to see the right,
Let us strive on,
To finish the work,
We are in"

Who taught you, Americans, to worship success
And despise achievement
Unless rewarded by fortunes,
And membership in the best clubs,
And pictures in the Sunday supplements,
And write-ups in the social columns,
Fixed by press agents. B uild-ups,
Who taught you to regard the build-up
As the measure of success?
Was it Edison, Steinmetz, Bell, Goethals, Reed, Cushing?

Was it the grim men of New England
Proclaiming the Christian Sparta
And the City of God?
Was it Roger Williams, maybe, or Tom Paine?
Or William Penn who founded Philadelphia,
The City of Brotherly Love?

Was it the men and women who trekked to Oregon?
Claiming the last outpost of the continent
For a land stretching from sea to sea,
Where, if you worked hard, and endured much,
There would be earth under your feet,
"My home,
My native land"?

Was it the Bohunks, the Wops, the Greasers,
The Polaks, the Limies, the Chinks,
Buying their citizenship in the United States of America
With the sweat of their brows
And the crick in their backs,
Hacking coal out of mountains, and silver, and gold,
Bauxite, magnesium, copper and lead,
Laying the ties and spanning the rails
Over prairies and mountains, through swamps and through deserts
To build and to tie together
One nation,
Indivisible,
With liberty,
And justice
For all.

Who will tell you again, Americans,
To remember what you started out to do,
To remember what you started to do,
To remember where you started out to go?
I will tell you who will tell you,
You will tell each his own conscience,
From the prayers your mother taught you,
From the schoolbooks of your childhood,

Dorothy Thompson (continued)

Out of words but half-remembered,
Out of instincts long perverted,
Out of what you know within you,
And have learned from your experience,
You will ask, each one his comrade,
"Do you like the set-up, partner?
How about we fix to change it?"
Not with yelling and with shouting,
Not with bitter talk and fighting,
But with learning and doing,
Everyone and all together,
Like the little Hiawatha,
Learning from the truths of nature,
Learning from the elders' counsels,
How to make a Ring of Freedom,
For ourselves and for all others.

Okay, but to do what?
What it says in the Constitution, brother.
Meaning?
"To form a more perfect Union,
"Establish justice,
"Insure domestic tranquility,
"Provide for the common defense,
"Promote the general welfare,
"And secure the blessings of liberty
"To ourselves and our posterity."
Okay, and what else?
"To proclaim liberty throughout the earth."

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LET YOUR OWN LIGHT SHINE

Dwight J. Bradley

We hear it said that the lights have gone out in the world.
Such a thing has happened many times before,
It was dark in Bethlehem on a certain night,
Yet on that night a new star was shining.
The lights had gone out in Judea, in Rome,
Yet it was bright enough to guide three wise men on their way toward truth,
Bright enough to rouse shepherds to the coming of the Prince of peace.
Bright enough to fill a cattle shed where human hopes were born.
There is light enough today to make a track of thought for those who have the mind to hunt for truth.
Enough to show the peoples of the earth the way to build a democratic world in justice and goodwill.
[illegible]
Enough to fill with understanding and with courage, any room, hall, meeting house, or square
Where men and women plan good things together for the human race;
Relief for refugees, assistance to war victime, rights for minorities, good health and decent housing for rich and poor, protection of the weak from exploitation by the strong.
What if old lights have gone out? Take your own light with you and go outdoors into the world.
You will be surprised to find so many there ahead of you.
You may be even more surprised to find that God Himself is there with his newest and brightest star.

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THE INCARNATION

Laurence Hausman

Light looked down and beheld Darkness,
"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred
"Thither will I go," said Love,
So Light came and shone.
So came Peace and gave rest.
So came Love and brought Life.
And the Word was made flesh and dwelt among us.

(Prayers used by Miss Poynter)

SECURITY - Glenn Clark

Our Father, in these days that try men's souls, we thank Thee that we have a rock that is stronger than we. We thank Thee for the peace that passeth all understanding, for the love that never faileth, for the joy that Thou wouldst fill full.

We thank Thee that we came of Thee, born in Thy heart of peace, and thenceforth thenceforward we always, eternally are seeking that peace , as the homing pigeon seeks its home, and even before he seeks it he has found it. Nothing can prevent our finding this infinite peac e, for it abides all about us, in us, and through us. We never were out of it, never can fall out of it, leap out of it, slip out of it; before ever the beginning of time it was there, and it will be present through eternity.

For God, the Lord of peace, is our abiding place in all generations our rock and our fortress, whom shall we fear? And God, the giver of every good and perfect gift, gives peace, and there is no place where this peace is not, for it is infinite, eternal and all-embracing. Man always, eternally abides in this peace, the peace of mind that passes all understanding.

We know that whatsoever we ask of Thee, in Christ's name, Thou wilt give us, and that all things work together for goos to them that love Thee. We thank Thee that Thou canst even restore the years that the locusts have eaten, and that we need have no fear, for Thou art with us, and Thou will keep us in perfect peace if our minds are stayed on Thee. We thank Thee for the promise that Thou shall guide us continually and that Thou art with us all the day. We thank Thee for the promise that as our days are so shall our strength be, that Thou will not suffer us to be tempted above that which we are able, and that, if we are faithful unto death, Thou will give us a crown of life everlasting -- Amen

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SOCIAL RIGHTEOUSNESS - John Haynes Holmes- minister Community Church , New York

Our Father, who art in heaven, we are Thy children on this earth. Rich and poor, black and white, Jew and Gentile, native and alieb, friend and enemy- we are all alike the heirs of Thy providence and the recipients of Thy love. As Thou hast done for us, so we should do for one another. But we have been selfish and cruel, and unrighteously have sought to serve not Thy will before men.

We confess before Thee, O God, the sins of which we have been guilty We have corrupted government, exploited labor, oppressed women and little children, prayed upon the weak and helpless, ground the faces of the poor, done public injustice for private gain. These are our hands, stained with the evil of our deeds' Behold our hearts, impure with sordid desires for place and profit; The world, which Thou hast made so fair, we have defaced. Our country, which Thou hast so richly blessed, we have defamed. Woe be unto us, that wickedness has so prevailed among us.

But Thou are patient, O God, and strong to save. Thy righteausness is mighty upon us, and cannot fail. Thou are building Thy Kingdom in the hearts of men as from the beginning of the world, and seeking our aid as fellow-laborers with Thee, So we would turn to Thee to plead Thy forgiveness as we cleanse the dark place of our lust

Help us to strive to do justive, to love mercy and to walk humbly with Thee the way of righteousness. We would rid this nation's life of its abominations, Throughout the world we would deliver men from inequality, indignity and oppression, We would end poverty and war, establish freedom and securirt, and drive fear from every heart, We would reward the labor of men's hands with prosperity, and the love of men's souls with peace, So would we bring in that commonwealth of man which shall be Thy Kingdom come at last upon the earth.

In Thy name, and for Thy sake, we ask it,-- Amen

EXCERPTS FROM ADDRESS OF MARGARET L. FISHER, PUBLIC RELATIONS DIRECTOR, SOUTHERN REGIONAL COUNCIL, AT LAKE JUNALUSKA, N. C., FRIDAY, JULY 28, 1944

By your magnificent slogan, "I am determined never for a moment to be afraid to face a truth because it is new or to dig under a belief because it is old and dearly loved," you have agreed that the first step in the solution of any problem is to face the problem squarely and honestly.

As Americans who happen to be Southerners, and not as Southerners who happen to be Americans, let's take a look at our region as it is - - not as we like to think it is.

We are a region of untold wealth and hope; and a region of untold poverty and despair.

More than a third of this country's good farm lands, with the most varied soils, are in the South. Forty percent of the Nation's forests, representing great timber reserves as well as our best protection against soil erosion, are in this region. For more than six months of each year our crops can grow without danger of frost. We have ample rainfall. We have vast natural reservoirs of minerals, crude oil, coal, fish and game, and enormous capacity for generating power.

We are rich in human resources. Our population has grown more rapidly than any other region, our section forming the basis for the population increase of the Nation.

Yes, we are blessed by Nature with immense wealth, yet our people are the poorest in the Nation.

Great sections of our forests have been cut away, leaving us with 22 million acres of devastation where once there were fertile lands. More than half of the country's farmers are in the South, and more than half of our farmers are tenants and sharecroppers. Many of these people live in inescapable poverty. The average per capita income in the South has been little more than half the average for the Nation.

And because we are the poorest region in the country, we are the most illiterate region - - or perhaps it is vice versa. The average salary of our teachers is far below the national average, yet the number of pupils per teacher is much higher. Many areas have no schools available. I have been told that of the 3 million children of school age in this country for whom no school facilities are available, more than 2 million of them are in the South.

Poverty, illiteracy, crime and disease go hand in hand. We have a dangerously high death rate, with more than half of our low income families undernourished and masses of our children racked by preventable disease.

We are a region of traditionally religious people. Yes, we have the Bible Belt. But we also have had and may still have the Ku Klux Klan, riders in the night, a tree, a length of rope, and death.

Why are these things true? Why have we not converted our riches into a good life for our people? Why have there been practiced time and time again the worst forms of human cruelty and degradation?

Can it be because we have here two great groups of people who for generations have been set against each other with deliberate and wicked cunning? Can it be that here in the South our insecurity has led us to exalt material values over human values? Can it be that the South has found it expedient to have neither Christianity nor democracy at work? Can it be that two great groups of people have been set against each other for generations in order to maintain a system of cheap labor?

Cheap labor means an economy of much for the few and little for the many. We all know that neither Christianity nor democracy is compatible with that kind of economy - - unfortunately the kind of economy we have had in the South throughout its history.

Yes, cheap labor has enticed absentee-ownership to come in, much of which has drained off the wealth of our natural and human resources and has exerted potent influence on our governments.

Powerful interests want to keep labor cheap. You can depend on that. And so far the most effective way has been to set the white man and the Negro against each other. To play upon the white man's passions and hatreds, to keep him poor, to keep him illiterate, to build on his prejudices, to threaten his so-called security by using the Negro. And to use those same weapons with the Negro - - to fill him with fear, and to withhold his rights of citizenship, in many cases keeping a ballot out of his hand.

And there, my friends, we have the race problem. Founded on economic exploitation, nurtured on prejudices, fears, illiteracy, and disease. A problem passed on from generation to generation, prejudices becoming more and more ingrained - - based on no scientific findings, and directly contrary to the Christian ideal of the brotherhood of man and the Fatherhood of God, and directly contrary to the fundamentals of democracy upon which this great republic was founded.

So, if we hope to take our place in the Nation and in the world, and if we hope to build a lasting peace, we must face the race question and all of its implications.

During this world conflict, during this great war we are waging to make secure the rights of the individual man the world over, during this perilous time when we have seen our fathers, brothers, and sons face death in order to wipe out a philosophy of racial, religious, or national superiority -- during these times we have seen this very philosophy we seek to destroy in full swing in our South.

We have seen industries in the South, engaged in the manufacture of weapons of war, searching frantically for workers and yet turning down hundreds of qualified Americans for one reason only - - color. I have seen war plants desperate for specialized skills, scraping the country trying to find them, turn down men who had those skills right on the plant's doorstep -- for one reason only: color. In one city in the South, hundreds of Negro women were encouraged to and took government training courses for employment in a local war plant.

When they had finished and acquired a high degree of skill, they were refused employment in the jobs for which they were trained. They are still without work in a town with so-called acute labor shortage, an already congested town into which more white workers are being imported. I have seen a Negro radio technician, a desperately needed skill, offered work as a common laborer. Such accounts are endless.

The world knows these things. Our colored allies know these things. Our soldiers know these things. It seems small wonder that a young Negro soldier said as he went into combat: "If I am killed, put on my grave marker 'Here lies a black man who died fighting a yellow man for the protection of a white man.'"

If we want our civilization to stand we must face these facts. We must recognize that the rights of no man are safe unless the rights of all men are safe. If we want Christian democracy a dynamic force in the South, we can have it. If we want a good world for all men, a lasting peace, we can have that, too.

What can we do? We can examine ourselves and see that we as individuals practice what we preach. We can inform ourselves about our community: its schools, its hospitals, its parks, its police; about our state; and about our Nation. And in informing ourselves, we can make sure that we are getting both sides of every picture. We can share our information with the people. We can support the press when it is on the side of right, and combat it when it isn't. We can become intelligent and well-informed citizens on public affairs, and then we can fulfill our obligation as citizens at the ballot-box. We can demand of our representatives that they represent the people, the majority of the people, on all legislation -- and don't think your letters and telegrams don't carry weight. We can use our influence daily with our church, our government, and our neighbors for the rights of all men. We can ally ourselves with social action groups which are working on problems of human relations. We can stand and speak fearlessly for the practices as well as the principles of Christianity and democracy. We can make up our minds to lay aside harsh criticism in the knowledge that we are living in honesty with ourselves, with our brothers, and with our God.

We stand at the crossroads. We can see our civilization go down to destruction in a series of devastating wars, or we can rise to a higher plateau with an abundant life for all men. There are only two roads this time. We must take one or the other. Right down here in the South we are helping decide which of those roads we shall take. Building the good life for all mankind will not be an easy road -- but we can travel it and reach our destination if we are prepared to give up special privileges, to wipe out false prejudices, to hate war and love peace.

What can we do? We can practice what we preach. As Christians, we can set democracy at work in the South.

SOME QUOTES FROM ADDRESS - MRS. F. D. ROOSEVELT
LAKE JUNALUSKA N.C. - July 25
Subject- Post-War Prpblems

"We will have to decide on basic attitudes. Are we to make it one of our chief functions to increase consideration among civilized people for the value of human life and human personality. No group of people in this country today can shirk the responsibility that the future holds for the leading democracy of the world.

" 25 years ago we thought we could turn our eyes inward, let the rest of the world solve its own problems and we would solve ours. That attotude brought us a great depression and a greater war than the last.

" We have now become the greatest production center in the world. Our armed forces are greater than we thought they could possibly be in such a short time. With strength goes responsibility and we now have an obligation to look into the future and decide on our course.

"There are two ways we can go. One is the way we tried before. We wanted to leave other nations alone and to be left alone. History will tell what happened.

" There is a second way and it is not the easy way, because it is now and untried and there are few precedents we can follow. But we are a pioneer country- at least we think we are. We are not really afraid of new things. Of all the nations we are the best fitted to lead in what must be a period of ad venture, a period of building something new and different/

" Many things will have to be done in the next few years. Countries that have been at war so long have been devasted in a way we cannot understand. It is hard for anyone who hasn't seen what the bombs have already done to have any idea what they can do. We've got to imagine something we have not been through and an understanding of it is vitalto the effort we will put into the job of the next few years.

" We will come out of the war with greater strength than any other nation, for all our loss, and we will have a country which has never known what destruction on our own soil means. We need to imagine what might have happened to us and that will give us an idea of what has happened all over the world.

"We should examine many subjects if we are to have peace and preserve it. (Here she cited as subjects for major consideration; the economic situation, the political structure through which each nation works in cooperation with other nations; the policing machinery which the U. S sets up in cooperation with other nations; and the religious and racial attitudes which the United Nations adopt.)

"1. Economics; If we are to build peace we must face that fact that conditions of one nation depends upon the ability of other nations to buy and sell.

"2. We must consider the political machinery through which negotiations with other nations are carried on. We've got to think of the type of machinery we are willing to make function and which other nations are willing to use. We must build something that all nations will be willing to use. We must discuss it as it is the people the government represents, you can't get away from it. If we failed before it was because we did not tell our representatives what we wanted in clear enough terms.

3. " The policing machinery we will set up in cooperation with other nations;- We have to face the fact that what we find necessary and useful in small units will be useful on a larger scale. Certain police forces used immediately might have prevented much that has happened. We have got to have something we can use immediately on an intermation scale. Great military power and great economic power as it comes to any nation may become a great temptation and may lead nations, as it would individuals, to do things they would not do if they did not have power. It must be a joint power so that no one nation will try to dominate the whole world. It must be a joint power so that no nation will try to dominate the whole world. It is a prouder thing to have the flag float over a nation THAT HAS THE POWER but does not want to use it in the wrong way.. We must watch our step and not do anything that will make us betray the real ideals of the United States..A country that makes others to be free.. A country that makes people free and helps others to be free.

4" Our attitude in the Family of Nations is a religious and racial question. These are the things that have torn the world apart and are coming again to cause tensions. We have to face them, knowing we cannot find all answers in a short time, but sure each step is taken

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with a sense of responsibility. We have to try to build a peaceful future.

"Men on our fighting fronts don't want future generations to go through what they have had to go through. That is the deepest feeling you get from the men in the fighting zones.

"In dealing with these questions we have to decide on our basic attitudes. Are we to consider the value of human life and personality? We have to decide. The real place in which everything begins is in the individual and we must try to decide what things are true and deal with them in the right way.

"The most encouraging thing about the war is the fact we have already begun to make the peace. Everytime a unified conference is held we have begun to lay the foundations for peace.

"I hope the women are going to take a great part in building the peace At each of these conferences there have been women delegates or women in technical or advisory positions. The value of women has been shown in these conferences by women who have given intelligence and imagination to their service. (She was talking about the various conferences on Food, Relief and Rehabilitation, Education,etc) All of these meetings will form a foundation for peace. But THEY WILL LEAD US NOWHERE UNLESS THERE IS AN INDIVIDUAL WILL TO PEACE.

"Our industrial and agricultural life must be geared to full production and we cannot consume all we can make in this country alone. We have got to understand we cannot sell unless we buy. We've got to think on a world-wide scale as never before.

"The question whether the boys will have a job is a question we have got to face and the reason we've got to broaden our thinking. A high level of employment is not enough. FULL EMPLOYMENT is what we want as an economic system for the future. NO ONE CAN DO IT ALONE. Industry, Agriculture, and Government must cooperate. Labor and management must learn to work together. They will either succeed together or fail together. Just as INDIVIDUALS cooperate, the World will cooperate.

"Women have a great responsibility here for they do most of the wanting of things. We've got to have a great deal of courage. We've got to have the same sense of the great possibilities as our forefathers had when they landed here. We have in our country tremendous strength to draw from that will give us the strength to face our problems.

"We can have and will have the same kind of determination that our men will not have died in vain and our men who come back handicapped will not have a sense of futility.(said one boy, It's not that you are afraid of being killed or whether you are just being a sucker again)

"Because we have had a democracy some of us have taken our privileges and rights for granted. Because our representatives did not represent us, we have shirked our individual responsibility.

"Men who fight this war will not come back the same men who went out. Some won't want to talk about what they've been through. They know we haven't ever felt what they've been through. You must bridge the gap and work at home in such a way they will feel when they come back that it was worth the hardship and sacrifices they went through. We have to be interested and use our imaginations to understand what they have been through.

"That handicapped boy doesn't want your pity. He wants to feel he can do a real job again and because he's young that he can have a good time again.Our handicapped young people are going to have to be educated all over again. It will take hard work on their part and understanding on our part. We will have to receive the disfigured and maim maimed just as if they were just like anybody else.

"All this is part of building the peace of the future, facing your post-war problems. We shall only find the solution if each individual feels it is worth doing and worth any price we have to pay. Peace is no easy thing. Only the courage of the pioneer and the vision of those who think it worth the price can do it. I hope we are going to do it.

(end)

REMARKS of MRS. ROOSEVELT at CHRISTIAN SOCIAL RELATIONS SEMINAR.

"Most of us, who would like to see in everyday lives of people the spirit of right living , are troubled because our every day practices do not square with the ideals we have of right living.

"I've had a feeling that this question of race relations is not just important because of the world situation, but because in so many relationships in general life we do not bring about the kind of life on earth that Christ preached.

"It is difficult to make up our minds as to what is the right and proper thing to do. We are sure to make mistakes, but when we face a

PAGE PARTIALLY ILLEGIBLE

In the past we couls slide over many things in our relationahips, but the depression educated me as nothing else as to conditions I never knew before.

"The justices that go w ith a democracy are some of the important and difficult things we've got to learn, and to do that we've got to know where the sore are and not shut our eyes to them.

"I came to know more about things first in studying about labor conditions. You've got to know backgroutnds and to have sympathy and be closed about by your own background.

"Largely because of the war, we face today a difficult situation at home(and it will be faced abroad) as to relations with other races, and not just with the Negro race. It's going to be just as bad with the American-Japanese whose families have had to live in internment camps. When the war is over, if we, as Christians, don't grow out of the spirit of war, and help them to grow out of it, we shall sidestep our responsibility. That's just the problem.

"The problem of the Negro people is not just a Southern problem. It is a national problem and an international problem. The thing that makes it important nationally is the way America is being watched by other countries to see if we cope w ith our minority problems better than they do. The whole question of our religions will be examined as well as our political beliefs.

" They expect us as the greatest and strongest Democracy to take the lead in giving the same right to all people and to live happily in our country. If we can manage to work out a pattern we may become the hope of the world and work out a pattern that will be just for all the nations of the world. That gives us a great responsibility.

" The Brotherhood of Man has got to be more than a phrase. It's got to be a reality or it isn't true. We've got to find the way to make it true. It's not an impossibility , but it's hard and means hard, straight thinking and a lot of courage. We can't just slide out from under if we really believe.

"We may have to argue with ourselves to make the things we hope for in the world of the future square with what we are doing about them. We have to give every person a chance to develop according to their ability if the world is going to move forward. India, China, and the places we will conquor- whole nations have got to have a chance to come back to normal living before we can have an enduring peace."

(These Quotes - were from Methodist Information release Secular Press Bureau- Mrs. C. W. Turpin, Manager)

TO HONORABLE ELLIS ARNALL, GOVERNOR OF GEORGIA
TO MEMBERS OF THE LEGISLATURE
STATE CAPITOL
ATLANTA, GEORGIA

We, the Executive Board of the Woman's Society of Christian Service, North Georgia Conference, The Methodist Church, representing 22,000 women, in session this 19th day of January, 1945, wish to express to you, the law makers of our State, our grave concern over several measures you have before you.

1. We wish to register our disapproval of the proposed amendment to the Constitution (House Resolution No. 22 - 114A) commonly known as the "Right to Work Amendment," but which we consider to be a "Right to Starvation Wage Amendment."

   The proposed amendment is one of the first steps in the move to kill the practice of collective bargaining, which practice our Methodist Church supports.

   We believe should this measure pass, the general public as well as workers would be the losers, because low wages and sweat shop working conditions would unquestionably result and a condition would be created under which reactionary employers could ruthlessly exploit working men and women.

   We therefore wish to go on record as vigorously opposing House Resolution No. 22 - 114A.

2. We are concerned that the Democracy for which our boys are giving their lives may be a reality and not a farce in our State. Therefore we call upon you to repeal the Poll Tax.

   We are blinded by the smoke screen of "revenue for education." In fact, we wish to register our disapproval of acquiring revenue for schools through any measure that defeats democracy.

3. We protest the elimination of primary regulations from the State Constitution. We believe these regulations necessary to safeguard our election machinery, to prevent election frauds, and to protect the voting public.

   We, therefore, urge that Section 2-608, paragraph 8, of the present Constitution be retained and inserted in the draft prepared by the Committee on Constitution Revision.

4. Believing as we do, that our State's rapid progress in industrialization renders imperative the passage of adequate laws to restrict the work of children, to safeguard their health, their education, and their morals, -

   We, therefore, urge the passage of the Child Labor Amendment proposed by the Georgia Volunteer War Services Council.

5. We would utter our violent and vehement protest against any and all bills that would put our fair State in the liquor business, making of her an instrument of destruction and degradation of her very own citizens.

Please think twice, gentlemen, before you degrade our State by making her that which you yourself, as a Christian, would not become -- an owner and operator of liquor stores.

Be not blinded by the smoke screen of revenue. We call your attention to the November-December Presentments of the Fulton County Grand Jury in reference to the revenue from the county's 150 liquor stores, -

> "The revenue received by the city and county is a mere pittance as compared to the cost to the two governments in court costs, jail and convict camp expenses, coupled with the loss of life, people who have been temporarily or permanently injured, thousands of dollars worth of property destroyed, notwithstanding the fact that homes have been broken up, children made to suffer and other harm not to be valued in money."

The revenue would come from the weak and the young. Surely it is too costly at this price.

Furthermore, we would register our protest against the proposed bills to legalize the sale of intoxicating beverages in restaurants and hotels. The appalling increase of crime and drunkenness in this, our Capitol City and our State in general is an alarming picture.

We, therefore, beseech you, we implore you, not to add bills to our statutes that would increase the sale of liquor or make it easier to procure.

This comes to you from a group of women bending their every effort to the building of God's Kingdom on earth, and in His name and for His sake, we are sending you this communication, praying his guidance may be yours as you give it consideration.

Mrs. L. M. Awtrey, President
Mrs. R. H. McDougall, Secretary
Mrs. A. A. Hardy, Conference Secretary of Christian Social Relations
Mrs. M. E. Tilly, Jurisdiction Secretary of Christian Social Relations

The Committee

TO MEMBERS OF THE GEORGIA LEGISLATURE

The attached editorial will appear in the January issue of The Southern Frontier, monthly bulletin of the Southern Regional Council. This advance release of the editorial is sent for your information.

Southern Regional Council
432 Wesley Memorial Building
Atlanta 3, Georgia

AN EDITORIAL ON THE POLL TAX

"The accursed refusal to face and discuss unpleasant facts" is said to be typical of the Southern Mind. A Southerner said it, so we have accepted it as true. However, the Committee of Editors and Writers of the South which met in Atlanta a few weeks ago to discuss the region's problems of political franchise gave the lie to what had been a hated truth. The South, they said, must begin to remedy a situation that made political serfs of 10,000,000 Southern people -- and, lest that Southern Mind close too quickly, we hasten to add 6,400,000 of whom are white.

Several facts should be kept in mind when considering the poll tax in the South. Donald Strong of the University of Texas has said, "The case for poll tax retention rests on folklore; the case for its abolition rests on propaganda, which is often more impassioned than exact." Many extravagant and lurid arguments have been made on both sides of the question. The basic problem of the poll tax in the South, however, is a simple one -- it is a voting requirement. And while some secure Southerners may regard it as socially correct to have such a tax, many of us believe that it is unjust, undemocratic, and disgraceful to do so.

Frankly, there should be little question about the poll tax as a revenue measure, though the argument has a hollow ring. Let us keep it for that purpose, if we must. Maine, Vermont, Massachusetts, and Indiana do so. But let us eliminate it as a voting requirement!

The poll tax does not keep Negroes from voting. Though this belief is the unspoken major premise of many defenders of the tax, we Southerners know that "white supremacy" still prevails in the non-poll-tax Southern states, North Carolina, Louisiana, and Florida. Georgia's former governor, Eugene Talmadge, has seen through this ruse, and, knowing that the "white primary" still obtains, has come out for repeal of the poll tax in Georgia.

Is the tax needed for the support of schools in our communities? Mississippi has emphasized that argument. All right, let us keep the tax and improve the state's schools. North Carolina did that 25 years ago. The poll tax still supports education in that state but is no longer a prerequisite for voting.

Basically, the poll tax does disfranchise. It is a small amount, but among lower-income groups in the South, the masses of Southerners, the marginal utility of each $1.00, $1.50, or $2.00 of a poll tax is too great to permit its use for anything other than food, clothing, shelter, or riotous escape. We must eliminate the poll tax as a prerequisite of citizenship rights in these eight Southern states in order that we may later eliminate the relative poverty that for millions of Southerners makes its payment such a strain toward decency.

-- The Southern Frontier, January, 1945

File Copy

1013 Highland View, N. E.
Atlanta, Ga.
May 24, 1945

Dear Co-Worker:

For a long time, as you know, our Department of Christian Social Relationshas been concerned about health problems of our Nation and we in the Jurisdiction Society have been very much concerned about our Southern health status.

Each year we have some recommendations on Federal aid. You have had introduced into your Alabama Legislature Senate Bill 107 and itscompanion House Bill 245. I believe these bills are the opening wedge to the solution of our health problem. I am attaching a bill analysis.

I suggest that you do your best to get the bill passed. You will have to work quickly as hearings are now going on in the committee. Let me know what you do.

Love and best wishes,

Sincerely yours,

Mrs. M. E. Tilly
Sec. C. S. R., Southeastern
Jurisdiction

HOUSE BILL 245

SENATE BILL 107

ALABAMA LEGISLATURE

To authorize the State Board of Health to construct, equip, maintain, and operate public hospitals and health centers and related facilities for the treatment of any type of disease;

To authorize the State Board of Health to set up a Master Plan of hospitals.

Master Hospital Plan- Shall refer to a plan determined by the State Board of Health and approved by an advisory council, which shall subdivide the State into regions, districts, and zones and any further division necessary for the purpose of establishing an integrated and interrelated system of hospitals and related facilities which will insure the provision of readily accessible hospital care in all parts of the State.

To authorize the appointment of an Advisory Council to approve policies relating to hospitals;

Membership of Advisory Council- Shall consist of three (3) hospital administrators or persons with broad experience in hospital to be appointed by the Alabama Hospital Association or by the Governor in the event said association fails or ceases to function; one (1) member of the State Board of Censors to be appointed by the Board; four (4) lay members with broad civic interests representing varied segments of the population to be appointed by the Governor; the State Health Officer; the State Director of Public Welfare; the Director of the State Planning Board; the Director of Finance; and the Attorney General.

To designate the State Board of Health as the sole and official agency of the State of Alabama to receive and administer any and all funds appropriated by the United States or by the State of Alabama, and...any and all gifts or donations from individuals or private agency for constructing, equipping and maintaining public and non-profit hospitals and health centers.

To authorize the State Board of Health to establish rules and regulations and to provide for licensing of all hospitals in Alabama State Hospitals, Partlow State School for Mental Deficients, tuberculosis hospitals, and hospitals operated by the Federal Government.

HOUSE BILL 245

SENATE BILL 107

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Negro women

PRONOUNCEMENTS

FROM THE SEMINAR ON CHRISTIAN SOCIAL RELATIONS , LAKE JUNALUSKA, N. C.

Realizing the great necessity for the promotion of plans that will bind our nation together into one united whole, and realizing that when one group of citizens is singled out for discrimination and attack, the whole peace and unity of the nation is threatened, and that when it comes from the halls of Congress it has both a direct and indirect bearing upon the peace of the world;-

We, Methodist women from the nine Southeastern states in the seminar on Christian Social Relations, in session this day, July 30th, Lake Junaluska, N. C., make the following pronouncements-

1. As Christian women of the South, we deplore and condemn the filibuster of Senator Theodore G. Bilbo against the appropriation for the Fair Employment Practice Committee in his attempt to thwart the onward march of democracy, and we furthermore condemn such use of Senate hours as a tragic waste of tax-payers money.

2. We are very much humiliated that a Senator of our South could so forget himself as to be so crude, so unchristian, so ungentlemently as to address anyone with the title of the offensive ephithet of "dago".

3. We deplore and condemn the violent and abusive attack made by Senator James O. Eastland upon our American Negroes in our armed forces , who with other youth of our land are giving their lives for the sake of all of us. We particular deplore that such a speech was made by a Senator of our South.

4. We want the outside world to know such practices and tactics do not have the sanction of the Christian South.

We make these pronouncement in the Name of Him who came that we"might be one " , and that life , more abundant life might be for all

PRONOUNCEMENTS

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Seminar leader -- Mrs. M. E. Tilly, Atlanta, Ga.

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Methodist Women

Presidents

Woman's Society of Christian Service

Waycross District -- 1945

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Waverly	Mrs. C. M. Crury, Waverly, Ga.
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White Oak	Mrs. C. V. Abbott- White Oak, Ga.
Winona Park	Mrs. A. C. Patrick, Route 4, Box 122, Waycross, Ga.
Gilchrist Park	Mrs. E. C. Gaster, 7-2 Washington Avenue, Waycross, Ga.
South Newport	Mrs. J. A. Townsend, R.F.D., Townsend, Ga.
Morgans Chapel	Mrs. Ross Freeman, Darien, Ga.
Everett and Mt. Pleasant	Miss Evelyn Curry, Mt. Pleasant, Ga.

Mrs. R. D. McNeill --- Sec'y. C.S.R. & L.C.A.

Americus District ---------- Mrs. J. C. Pickren, Unadilla

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AmericusnLee	Mrs. Joe T. Heaton	Miss Manie Towson	Americus
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Graves	Mrs. H. P. Norton	Mrs. T. E. Barfield	Graves
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Oak Grove	Mrs. Sam Pickren		Rhine, Rt.
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Rhine	Mrs. W. S. Parks, Jr.	Mrs. F. M. Clements	Rhine
Rochelle	Mrs. M. L. Carter		Rochelle
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Friendship	Mrs. W. Ira Stuckey		Eastman, Rt.
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Mt. Zion	Mrs. C. C. Cravey		Milan, Rt.
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Towns	Mrs. Eula Warnock		Towns

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Lilly	Mrs. W. F. Forehand		Lilly

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Oglethorpe	Mrs. M. L. Shealey	Mrs. C. A. Greer	Oglethorpe
Pinehurst	Mrs. D. E. Thompson	Mrs. R. L. Lee	Pinehurst
Unadilla	Mrs. Ernest Shepherd	Mrs. L. W. Lowery	Unadilla
Vienna	Mrs. K. R. Lewis	Mrs.T.M.Fitzpatrick	Vienna

COLUMBUS

Society Sec. CSR- LCA

Baker Village, Mrs. Lillian A. White, 48 Court Avenue, Benn. Park, Columbus, Ga.

Waverly Hall, Mrs. J. B. Thompson, Waverly Hall, Georgia

Collinsworth, Mrs. H. C. Collier, Talbotton, Georgia

Cuthbert, Mrs. Morris Reddick, Cuthbert, Ga.

Shellman, Mrs.E. W. McGlaun, Shellman, Georgia

East Highland, Mrs. R. T. Davis, Jr., 1461- 30th Street, Columbus, Ga.

Butler- Mrs. Eli Garrett, Butler, Georgia

Dawson, Mrs.C. E. Lockette, Sr., Dawson, Ga.

Wynnton, Mrs. W. H. Chandler,1067 Lawyers Lane, Columbus, Ga.

St. Luke, Mrs. Ralph King, 1890 Hilton Avenue, Columbus, Ga.

St. Mark, Mrs. J. D. Parks, 3301- 14th Avenue, Columbus, Ga.

Preston, Mrs. J. M. Christian, Preston, Ga.

St. Paul, Mrs. Hatcher Boykin, 1516 2nd Avenue, Columbus, Ga.

Cusseta, Mrs. A. F. Owings, Cusseta, Ga.

Beuna Vista, Mrs. Walker Williams m Beuna Vista, Ga.

Ft. Gaines, Mrs. L. M. Spivey, Ft. Gaines, Ga.

SECRETARIES OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Aldersgate	
Asbury Memorial	Mrs. Leo H. Bagwell, 1420 35th St., East Savannah, Ga.
Bellville	Mrs. Inman Hearn, Bellville, Ga.
Bethesda-Marlow	Mrs. P. H.Zipperer, Marlow, Ga.
Brooklet	Mrs. J. N. Shearouse, Brooklet, Ga.
Buck Creek	Mrs. Joe Beard, Sylvania, Ga.
Claxton	Mrs. H. H. Durrence, Claxton, Ga.
Epworth	Mrs. D. E. Powers, 1224 33rd Street, East, Savannah, Ga.
Glennville	Mrs. R. C. Dubberly, Glennville, Ga.
Grace	Mrs. J. T. Youmans, 515 62nd Street, West, Savannah, Ga.
Guyton	Mrs. H. G. Wells, Guyton, Ga.
Habersham	Mrs. Lillian Prescott, Munnerlyn, Ga.
Isle of Hope	Mrs. Ola Washington, Isle of Hope, Savannah, Ga.
Memorial	Mrs. J. T. Shealey, Garden City, Savannah
Metter	Mrs. S. C. Kingeng, Metter, Ga.
Millen	Mrs. E. D. Fletcher, Millen, Ga.
Munnerlyn	Mrs. J. M. Carpenter, Munnerlyn, Ga.
New Hope	Mrs. Archie Newmith, Oliver, Ga., Route 2
Newington	Mrs. A. L. Perkins, Newington, Ga.
Pembroke	Mrs. J. E. Lanier, Pembroke, Ga.
Port Wentworth	Mrs. Frank Floyd, RFD #1, Savannah, Ga.
Sardis	Mrs. G. C. Parker, Sardis, Ga.
Shiloh	Mrs. G. R. Conley, Reidsville, Ga.
Springfield	Mrs. A. L. Exley, Clyo, Ga.
Statesboro	Mrs. Charles Olliff, N. Main Street, Statesboro, Ga.
Sylvania	Mrs. Fred Houser, Sylvania, Ga.
Trinity	Mrs. C. H. Manson, Garrard Avenue, Savannah, Ga.
Turkey Branch	Mrs. C. W. Edwards, Guyton, Ga.
Waynesboro	Mrs. Nettie Stephens, Waynesboro, Ga.
Wesley Monumental	Mrs. W. D. Hutchins, 1317 Henry Street, East, Savannah, Ga.

Dublin District

Society	Pres. or Sec. C.S.R. & L.C.A.	Address
Adrian	Sec. CSR- Mrs. J. Dudley Hughes	Adrian, Ga.
Ailey	Sec. CSR- Mrs. Julian Peterson	Ailey, Ga.
Alma	Sec. CSR- Mrs. C. B. Griver	Alams, Ga.
Allentown	Sec. CSR- Mrs. J. E. Bowers	Allentown, Ga.
Bartow	Sec. CSR- Mrs. C. S. Watkins	Bartown, Ga.
Centenary	'44 CSR- Mrs. A. E. Underwood	Grady St.- Dublin, Ga.
Davisboro	Sec. CSR- Mrs. W. D. Walden	Davisboro, Ga.
Danville	Sec. CSR- Mrs. J. R. Thompson	Danville, Ga.
Dexter	Sec. CSR- Mrs. H. W. Dozier	Dexter, Ga.
Dublin	Sec. CSR- Mrs. P. M. Watson	Dublin-Bellevue Avenue
Graymont-Summit	Sec. CSR-Mrs. H. D. Davis	Summit, Ga.
Garfield	Pres.-Mrs. David Cason	Garfield, Ga.
Glenwood	Sec. CSR-Mrs. J. Sears	Glenwood, Ga.
Kite	Pres.- Mrs. T. R. Kight	Kite, Ga.
Louisville	Pres.- Mrs. John Phillips, Jr.	Louisville, Ga.
Lyons	Sec. CSR- Mrs. S. J. Henderson	Lyons, Ga.
Midville	Sec. CSR- Mrs. W. Rumble	Midville, Ga.
Mitchell	Sec. CSR- Mrs. C. C. Kelley	Mitchell, Ga.
Mt. Vernon	Sec. CSR- Mrs. H. L. Witt	Mt. Vernon, Ga.
Mt. Morish	Pres.- Mrs. E. Walker	Keysville, RFD
Montose	Pres.-Mrs. Arthur Cook	Montrose, Ga.
Scott	Sec. CSR- Mrs. Preston Williams	Scott, Ga.
Soperton	Sec. CSR- ,rs. Jim Peterson	Soperton, Ga.
Stapleton	Pres.- Mrs. E. R. Purvis	Stapleton, Ga.
Swainsboro	Sec. CSR- Mrs. Arthur Thompson	Swainsboro, Ga.
New Hopes	Sec. CSR- Mrs. Jim Woodward	Davisboro RFD
New Beulah	Pres.- Mrs. Harvey Alliff	Graymont, RFD
Pine Hill	Pres.- Mrs. J. L. Graves	Warthen RFD #2
Parker	Pres.- Mrs. G. W. New	Bartow- RFD
Moxley	Pres.- Mrs. Lena Moxley	Bartow, RFD
Wrightsville	Sec. CSR- Mrs. R. B. Hutcheson	Wrightsville, Ga
" " Circiut	Pres.- Mrs. Martin	Wrightsville RFD
Wrens	Pres.- Mrs. Roy Harris	Wren, Ga.
Wadley	Sec. CSR- Mrs. W. E. Dennis	Wadley
Uvalda	Pres. Mrs. E. M. Burgamy	Uvalda, Ga.
Vidalia	Sec. CSR- Mrs. W. P. Dozier	Vidalia
Worthen	Pres- Mrs. N. V. Walker	Worthen, Ga.
Zion	Pres.- Mrs. Ray Landrum	Stapleton RFS

THOMASVILLE DISTRICT
1945

NAME OF SOCIETY	Secretary of Christian Social Relation and Local Church Activities	PRESIDENT
Albany, 1st Chruch	Mrs. A. W. Muse (1202 McKinley)	Mrs. Griggs Miller
Arlington	Mrs. B. I. Bostwick	Mrs. Shannon Holloway
Attapulgus	Mrs. C. E. Bellville	Mrs. E. H. Stockton
Baconton m	Mrs. J. R. Cole	Mrs. J. E. Dean
Bainbridge	Mrs. Emma Woodberry	Mrs. H. A. Williams
Barwick	Mrs. C. R. Simmons	Mrs. D. S. Chapman
Bethany	Mrs. W. G. Lawrence(Camilla)	Mrs. L. J. S tewart
Blakely	Mrs. F. P. Davis, Sr.	Mrs. W. J. Grist
Bluffton	Miss Ermine Strickland	Mrs. Jewell Johnson
Bold Springs	Mrs. Mattie Sapp (Ochlocknee, Ga)	Mrs. L. H. Peacock (Cairo R. F. D.)
Boston	Mrs. L. L. Lindsey	Mrs. Harry Vann
Branchville-Vada	Mrs. W. B. Lewis, Jr. (Camilla R.FD.)	Mrs. J. T. Broadaway (Camilla R. F. D)
Brinson	Mrs. C. P. Edgerton	Mrs. W. W. Hodges
Cairo	Mrs. Ira Carlisle-Mrs D. F. Oliver	Mrs. R. R. Vanlandingham
Calvary	Mrs. G. E. Langley	Mrs. P. B. Butler
Camilla	Mrs. E. J. Vann, Jr.	Mrs. B. W. Hughes
Centennial	Mrs. Guy Vanlandingham (Cairo)	Mrs. Lloyd Thompson (Cairo R. F. D.)
Climax	Mrs. D. C. Mosley	Mrs. B. E. Dixon
Colquitt	Mrs. C. E. Brooks, Jr.	Mrs. B. C. Hays
Damascus		Mrs. C. P. Jenkins
Dixie-Pidcock	Mrs. Bennett Harrell	Mrs. Jack Bower
DonalsonVille	Mrs. J. L. Dickenson	Mrs. Carl Yarbrough
Edison	Mrs. Olin Sanders	Mrs. Olin Sanders
Faceville	Mrs. E. L. Burton	Mrs. D. R. Cooper (R.F.D.Bainbridge)
Grace	Mrs. F. C. Barrett (Lakeside - Albany)	Mrs. J. A. Thornton (610 11th Ave. Albany)
Hopewell	Mrs. J. L. Betts (Bainbridge R.F.D)	Mrs. Nixon Cox (Bainbridge R . F. D.)
Iron City	Mrs. I. J. Jackson	Mrs. Herbert Dick
Jakin	Mrs. J. H. Sutton	Mrs. Robert L. Green
Leary		Mrs. Neva Hammond
Meigs		Mrs. J. D. Culpepper
Metcalf	Mrs. W. P. Kindred	Mrs. Grover A. Thomas
Morgan	Mrs. Eunice Jackson	Mrs. M. C. Harrison
North Dawson	Mrs. W. C. Haynes	Mrs. M. B. Johnson (Thomasville)
Ochlocknee	Mrs. C. S. Meeks	Mrs. Ralph Simpson
Orange Springs	Mrs. W. K. Foster (Whigham)	Mrs. O. L. Chester (Whigham R.F.D.)
Pavo	Mrs. Ellis Devane	Mrs. Don Q. Dallas
Pelham	Mrs. O. B. McElvey	Mrs. H. C. Harris
Recovery	Mrs. Archie Adams Rt. #1	Mrs. Leroy Johns
Sale City	Mrs. P. A. Branch	Mrs. Eva Jonws
Spring Hill		Mrs. Blanche Mobley (Whigham R.F.D.)
Sylvania	Mrs. Everett Murray (Bainbridge, Rt. 1)	Mrs. M. A. Johnson (Chattahoochee, R.F.D.)

Thomasville	Mrs. Robert Flowers (743 Remington Ave.)	Mrs. Harvey Jenkins (620 W. Jackson St.)
Trinity	Mrs. R. A. Jenkins (217 W. Broadway, Albany)	Mrs. O. L. York (305 Mulberry Ave. Albany)
West Bainbridge	Mrs. Myrtice Johnson (Diffee)	Mrs. I. E. Newton (Diffee)
Whigham	Mrs. W. C. Lane	Mrs. L. G. Wimberley
Woodland		Mrs. J. T. Sellers (Cairo)

VALDOSTA DISTRICT

LIST OF PRESIDENTS AND SECRETARIES OF C. S. R. AND L. C. A.
(First Names Presidents; Second Names Secretaries)

1 - ADEL	-	Mrs. F. R. Booth	Mrs. J. H. Kennon
2 - Alapaha	-	Mrs. W. M. Haskins,	Mrs. O. B. Jones
3 - ANTIOCH	-	Mrs. Carl Tillman, (R.F.D.2 - Adel	Mrs. W. R. Barton
4 - ASHBURN	-	Mrs. K. P. Baker,	Mrs. R. L. Tipton
5 - BARNEY	-	Mrs. Q. M. Rogers,	Mrs. A. W. Sierks
6 - BEMISS	-	Mrs. Burie Hutchinson, (R.F.D., Valdosta)	Mrs. P. G. Moore
7 - BRIDGEBORO CHARGE	-	Mrs. W. L. Johnson, (Rt. 1, Box 590, Albany)	Mrs. Mary Barnes R. F. D., Slyvester
8 - CHULA	-	Mrs. W. G. Price,	
9 - CLYATTVILLE	-	Mrs. P. G. Williams, (R.F.D. 2, Valdosta)	Mrs. Frank Shieffield
10- BAY'S CHAPEL	-	Mrs. E. R. Postell, (R.F.D. - Adel)	
11- DOERUN	-	Mrs. F. Edwin Davis,	Mrs. M. T. Spears
12- ELLENTON	-	Mrs. Carl Weeks,	
13- FITZGERALD	-	Mrs. S. G. Pryor,Jr.	Mrs. Tommie Bennett
14- FUNSTON	-	Mrs. R. B. Anderson,	Mrs. David Knott
15- HAHIRA	-	Mrs. Remer Y. Scruggs,	Mrs. J. L. Bryan
16- KING'S CHAPEL	-	Mrs. P. W. Moore (R. F. D. 1- Ray City)	Mrs. Colton Colburn
17- KIMBALL	-	Mrs. Alma E. Jackson, (R.F.D. - Sylvester)	Mrs. A. P. Jackson R.F.D., Slyvester
18- LAKELAND	-	Mrs. Ira Corbitt,	Mrs. John W. Berryhill
19- LAKE PARK	-	Mrs. Will Martin,	Mrs. Jack Johnson
20- LENOX	-	Mrs. H. R. Webb,	Mrs. Frank Goggins
21- MORVEN	-	Mrs. W. E. Lester,	Mrs. Grant Gillis
22- MOULTRIE	-	Mrs. L. R. Barber,	
23- MYSTIC	-	Mrs. C. B. Studstill,	Mrs. J. L. McCook
24- NASHVILLE	-	Mrs. M. E. Perry,	Mrs. E. E. Dorsey

25 - NAYLOR	- Mrs. M. G. Braswell	Mrs. J. Newcomer
26 - NORMAN PARK	- Mrs. F. E. Linder,	Mrs. C. C. Middlebrook
27 - OCILLA	- Mrs. S. L. McElroy,	Mrs. J. J. Flanders
28 - OMEGA	- Mrs. H. H. Oliver,	Mrs. E. L. Powell
29 - POULAN	- Mrs. H. G. Troutman,	Miss Nancy McPhaul
30 - QUITMAN	- Mrs. E. O. Terry,	Mrs. Jason Kennon
31 - RAY CITY	- Mrs. W. M. Creech,	Mrs. Roy Swindle
32 - REMERTON	- Mrs. H. L. Smith, (312 W. Park Ave., Valdosta)	Mrs. Paul Courson
33 - SPARKS	- Mrs. W. M. Harrell,	Mrs. Leonard Griffin
34 - STATENVILLE	- Mrs. C. T. Ham ,	Mrs. J. F. Colson
35 - SUMNER	- Mrs. John B. Trammell,	Mrs. W. L. Bridges
36 - SYCAMORE	- Mrs. George Warren,	Mrs. Hershel Zorn
37 - SYLVESTER	- Mrs. H. C. Camp,	Mrs. J. S. O'Sheal
38 - TIFTON	- Mrs. G. N. Herring,	Mrs. Leroy Herring
39 - TY TY	- Mrs. C. A. Harrelll,	Mrs. M. D. Thompson
40 - UNITY	- Mrs. R. E. Carter, Jr., (Route 2 - Lakeland)	
41 - VALDOSTA	- Mrs. Walter Williams,	Mrs. Henry Hicks
42 - WEEKS CHAPEL	- Mrs. P. L. Batts, (Route 1 - Norman Park)	Mrs. J. B. Weeks Rt. 1., Norman Park
43 - WILLACOOCHEE	- Mrs. Ralph Davis,	Mrs. T. P. Kimball

Secretaries of Christian Social Relations

and Local Church Activities

Woman's Society of Christian Service

Waycross District -- 1945

Mrs. William B. Bourne -- District Secretary

Arco	Mrs. C. C. Huff, Arco, Ga.
Axson	Mrs. Marshall Lang, Pearson, Ga.
Baxley	Mrs. Carroll Griffin, Baxley, Ga.
Blackshear	Mrs. D. H. Oden, Blackshear, Ga.
Broxton	Mrs. C. A. Poer, Broxton, Ga.
Brunswick-First	Mrs. J. M. Hancock, 805 Monk Street, Brunswick, Ga.
Douglas	Mrs. W. R. Cambell, Douglas, Ga.
Folkston	Mrs. O. E. Raynor, Folkston, Ga.
Hazlehurst	Mrs. R. A. Cook, Hazlehurst, Ga.
Hebardville	Mrs. C. N. Proudfoot, State Street, Waycross, Ga.
Homeland	Mrs. R. Norwood, Homeland, Ga.
Hinesville	Mrs. C. A. May, Hinesville, Ga.
Homerville	Miss Susie Smith, Homerville, Ga.
Jesup	Mrs. T. J. Ritch, Jesup, Ga.
Ludowici	
McKindree	Mrs. Sam Fouche, 2117 Union Street, Brunswick, Ga.
Patterson	Mrs. Jule Thomas, Patterson, Ga.
Screven	Mrs. N. E. Joyner, Screven, Ga.
St. Marys	Mrs. G. R. Thigpen, St. Marys, Ga.
Trinity	Mrs. H. M. Puckett, 510 Tebeau Street, Waycross, Ga.
Waycross-First	Mrs. J. H. Morrison, 517 Ware Street, Waycross, Ga.
Winona Park	Mrs. M. C. Bererly, Rt. 4, Waycross, Ga.

Wach Woman

MRS. N. N. MAXEY
CORRESPONDING SECRETARY
OLIVE BRANCH, MISSISSIPPI

MRS. R. M. BOYD
RECORDING SECRETARY
ABERDEEN, MISSISSIPPI

MRS. D. H. HALL
TREASURER
NEW ALBANY, MISS.

Woman's Society of Christian Service

North Mississippi Conference

The Methodist Church

MRS. W. H. RATLIFF
~~PRESIDENT~~
SHERARD, MISSISSIPPI

MRS. E. M. SHARP
~~VICE~~-PRESIDENT
ABERDEEN, MISSISSIPPI

1-12-1946

RECEIVED
JAN 15 1946
Southern Regional Council

Dear Mr. Johnson:-

your letter and check were received today - thank you for this help.

Mr. Tom Sanders, editor of the Star Chronicle of Pascagoula Miss, is preparing our material for printing. He is a young liberal of Miss who has done similar work in connection with a rural project at Emory University -

Mr. Sanders wrote me in December that he was working on the material and would have it ready before too long. I wrote him early in this week and hope to hear that the material is ready for printing. I will, of course, check the whole program before it goes to print.

Several interesting angles are developing out of our meeting - we feel it was well worth doing. Copies of our booklet will be sent you as soon as possible -

Sincerely
Mrs. Ratliff.

Mech Ch Lewis

February 25, 1946

Miss Thelma Stevens, Executive Secretary
Dept. of Christian Social Relations and
Local Church Activities
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

We have found some clippings on the St. Clair Presley killing and are sending them on to you air mail, special delivery. As they are our file copies, would you please return them when you have finished with them. As far as I can find out, this is the only information we have on the case. If Dr. Johnson has further information about it, we will write you again when he returns to the city tomorrow.

I hope that the clippings will be of some help to you.

Sincerely yours,

(Mrs.) Inez B. Tillison
Office Manager

Encl.

This letter was in response to a long distance call from Miss Stevens today.

SBT

FOR DISCUSSION - JULY 23rd - 1946

LAKE JUNALUSKA, NORTH CAROLINA

OUR PROGRAM OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

I. THE NEED OF IT - THE URGENCY

1946- the first year of the ATOMIC AGE!
These are strange days, critical days, more full of uneasiness and unrest than of Great Expectancy of Great Godd in a New Age.
Our nation is an arena of a strange drama. Torn with political strife - national and international, with strikes, with religious and racial dissension: advancements and adventures into the realm of brotherhood made possible through Supreme Court decissions on one hand on the other, state political campaigns appealing to all that is low and base, fomenting prejudice, hate and fear. Within our own Methodist Church there is a "confusion of tongues" and protests are being made by individual churches and a district conference against our literature and our program of social action.

In this scene, we, as a Woman's Society of Christian Service are and must work.

WE BELIEVE - We know of a certainity -
There is power enough in the Gospel of the Lord Jesus Christ to cure the ills of the world.
Our Woman's Society of Christian Service is a God-called and commissioned agency to work in these critical days.
That there is breadth and depth enough in our program of CSR and LCA, if given the opportunity to be used, to make our Woman's Society one of the most effectual agencies of peace and good will on earth.
That there is might and power enough in the woman-power of our Societies to shape public opinion and to secure needed social change and social legislation --
IF IT COULD BE USED -- OR WOULD BE USED.
- Jurisdiction Committee - Christian Social Relations
Local Church Activities.

The victory of the United Nations offers mankind its greatest second chance since the Ark landed on Mount Aarat. For a moment, perhaps the most important in all time, history stands still and offers us a choice.

What kind of a world do we want?

In answer to this question women must stand up to be counted.. Citizens in the fullest sense, American women must shoulder their full responsibility.. For the first time in our history there are more women than men in America. What can we expect in the way of citizenship from the larger part of our electorate? Citizenship in war is simple, for its duties are clear and definite- Citizenship for peace is far more exciting. There is so much to learn.
.. Peace does not endure because well-meaning people keep on saying - they hate war and will keep out of it-- Peace is not a negative but a postive state calling for informed action to solve problems so complicated that ignorance is immoral and apathy a crime . ...
What are women ready to pay for peace, year in and year out, in the way of interest and effort? -- Msrgaret Barnard Pickel -
Methodist Woman, May 1946

From a child's theme on Marco Polo - Christian Advicate- July 4, 1946
"They said if the world was round, they could go right around but they did not know that America was in the way"

II. AUTHORITY - by which Methodist Women Work to Effect Social Change

1. Basic Christian imperatives for social action embodied in the teachings of Jesus-
(We must not forget this . We have more than a social service program but one with Scriptural foundation. We have a committee in this work shop who will point this up for us.)

2. The Bill of Rights in the Constitution of United States.
(We might add The Nations Charter since our Congress has agreed to it)

3. The Social Creed of the Methodist Church
(Where found - how it may be used)

4. Social action pronouncements of the Woman's Division
(Where found -- how may be used -- informal study class for executive committees of Conference, District, societies - circle meetings)

III. PURPOSE -- IT SHALL -

1. Seek to make REAL AND EFFECTIVE THE TEACHINGS OF JESUS as applied to individual. class, racial, national relationships.
(The whole Gospel for the whole world.
Christian Social Relations and Local Church Activities - an intergral part of total missionary program
International implications of our practices of discrimination and disfranchisement)

2. Endeavor to enlist participation of churcg women in such questions as have moral or religious significance or an important bearing on public welfare.
(First Quarter's reports recd=-too few societies reached)

Conf --	Reports -	No. socities	Conf --	Reports --	No. societies
Alabama	188	312	Florida	225	306
Holston		499	Kentucky	92	283
Louisville	97	240	Memphis	162	298
Mississippi	144	264	N. Alabama	236	400
N. Carolina	303	518	N. Georgia	208	530
N. Mississippi	102	202	S. Carolina	83	254
S. Georgia	[illegible]	353	Tennessee	103	298
Upper S. C.	87	307	Virginia	449	874
W. N. Car.	340	690			

3. Seek to inspire in women in the local church a greater devotion to and concern for the total life and work of the local church.
(The relationship between the two functions - CSR and LCA has been hazy many times. When we interpret Christian Social Relations as separate from Local Church Activities there is grave danger of forgetting the function of the local church in its relation to community needs and the building of Christian attitudes . In providing adequate attractive local church facilities we provide a better medium through which the church may meet the needs of the community and strengthen its own fellowship. These are practical steps that help to "make real and effective the teachings of Jesus as applied to individual, class, racial, and national relationships - Duties and Plans of Secretaries of Christian Social Relations and Local Church Activities.

IV. WAYS AND MEANS OF WORKING

1. Through the Conference Society

A. a. Seminars and Workshops at Junaluska, Pastors' School, Conference or District - (Very few officers of Conf. or District , other than Sec. of CSR & LCA are ever in these)

b. Meetings -
Action following programs or growing out of programs at Executive, Annual and District Meetings.
Extra time allotted to face issues of the day - How much time?

c. Study and Action Committee- does it meet at Conference Expense? How often?

d. Conference Christian Social Relations and Local Church Activities- How formed? How often does it meet? How financed?

e. Special Committees (such as Mississippi Citizenship Committee)

f. Wesleyan Service Guild- Christian Social Relations Committee - How directed - What connection, if any, with Conference Committee?

g. Special projects.

h. Cooperation with other State organizations.
with Conference Committees set up by Annual Conference.

B. Political Action -

a. What steps in emergencies (such as FEPC, OPA and Atomic Control)
Is Conference Sec. and her committee empowered to act? - expenses for telegrams - emergency letters to societies/
Working in State legislatures.

b. Resolutions, petitions, letters, cards (signing form cards and letters)

c. Indirect action in political campaigns (build on issues not naming candudates)

C. Publicity - giving press resolutions, actions, etc.
Know and be known (Send. Conf. Sec. to State Capitol to meet heads of Depts.

D. Appropriations -

E. The Conference Sec. of CSR & LCA on Conference Committees :
Given opportunity for study- memberships in State organizations, Subscriptions to periodicals , pamphlets, magazines.

2. Through the local Woman's Society of Christian Service

Education and action - through monthly programs, circle topics on CSR & LCA
Study classes- Juris., Appbov, informal (very few informal classes reported)
Study and Action Committee - Program Committee
Finance Committee-
Cooperation with the Local Church Committees
Cooperation with Community organizations-
Political Action - National, State, Local -
(How -- emergencies

Aug. 1, 1946

Hon. Ellis Arnall,
Governor of the State of Ga.,
Atlanta, Ga.

Dear Mr. Arnall:

The Resolutions Committee authorized by the North Georgia Conference Woman's Society of Christian Service, wishes to express to you its deep concern and consternation over the quadruple murder perpetrated by a mob in Walton County. Not only do we commend you for the stand you have taken but stand back of you in your efforts to mete out justice to those guilty. We plead for swift action. Our grave fear is that like similar tragedies of the past there will be a noise of investigation that will die out into nothingness.

If this mob goes unpunished for this barbarous crime, we fear for the safety of all citizens in our State.

We are thankful in this dark hour that you are at the helm of our State affairs.

Sincerely yours,

Mrs. Alvah A. Hardy,
Chairman Resolutions Committee

Mrs. E. G. Mackay
Mrs. R. M. Gibson
Mrs. T. J. Hamby
Mrs. M. E. Tilly
Mrs. L. M. Awtrey,
President, N. Ga. Conf. W.S.C.S.

August 15, 1946

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

Thank you for your letter from Lake Charles, Louisiana, which has just arrived. I hope you are getting a lot of rest on your vacation.

You may certainly have our permission to reprint the mimeographed information on the segregation laws. As for referring to a leaflet which we are hoping to publish, it might be better not to do this at present, because with all the things which are piling up on us, we are not at all sure how soon we can complete the job.

I enjoyed my visit to Lake Junaluska, and I hope that I may have the privilege of being there again some time. It was good to see you and Dorothy Webber and other friends there.

Cordially yours,

GUY B. JOHNSON
Executive Director

GBJ:MP

WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N.Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. JAMES OLDSHUE
434 EAST 88TH STREET
CHICAGO, ILLINOIS

STAFF
EXECUTIVE SECRETARY
MISS THELMA STEVENS

ASSOCIATE SECRETARY
MISS ELEANOR NEFF

ASSISTANT SECRETARY
MISS DOROTHY WEBER

OFFICE SECRETARY
MRS. CHARLOTTE R. FRENCH

CHAIRMEN OF RESOURCE COMMITTEES

LOCAL CHURCH AND COMMUNITY CO-OPERATION
MRS. HOWARD W. SELBY
219 CHESTNUT STREET
WEST NEWTON, MASS.

INTERNATIONAL RELATIONS AND WORLD PEACE
MRS. E. R. BARTLETT
723 EAST WASHINGTON STREET
GREENCASTLE, INDIANA

ECONOMIC RELATIONS
MRS. J. G. LAW
209 S. SPRING STREET
BEAVER DAM, WISCONSIN

INTERRACIAL AND INTERCULTURAL RELATIONS
MRS. DAVID D. JONES
BENNETT COLLEGE
GREENSBORO, NORTH CAROLINA

CHRISTIAN CITIZENSHIP
MRS. W. B. LANDRUM
401 WEST FIFTH STREET
TYLER, TEXAS

ALCOHOL AND OTHER NARCOTICS
MRS. WILTZ LEDBETTER
1134 DALZELL STREET
SHREVEPORT, LOUISIANA

THE CHRISTIAN FAMILY
MRS. L. M. AWTREY
ACWORTH, GEORGIA

Lake Charles, La.
Aug. 13, 1946

RECEIVED
AUG 14 1946
Southern Regional Council

Dr. Guy S. Johnson
Southern Regional Council
Atlanta, Ga.

Dear Dr. Johnson:

I am writing this hurried note to get your permission for printing in our September Information and Action Bulletin the Summary of the Separation Laws, as found on the mimeographed sheets used at Jimalusha. I would like also to state in the Bulletin that a leaflet or pamphlet for further study of same may be secured from your office — if you are still considering the preparation of same in line with our conversation at Jimalusha.

Write me concerning same at your earliest convenience at my office address in New York. I am now on vacation but my secretary will take care of the matter.

With deep appreciation, I am,

Sincerely yours,

Thelma Stevens

Copy

RECEIVED
OCT 30 1946
Southern Regional Council

Alabama Conference, Pensacola Dist.
Woman's Society of Christian Service
Pensacola, Fla. Oct.25, 1946

Dear Member of the Woman's Society of Christian Service:

Being deeply interested in you, our neighbors just across the state line fifteen miles away, we are calling to your attention the Boswell Amendment which you will vote upon on Nov. 5.

As you know, the Boswell Amendment is designed to keep the negro citizen from voting. We think the Christian voter should stand for equal rights for all citizens and all persons, and should vote against the Boswell Amendment. We have before us a copy of the Amendment as it will appear on your ballot, and remind you that it will be marked " Amendment 4" on the ballot.

We have always said we stood for political equality in America: here is our chance to make our words ring true.

Very sincerely,

Mrs. L. C. Rogers

Mrs. L. C. Rogers,
Press Woman's Society of Christian Service,
Pensacola District

Lida Malone

Lida Malone,
Sec. for Christian Social Relations,
W.S.C.S: Pensacola Dist.

Copies sent all members W.S.C.S. in Alabama towns of our District — about 300 members in all; not many, but we thought it worth the sending.

Am not sure that you have my new address 1638 East Gadsden St., Pensacola, Fla.

HOW THEY VOTED

ALABAMA MEMBERS OF HOUSE OF REPRESENTATIVES

	FFOR	ABSENT OR NOT VOTING	AGAINST
TARIFF REDUCTION AND TRADE AGREEMENTS, MAY MAY 26, 1945	Sparkman Patrick	Boykin Grant	
AUTHORIZE SECOND LARGE GRANT TO UNITED NATIONS RELIEF(ONE BILLION, $50 MILLION) DEC.6, 1945	Sparkman Patrick Grant	Boykin	
FEDERAL ANTI-POLL TAX	Patrick		Sparkman Boykin Grant
EXTEND DRAFT NINE MONTHS, APRIL 15, 1946	Sparkman Boykin Grant		Patrick
PROVIDE 66 MILLION FOR AID TO STATES, ON A MATCHING BASIS, FOR SCHOOL LUNCHES	Sparkman Patrick		Boykin Grant

ALABAMA SENATORS

	FOR		AGAINST
TARIFF REDUCTION(50%) IN TRADE AGREEMENT ACT	Hill	Bankhead(deceased)	APPROPRIATION FOR FAIR EMPLOYMENT PRACTICES COMMITTEE($250, 000) Hill
APPROVE BRITISH LOAN	Hill		PERMITTING VOTE ON A PERMANENT FAIR EMPLOYMENT PRACTICES COMMISSION, FEB. 9, 1946 Hill
EXTEND TRADE ACT 5 YEARS, JUNE 20, 1945	Hill		DRASTIC STRIKE CONTROL BILL, MAY 25, 1946 Hill
EXTEND PRICE CONTROL 12 MONTHS	Hill		
MAKE TEEN AGE BOYS LIABLE FOR INDUCTION OR DRAFT(after House of Rep. had voted to exempt them)	Hill		

HOW THEY VOTED

REPRESENTATIVE FROM THIRD CONGRESSIONAL DISTRICT, FLORIDA

	FOR	ABSENT OR NOT VOTING	AGAINST
TARIFF REDUCTION AND TRADE AGREEMENTS, MAY26, 1945			SIKES
AUTHORIZE SECOND LARGE GRANT TO UNITED NATIONS RELIEF (ONEBILLION, 350 MILLION) DEC. 6, 1945	SIKES		
FEDERAL ANTI*POLL TAX		SIKES	
EXTEND DRAFT NINE MONTHS, APRIL 15, 1946	SIKES		
PROVIDE 66 MILLION FOR AID TO STATES, ON A MATCHING BASIS, FOR SCHOOL LUNCHES	Sikes		~~AGAINST~~

FLORIDA SENATORS

	FOR	ABSENT OR NOT VOTING	
TARIFF REDUCTION(50%) IN TRADE AGREEMENT ACT	Pepper Andrews(deceased)		
EXTEND TRADE ACT 5 YEARS JUNE 20, 1945	Pepper Andrews		
APPROVE BRITISH LOAN	Pepper		
VOTE TO MAKE TEEN AGE BOYS LIABLE TO INDUCTION OR DRAFT(after House of Rep. had voted to exempt them)	Pepper		Andrews
EXTEND PRICE CONTROL 12 MONTHS		Pepper, Andrews	
APPROPRIATION FOR FAIR EMPLOYMENT PRACTICES COMMISSION, [illegible] ($250,000)		Pepper	Andrews
PERMITTING VOTE ON A PERMANENT FAIR EMPLOYMENT PRACTICES			

November 6, 1946

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

The other day we had occasion to use the information on racial separation laws which you published in your Information and Action Bulletin, September 25, 1946, and we realized that we had no copies of the Bulletin. Would it be possible for you to send us about twenty-five copies? We would like to have a copy or two for our files and the other copies for distribution when the need arises.

We are very glad that you reprinted our summary of the laws and we shall appreciate receiving copies of the Bulletin.

Sincerely yours,

Margaret Price
Research Assistant

RECOMMENDATIONS TO THE WOMAN'S DIVISION
From the
DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES
MARCH 18, 1947

I. The Department recommends that the following funds be requested at the next meeting of the Crusade Budget Committee:

For Conference Workshops on Alcohol:		
North Carolina	$ 25.61	
Florida	164.21	
Illinois	50.00	
South Georgia	172.30	
North Alabama	91.86	
Nebraska	102.15	
		$ 606.13
Washington Churchman's Seminar: (3) representatives)		282.85
Expenses of a representative to the Planning Conference in Nashville on Alcohol Education:		21.50
Information and Action Bulletin (Bal. on 1946)		197.52
Information and Action Bulletin for 1947		1,800.00
	Total	$ 2,908.00

II. The Department recommends Mrs. Joy Elmer Morgan, for election, as Chairman of the Committee on Christian Citizenship (which office has been made vacant by the resignation of Mrs. W. B. Landrum).

III. We recommend that the Woman's Division urge Methodist women to study the issues indicated in the following recommendations and to seek to influence decisions through helping to mold public opinion and through communicating with the appropriate public officials.

Universal Military Training

Current developments have opened the door once more to the possibility of the enactment of a national program of universal military training, with the consequent effect of endangering all peaceful international cooperation and the world disarmament program. In view of this, there is urgent need for immediate action in accord with the Woman's Division recommendation of December, 1946, concerning:

"The support of multilateral disarmament, and opposition to national legislation providing for universal military training in our country as inconsistent with the principles of disarmament."

Write your Congressmen, President Harry S. Truman, Secretary of State George Marshall, Warren R. Austin, and Dr. Karl T. Compton, the chairman of the President's Advisory Committee on Universal Military training (1712 G Street N.W., Washington, D.C.), also chairman of the Senate Armed Services Committee, Senator Chan Gurney, and the chairman of the House Armed Services Committee, Rep. Walter G. Andrews, concerning national universal military training and the support of an international agreement to abolish universal military training.

World Trade

We favor full United States cooperation in international economic affairs.

We urge genuine cooperation by the United States delegates to the Geneva Conference in the completion of the International Trade Organization charter, and in the drafting of the multilateral trade agreements. We also urge Congressional support and implementation of this program. (Under Secretary of State, William L. Clayton, will head the U.S. delegation to the Geneva Conference.)

Relief

We recommend that Methodist women support the following program in the field of relief:

1. Speedy appropriation of the $350,000,000 for relief to be allocated by the State Department, as provided in H.J.Res.134. (Write your Congressmen, the Chairman of the House Foreign Affairs Committee, Rep. Charles Eaton; and the Chairman of the Senate Foreign Relations Committee, Sen.Arthur Vandenburg).

2. Adequate funds to the military for relief and welfare services in the areas occupied by American forces.

3. United States cooperation in the International Children's Fund, which plans to help provide food, clothing and medical care for 20 million European children this year. In addition to an UNRRA balance of $550,000, voluntary contributions will be sought from governments, individuals, and private organizations.

4. A continuing strong program of private relief, through such organizations as The Methodist Committee for Overseas Relief, and Church World Service.

5. Granting of rehabilitation loans, as contrasted to relief, to countries requiring such aid.

6. United States support of long-term world food proposals.

A World Food Council has been proposed which would be set up within the Food and Agriculture Organization, and would be concerned with measures to provide food for all at prices fair to both producers and consumers.

Greece and Turkey

In its relation to Greece and Turkey, the United States today faces one of the gravest decisions in the country's history.

It is imperative that the people of the United States realize the importance of avoiding any move which might point toward aggression and imperialism, or which might be so construed by the people of other nations.

Because of the increasing apprehension of other peoples concerning the motives of the United States, and because of our strong belief that effective action in crises threatening world peace requires the utilization of United Nations machinery, we recommend:

1. That the United States utilize every means to have the United Nations assume the responsibility for dealing with the situation in Greece and Turkey.

2. That ways be considered to have United States funds undergird reconstruction in these countries through the channels of the United Nations.

3. That under whatever auspices such aid is administerd, protection from discrimination be assured all persons in the distribution of financial and material assistance, and that there be adequate technical counsel and supervision in the use of such aid.

However, should the United States assume responsibility for assistance to Greece and Turkey, we recommend:

1. That such assistance be used only for relief and economic rehabilitation. No funds should be used for military assistance, namely, military supplies, equipment, or a military mission.

2. That specific provision be made for the speedy transfer of such commitments to the United Nations.

(Communicate with your Congressmen, the Chairman of the Senate Foreign Relations Committee, Sen. Arthur Vandenburg, and the Chairman of the House Foreign Affairs Committee, Rep. Charles Eaton; President Truman, Secretary of State Marshall, and the United Nations delegate, Warren R. Austin.)

We recommend:

That the Woman's Division request the Federal Council of Churches and the United Council of Church Women to seek an interview immediately with the President of the United States, and the chairmen of the Committees on Foreign Relations in the Senate and on Foreign Affairs in the House. The deputation sent for this purpose should include representation from the Federal Council of Churches, the United Council of Church Women and any denominational organizations active on this issue.

We further recommend:

That this statement on the Greece and Turkey crisis be referred by the Woman's Division to the Home and Foreign Divisions for consideration and possible concurrent action in this emergency.

Federal Aid to Education

We reaffirm our support of the principle of federal aid to education and endorse the principles incorporated in S 472. We would, however, urge that the bill be amended to change the provision which would "limit the use of Federal funds to such schools as the states make eligible for state support," to one limiting the use of federal funds in all states to public schools only.

We do recognize that this bill places full responsibility in the hands of the states - and that not many states permit state aid to non-public schools. We also are aware of our need to familiarize ourselves with provisions in our states and to take action on the state level directed toward limiting public aid to public schools.

We affirm our continued adherence to the American principle of the separation of Church and State and to the principle that public funds should not be used for sectarian purposes.

Displaced Persons and Immigration

Since estimates indicate that there will be about 850,000 of the remaining one and a quarter millions of displaced persons still in Europe who will be unable or unwilling to return to the countries of their birth, humanity and world stability require that the more favored nations assume their moral obligation to help provide a haven and a home for these people uprooted by war and persecution. A particularly heavy responsibility rests upon the United States by reason of its democratic heritage and present resources, to receive a generous share of the remaining persons. This will require the temporary revision of our immigration quotas.

We therefore reaffirm the Woman's Division recommendation: "We urge that the United States prepare itself spiritually and legally to receive its proportionate share of refugees and displaced persons, and to integrate them into its normal life."

(Write the President, your Congressmen, the Chairman of the House Sub-Committee on Immigration, Rep. Frank Fellows, and the Chairman of the Senate Sub-Committee on Immigration, Senator Chapman Revercomb.)

Also, we urge Methodist women as individuals and through their church groups to cooperate in efforts to receive, distribute, and integrate such persons, sharing financial responsibility for them when necessary, and to support the displaced persons project of Church World Service.

IV. The Department voted to report to the Woman's Division in accord with the following action:

(a) The Woman's Division took the following action in December, 1946: "We recommend that the staff of the Department be authorized to cooperate with the Adult Division of the Board of Education in initiating an experimental program of social action on a local church level, to determine some possible procedures for increasing the effectiveness of social action in the local church."

In accordance with this action the staff of the Adult Division of the Board of Education, the staff of the Department of Christian Social Relations and Local Church Activities, and other social action secretaries in the Methodist Church, prepared a guide for use in this experimental program. It should be used by leaders of social action programs in The Methodist Church. Therefore we recommend:

That the imprint of the Woman's Division be used on this guide along with other imprints of social action agencies of the Methodist Church.

(b) As a further step in this cooperative program with the Board of Education and other social action agencies of The Methodist Church we recommend:

That the Department of Christian Social Relations and Local Church Activities make available on an experimental basis, at regular intervals, staff personnel for assignment in Washington for legislative information service to Methodist social action agencies.

V. We recommend that the Woman's Division memorialize General Conference to project a program on Family Life in the next quadrennium; that the Council of Secretaries be informed of this proposed action by the Woman's Division with the hope that they will send a similar memorial.

VI. The Department recommends that Miss Eleanor Neff serve as alternate for Miss Thelma Stevens to the Convention of the Women's Action Committee for Lasting Peace.

VII. The Department of Christian Social Relations and Local Church Activities brings the sad news of the death of Mrs. Ellis McFarland late in January, and requests the Division to record its gratitude and appreciation for the long service which Mrs. McFarland rendered in one of the uniting organizations and in the Division as a member of the Committee on Literature and Publications, and as Secretary of Christian Social Relations and Local Church Activities of the North Central Jurisdiction. We recommend that a message of appreciation and sympathy be sent to her family.

150 Fifth Avenue
New York 11, N.Y.
March 31, 1947

RECEIVED
APR 10 1947
Southern Regional Council

To Conference Secretaries of Christian Social
Relations and Local Church Activities
and Wesleyan Service Guilds.

Dear Friends:

The March quarterly Executive Committee Meeting of the Woman's Division has just closed and you will find a copy of the Recommendations of the Department of Christian Social Relations and Local Church Activities for your information. There are some items that you may want to present immediately to your District and local leaders for their consideration and action. Note the following additional information:

1. Universal Military Training will probably be one of the early matters to be considered by Congress as soon as the Greece-Turkey issue has been disposed of. The Woman's Division has consistently opposed Universal Military Training legislation as inconsistent with our democratic way of life, and now a barrier to the whole disarmament program of the United Nations.

The legislation will be urged by the President and the War Department.

Write Conscription News, 1013 18th Street N.W., Washington, D.C., and send $1.00, if you would like to have your name placed on their mailing list for current information on Universal Military Training.

2. Federal Aid to Education. See the enclosed copy of Bishop Oxnam's statement regarding the relation of Public Funds to Private Schools. Note especially the part of the recommendations on page 4, which urges us to work to limit the use of Federal funds to public schools only. Also watch for trends in your own states toward public support of private schools. The recent Supreme Court ruling on the New Jersey bus transportation (permitting public funds to be used to transport children to private schools) indicates a dangerous trend.

We need to press hard for Federal Aid legislation. See the March Information and Action Bulletin.

3. Note also the suggestions relative to Displaced Persons and immigration laws. For regular information on Displaced Persons write the Citizens Committee on Displaced Persons, 147 West 42nd Street, New York, N.Y. Watch also for the article in the May issue of The METHODIST WOMAN. The Information Service of March 22 (Federal Council of Churches, 297 Fourth Ave., New York 10, N.Y.) discusses this problem also.

4. You cannot fail to note the action on Greece and Turkey! This headline question in America's foreign policy demands our most prayerful and careful consideration. Note the recommendation, and the current news reports and analyses on the radio and in print. Act in the light of your best convictions and urge Methodist women in your Conference to do likewise.

5. Keep urging your Conference to make provision for a representative at the DePauw Seminar on The Status and Responsibility of Women in the World Today. Several applications have already been received. We hope that every Conference will be represented!

6. Information has come from the Commission on World Peace that Methodists still have a "debt of honor" to the "Peace" Churches, who supported many of our Methodist conscientious objectors during the war period. There is a balance of $225,000 that we as Methodists still owe Civilian Public Service. You have received detailed information from Carl Soule of the Commission on World Peace, and I am sure you will interpret this need to your local church and to leaders in your Annual Conference in the light of your good judgment.

With ever deepening appreciation for your faithful and effective work, I am

Sincerely yours,

Thelma Stevens

TS-f
encl.

P.S. - IMPORTANT

(1) If you do not have a copy of "The Voice" for February, 1947, you will want to order same at once from The Board of Temperance, 100 Maryland Ave., N.E., Washington, D.C., in order to get the complete program of "The Great Temperance Advance Movement" of The Methodist Church, as outlined in January by a church-wide representation of leaders.

(2) If your Conference has recently "set up" a full District organization will you let us know at once so your name can be added to the list of those Conference Secretaries of C.S.R. & L.C.A., who receive district report blanks for their district officers.

Resolutions Junaluska 1947

GENERAL BOARD OF EDUCATION OF THE METHODIST CHURCH

A WORLD SERVICE AGENCY OF THE METHODIST CHURCH

DIVISION OF THE LOCAL CHURCH
JOHN Q. SCHISLER, EXECUTIVE SECRETARY
NATHANIEL F. FORSYTH, ASSOCIATE SECRETARY

DEPARTMENT OF GENERAL CHURCH SCHOOL WORK
WALTER TOWNER, DIRECTOR
J. A. GREENE
R. B. ELEAZER
ALLEEN MOON
CHARLES C. TURNER, JR.

BETTY ANN TAYLOR
SPECIAL ASSISTANT IN
CRUSADE INFORMATION

THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS 1944 1948

WANT THEM GET THEM
KEEP THEM TEACH THEM
WIN THEM

METHODIST BUILDING, 810 BROADWAY,
P. O. BOX 871, NASHVILLE 2, TENNESSEE

August 11, 1947

Mrs. M. E. Tilly
Wesley Memorial Bldg.
Atlanta, Georgia

My dear Mrs. Tilly:

I note from the press reports that your group at Lake Junaluska adopted strong resolutions on race matters. I wonder if you can have a copy of the paper sent to me? If so, I shall be greatly obliged.

Yours very truly,

R B Eleazer

R. B. Eleazer

RBE/ch

CHRISTIAN SOCIAL RELATIONS

RECOMMENDATIONS -

I. That we study, support and pray for the growth of the United Nations Organization and its undertakings for human rights and welfare.

II. That we hold firmly to our Christian faith in the possibility of a better world order, in the possibility of a new beginning through repentance and God's grace -
(These - I and II are from the Atlanta Conference on Human Rights and World Order)

III. That we express our regret in the delay by our government in making possible the en try into our country of displaced persons in war devasted areas.

IV. That State-wide or Conference-wide conferences be held on Human Rights and World Order in 1947-1948. Such conferences may be held at Pastors' Schools or schools of mission.

V . That District Workshops be held on "The United Nations Organization and Our Community"

VI. That major emphases - in September- be placed upon the observance of "United Nations Week" September 14-20, and all societies are urged to promote this in their communities. (See "Information and Action Bulletin"of July 1947)

VII. Facing the seriousness of this day and its challenges, we continue to emphasize the action of our Jurisdiction Society taken at the Nashville meeting, that all meetings of the local, district and conference society, time be given on the agenda or program for discussion or presentation of somr vital issues of the day.

~~VIII. We would at all times remember that our nation is an nation~~

VIII. That we make the collecting of books for Faith Libraries a project of Christian Social Relations (books to be sent prepaid to Rev. W. L. Buffington, Paine College, Augusta, Ga.)
This to be worked on the following schedule -
Alabama, North Alabama, Kentucy, Louisville, North and South Georgia Conferences the fourth quarter 1947; the two Mississippi , the S. Carolina and the two North Carolina, Upper South Carolina and Tennessee Conferences the first quarter of 1948; Virgina, Memphis, Holston, Florida the 2nd quarters of 1948. (The division is made because of the lack of space Mr. Buffington has at his command- Please note people may also send checks)

STATEMENTS -

We , the women representing the work of Christian Social Relations at the School of Missions, Lake Junaluska, N. C. July 22, 1947, do herewith make the following statements -

Knowing that, "Man's ultimate destiny depends not upon his ability to learn new lessons, nor to make new discoveries or conquests, but upon his acquaintance of lessons taught two thousand years ago" , we are concerned that the attitudes and actions of our communities are seemingly more and more frequently at varriance with these lessons.

I. We have a deep conviction that peace and unity can never be attained in the world unless there is justice and respect meted out to all persons of our communities, regardless of race or station in life,-

Therefore we pledge ourselves to work to the end that the climate of public opinion in our South may be such that if anything occurs between the members of the two races, law and order and justice may take its course without disturbing the peace and harmony of the community.

II. We deplore the rise of mob violence. We bow our heads in shame over the failure of the courts at Greenville, S. C. to mete out justice to those who took law into their own hands and we feel the court has been a party to the destruction of law and order in our land.

III. We urge and will continue to expect full justice to be given in all of our courts to all citizens, and we lift our voices in support of good government and law enforced. We therefore commend Governor J. Strom Thurmond of South Carolina for his prompt action that made possible the apprehension of 33 man, members of a mob who took a prisoner from the Pickens County jail and killed him.

We commend the Governor of North Carolina for his wise statements and action against mob rule; we commend the officers of Carroll County, Ga. who bravely withstood a mob abd protected their prisoner, and all other officers who live up to their line of duty .

IV. We deplore the activities of fascist organizations in our South and the circulations of "hate sheets" that tend to divide our people.
We commend the State of Georgia for revoking the charter of the Ku Klux Klan and the prosecution of the Columbians; Kinxville, Tenn for its action against cross burning by the Klan; the Federal Courts for beginning action against J. B. Stoney of Chattanooga, Tenn. for circulation of vicious propaganda againse the Jews.

V. We object vehemently to race being an issue in political campaigns. Such appeals disturb our peace and unity, give rise to racial tensions, puts fear into the hearts of inarticulate people, gives rise to mob violence. We recognize such tactics as a direct vilcation of the letter ans spirit of our Constitution and t he Bill of Rights and the principles and teachings of Jesus Christ.
We recognize also, that such appeals are but cloaks to hide issues that would XXXXNe be "put over on our South".
We pledge ourselves to vote for no candidate who makes the question o of race an issue in his campaign.

VI. We rejoice in the decision of the courts of South Carolina against the "white primary" and we thank U. S. District Judge J. Waites Warring for his wis e and jusy decision.

VII. We are concerned when any person is denied hospital service or medical service in his hour of need and emergency. We grieve that any hospital or any community would close its doors to any person because of the color of his skin.

All that is withinu us of good, makes us join in mourning with the Negroes of the colleges of Atlanta , that one of their students, injured on a highway in Tennessee, was denied hospital services in near-by towns and died without medical attention becuas he was a member of a darker race.
We join in their grieving that such could have happened in our United States.

VIII. We would at all times remember that our nation is one nation. Wherever there is trouble - north, east, south or west, it affects us all - north, east, south or west, whethere it be in Detroit or in Georgia, and we should voice our protest whorever we live - north. east, south or west.
We are aware of the tactics used to defeat justice by the cry of "northern interference" and recognize it for what it is worth - a cheap and unworthy mathed to divert justice.

NOTE - we never got together to go over these. I wanted to do it at our waffle supper - but just could not bring this in at our play time. It is the substance of the reports handed in - shortened some to keep them from being

Methodist Church
1465

August 13, '47

Dear Mr. Eleazer,

Mrs. Tilly handed in a copy of the Junaluska resolution. Here 'tis:

It was a good job. Had there been more time, she says, it would have been smoothed a bit.

Sincerely,

George S. Mitchell

CHRIST AN SOCIAL RELATIONS

STATEMENTS -

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1. We have a deep conviction that peace and unity can never be attained in the world unless there is justice and respect meted out to all persons of our communities, regardless of race or station in life,-

Therefore we pledge ourselves to work to the end that the climate of public opinion in our South may be such that if anything occurs between the members of the two races, law and order and justice may take its course without disturbing the peace and harmony of the community.

11. We deplore the rise of mob violence. We bow our heads in shame over the failure of the courts at Greenville, S. C. to mete out justice to those who took the law into their own hands and we feel the court has been a party to the destruction of law and order in our land.

111. We urge and will continue to expect full justice to be given in all of our courts to all citizens, and we lift our voices in support of good government and law enforces. We therefore commend Governor J. S. Thurmond of South Carolina for his prompt action that made possible the apprehension of 33 men, members of a mob that took a prisoner from the Pickens County jail and killed him.

W We commend the Governor of North Carolina for his wise statements and action against mob rule; we commend the offices of Carroll County Ga. who bravely withstood a mob and protected their prisoner, and all other officers who live up to their line of duty.

1V. We deplore the activities of fascist organizations in our South and the circulations iof hate sheets that tend to divide our people.

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V. We object vehemently to race being an sisue in political campaigns. Such appeals disturb our peace and unity, give rise to racial tensions, puts fear into the hears

Methodist Board
WSCS

Vice-President
MRS. W. H. BECKHAM
461 S. W. 22nd Road
Miami

Recording Secretary
MRS. H. L. DOBBS
1528 S. W. 1st Street
Miami

President
MRS. EDWIN B. WHITE
2344 Gilmore Street
Jacksonville, Fla.

Organization and Promotion
MRS. J. L. DART
736 Granada Blvd.,
Jacksonville

Treasurer
MRS. W. A. PATTISHALL
627 Park Lake Ave.,
Orlando

Secretary Christian Social Relations
and Local Church Activities
MRS. WILLIAM C. WHITE
876 - 13th Avenue, South
St. Petersburg 5, Florida

Woman's Society of Christian Service

Florida Conference

The Methodist Church

January 26, 1948

RECEIVED
JAN 27 1948
Southern Regional Council

Miss Margaret Price
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Ga.

Dear Miss Price:
Attached you will find clippings which tell their own story. We thought we had things going nicely for a Negro beach, the papers got hold of it, property owners protested and now it looks as though we might have to start over again.

MP

Add to your list of towns using Negro police - Punta Gorda. They have one man - not in uniform. I just recently learned this. This makes the total of Florida towns thirteen according to my records - without St. Petersburg or Jacksonville. St. Petersburg had given the examinations before Christmas and told me they would have them on in a few weeks. I'm sorry but I haven't checked since. It is night now or I would do it before writing this. Jacksonville undoubtedly will have them soon according to the women working on it up there.

I am making a check now of Negro beaches. It is pitiful with our one thousand miles of coast and countless lakes that there are so very, very few places a Negro can swim. I have given Negro police and bathing beaches to my ~~xxxx~~ Methodist women as a project this quarter. Think they will get things started.

I shall probably meet you next month. I expect to attend your Civil Rights Conference. Am looking forward to both very, very much.

Am still boosting for SRC. Everywhere I spoke in February at our W.S.C.S. Seminars I boosted SRC and gave out membership cards. Hope a few of them get mailed in.

Sincerely,

Inez B. White

Mrs. Wm. C. White

Methodist Church
WSCS

VICE-PRESIDENT
MRS. ARTHUR STYRON
786 WILDWOOD RD., N. E.
ATLANTA, GA.

TREASURER
MRS. E. W. BROGDON
3727 PEACHTREE ROAD, N. E.
ATLANTA, GA.

SECRETARIES

WESLEYAN SERVICE GUILD
MISS LOUISE BRASELTON
678 MORELAND AVE., N. E.
ATLANTA, GA.

STUDENT WORK
MRS. REMBERT A. GREEN
NORTH GEORGIA COLLEGE
DAHLONEGA, GA.

YOUNG WOMEN'S AND GIRLS GROUPS
MRS. J. DOUGLAS GIBSON
ROYSTON, GA.

CHILDREN'S WORK
MRS. CHAS. ROBESON
3532 ROXBORO RD., N. E.
ATLANTA, GA.

MISSIONARY EDUCATION AND SERVICE
MRS. REAVES GASTON
215 POPLAR CIRCLE, N. E.
ATLANTA, GA.

MISSIONARY PERSONNEL
MRS. D. R. LITTLE
MARIETTA, GA.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES
MRS. A. A. HARDY
THOMASTON, GA.

LITERATURE AND PUBLICATIONS
MRS. BOYD OZMENT
140 VIDAL BLVD.
DECATUR, GA.

SUPPLIES
MRS. B. S. CHANDLER
2321 KINGS WAY
AUGUSTA, GA.

SPIRITUAL LIFE
MRS. H. B. TRIMBLE
P. O. BOX 725
EMORY UNIVERSITY, GA.

STATUS OF WOMEN
MRS. H. A. CARITHERS
WINDER, GA.

DISTRICT PRESIDENTS

ATHENS-ELBERTON DISTRICT
MRS. HORACE S. SMITH
1416 MILLEDGE AVE.,
ATHENS, GA.

ATLANTA-EAST
MRS. BENNETT HUTCHISON
559 TERRACE AVE., N. E.
ATLANTA, GA.

ATLANTA-WEST
MRS. JOHN TATE
MARIETTA, GA.

AUGUSTA DISTRICT
MRS. F. L. LAYTON
1219 HICKMAN ROAD
AUGUSTA, GA.

DALTON DISTRICT
MRS. R. H. JEWEL
CHICKAMAUGA, GA.

DECATUR-OXFORD DISTRICT
MRS. R. P. SEGARS
COVINGTON, GA.

GAINESVILLE, DISTRICT
MRS. BILLIE PITTMAN
MAYSVILLE, GA.

GRIFFIN DISTRICT
MRS. W. J. ESTES
HARALSON, GA.

LAGRANGE DISTRICT
MRS. HALL CARMICAL
NEWNAN, GA.

ROME DISTRICT
MRS. ROSS BOSWORTH
P. O. BOX 1014
ROME, GA.

PRESIDENT
MRS. STEWART COLLEY
GRANTVILLE, GA.

RECORDING SECRETARY
MRS. L. M. AWTREY
ACWORTH, GA.

SECRETARY OF PROMOTION
MRS. C. G. BOLAND
125 RUMSON RD., N. E.
ATLANTA, GA.

Woman's Society of Christian Service

The Methodist Church

The North Georgia Conference

RECEIVED
APR 8 1948
Southern Regional Council

Thomaston, Ga.
April 7, 1948.

Dr. George Mitchell
Atlanta, Ga.

Dear Dr. Mitchell, -

After you called to-day, I received a telegram saying there would be no speaker on any of the District meeting programs except those the President had already asked. Guess this lets both you and me out. I'm terribly sorry things are as they are right now and will explain more in detail when I see you.

Thank you so much for offering to go to the meetings and I hope we get rain down with kindest regards to you always, and sincere appreciation for your splendid leadership in our Four State

Penelope Hardy

Methodist Church
WSCS

April 8, 1948

Mrs. A. A. Hardy
Thomaston, Georgia

Dear Mrs. Hardy:

This confirms my 'phone call yesterday.

I am to be available to talk at Griffin, Georgia on Wednesday, April 14. Also at Dallas, Georgia, on May 13.

I will try to be thinking in line with the subject.

Sincerely,

George S. Mitchell
Executive Director

GSM:eb

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ATLANTA, GA.

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CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES
MRS. A. A. HARDY
THOMASTON, GA.

LITERATURE AND PUBLICATIONS
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DECATUR, GA.

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SPIRITUAL LIFE
MRS. H. B. TRIMBLE
P. O. BOX 725
EMORY UNIVERSITY, GA.

STATUS OF WOMEN
MRS. H. A. CARITHERS
WINDER, GA.

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ATHENS-ELBERTON DISTRICT
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ATHENS, GA.

ATLANTA-EAST
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559 TERRACE AVE., N. E.
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ACWORTH, GA.

SECRETARY OF PROMOTION
MRS. C. G. BOLAND
125 RUMSON RD., N. E.
ATLANTA, GA.

Woman's Society of Christian Service

The Methodist Church

The North Georgia Conference

RECEIVED
APR 5 1948
Southern Regional Council

Thomaston, Ga.
April 2, 1948

Dr. George Mitchell
President Southern Regional Council
Atlanta, Ga.

Dear Dr. Mitchell,

I appreciate you coming to the Christian Social Relations meeting last Friday. The women there expressed their appreciation for you by wanting you to be on their part of the program for District meeting, I don't have all the dates, and some of them conflict, but will surely be happy and relieved if you can go to some of them.

The first one is in Hartwell April 8th Griffin, April 15th; Conyers May 6 and Dallas May 13. I have not received other places and dates. Could you attend these and speak for twenty minutes on the constructive line we were discussing I'd like to give you a subject. The general subject of the meetings will be, That this way may be known upon the Earth.

I feel sure with that in mind...
and knowing you will follow a report
from the Christian Social Relation
Secretary you will need no further
information. I will enclose activities
for you to see what we are striving
toward this year.

With sincere appreciation
and kindest regards to you always
I am
Sincerely
Penelope Stanley.

CSR & 'LCA'

Activities for 1948

CHRISTIAN SOCIAL RELATIONS and LOCAL CHURCH ACTIVITIES

Preamble

In its analysis of "The American Heritage," the President's Committee on Civil Rights said in part:

> "The central theme of our American heritage is the importance of the individual person. . . . We have believed that every human being has an essential dignity and integrity which must be respected and safeguarded. . . . We believe that the welfare of the individual is the final goal of group life. . . . To be secure in the rights he wishes for himself, each man must be willing to respect the rights of other men. This is the conscious recognition of a basic moral principle: all men are created equal as well as free. Stemming from this principle is the obligation to build social institutions that will guarantee equality of opportunity to all men. . . . Thus the only aristocracy that is consistent with the free way of life is an artistocracy of talent and achievement. The grounds on which our society accords respect, influence or reward to each of its citizens must be limited to the quality of his personal character and his social contribution."

This eloquent statement describes our Christian heritage, not merely our American heritage. It is our American heritage largely because the founders of American democracy exalted essentially Christian values. Its continuance as the American heritage will depend on the vigor and clarity with which Christians understand their duty and heritage as followers of a Christ in whose eyes the least and the lost among men possesses infinite value, and for whom history was destined to eventuate in a Kingdom of God on earth.

We have no inclination to announce final solutions for the problems that vex mankind. In humble confidence, however, that God rules, that all who trust His grace and place their lives at His disposal may enjoy His guidance, we dedicate ourselves, under His guidance, to approach these problems in the spirit and along the lines we believe His Spirit inspires. On that basis, we make the suggestions that compose the "Program of Action" for 1948.

FOR JURISDICTIONS AND CONFERENCES

We recommend that the policy of the Department for Crusade Workshops, relative to the crossing of jurisdiction lines, be continued and that we place increased emphasis on joint planning and participation in all workshops and seminars; (with one major emphasis each year).

That major emphasis be placed on "Human Rights and World Order Workshops" as recommended by the Department for the year 1948;

That we continue our emphases on Family Life and Alcohol Education and co-operate where possible with other church agencies in promoting any new quadrennium emphases on Family Life and Alcohol Education when so authorized.

We suggest that the workshop time for the Department at Jurisdiction and Conference summer schools be allocated for training in methods of organizing and promoting these workshops;

That we explore the possibilities of activating the Social Action Committee in the local church for planning and promoting these workshops on a local level.

BY WHAT AUTHORITY DO METHODIST WOMEN WORK TO EFFECT SOCIAL CHANGE?

The basic Christian imperative for social action as embodied in the teachings of Jesus.

The Bill of Rights in the Constitution of the United States.

The Social Creed of The Methodist Church.

The social action pronouncements of the Woman's Division of The Methodist Church.

FOR LOCAL SOCIETIES AND GUILDS

The Church's Ministry to the Family

1. We recommend that local Societies and Guilds use the report on "Women and The Family" by Katherine Lenroot for special informal studies, circle programs, and as background material for forums and discussions in the larger church and community groups. Such an emphasis will provide a practical medium for continuing the interest stemming from 1947 programs on "Of Such Is The Kingdom," in the following areas:

(a) Through co-operation with church and community counseling agencies to make counseling service available to individuals and families.

(b) By working with other agencies of the church to provide educational experience which will increase the sense of stewardship in family relationships, stabilize family living, give religious significance to all aspects of life, and utilize them for family worship experience.

2. We urge that boards of education and governing bodies of educational institutions, including those of the Woman's Division of Christian Service, have courses on the family which include courtship, marriage and parenthood, and encourage the Christian ceremony of marriage and dedication of homes.

3. The local church should be made the center of Christian fellowship for families and individuals through more adequate opportunities for social, recreational and cultural activities.

4. The secretary of Children's Work should be a member of the Committee on Christian Social Relations and Local Church Activities in every local society.

5. We recommend that the local society co-operate in the Crusade emphasis on increasing church school enrollment and attendance by—

(a) Providing workers for the survey.

(b) Presenting the needs and qualifications for additional workers in the church school.

(c) Co-operating in the training program.

(d) Constantly presenting the need for full-time Christian workers.

6. We recommend that the church co-operate with recognized community agencies operating for civic and general welfare, thereby becoming a more vital spiritual factor and fulfilling a distinctive function in community life; where a coordinating committee or council is functioning in a community we give it our support and, where no such group exists, the church initiate some form of coordinating council for the purpose of correlating and unifying activities and services, and where possible delegating responsibility to specific organizations for work in various areas.

In an under-organized community we suggest that the church take the initiative in organizing such agencies and groups as will help to meet the needs of the community without overlapping programs.

Working For Family and Group Security

1. By working for social security legislation for agricultural and domestic workers; by continuing to advocate legislation providing for full production and full employment at just pay; by seeking to stem rapidly mounting inflation by individual cooperation in the prevention of waste, and by support of legislative measures such as rationing and price control which have proved effective in keeping prices at reasonable level.

2. By working to relate workers more effectively to jobs and to prevent discrimination in general employment practices through federal control and state fair employment practice laws.

3. By giving attention to our own employment and business practices in employment of domestic service and the employment standards of maintenance, clerical and professional workers in the church; in building substandard property or leasing it for exorbitant rentals.

4. By seeking to contribute to the solution of the nation's acute housing problem: (a) by working for the passage of over-all housing legislation, which will contain as a minimum the provisions of the Taft-Wagner-Ellender housing bill; (b) by advocating federal control of the distribution of materials wherever necessary to insure an adequate supply for residential building; (c) by urging continuation of rent controls with adequate enforcement; (d) by encouraging more economical building through the production of factory-built houses which meet minimum standards of safety, livability and durability.

5. By opposing uniform percentage tax cuts and encouraging the raising of income tax exemptions as the fairer method of tax reduction for everybody.

6. By interpreting and supporting Methodisms' stand for collective bargaining as expressed in *The Social Creed* — by opposing all labor-baiting, anti-union and anti-social legislation; studying child labor practices; opposing all efforts to weaken rights of labor and management to arrive at mutually satisfactory agreements by collective bargaining.

7. By continued effort to raise the standard of living for all people—through legislative effort to lift the income of the small farm and farm laborer; by opposing legislation that would destroy co-operatives; by actively co-operating with the Farm Home Administration in every state; by supporting the conservation of natural resouces of land, minerals, water and forests.

8. By seeking to secure a wider use of the ballot (a) through more intensive education of the people to the issues before them; (b) by abolishing the poll tax as a prerequisite to voting; (c) seeing that all citizens of the community exercise their voting rights without intimidation or restriction; and (d) supporting citizenship education programs for new voters.

9. By supporting adequate legislation related to the following: (a) anti-lynching; (b) federal aid to education; (c) maternal and child welfare; (d) adequate medical care for all people, including the mentally ill.

10. By writing broadcasting companies protesting misrepresentations in

radio liquor advertising, and also commending the wholesome aspects of radio, movies, newspapers, etc.

11. By working for the enforcement of existing state and local laws with regard to alcohol. We commend the women who have used their influence and the ballot in ridding their communities of night clubs and taverns, and we urge others to take similar action wherever possible.

12. By strengthening the arm of state and local educational officials that they may include courses on alcohol and other narcotics in the public school curriculum.

13. By reaffirming our traditional Methodist position that total abstinence is the goal of alcohol education. We urge the continued promotion of study and action in this field in 1948. The packet on "The Christian and Beverage Alcohol Problems" and other available current source materials are timely for study and discussion in the year ahead.

14. By reaffirming our belief in the traditional American principle of separation of church and state. We likewise recognize the necessity of federal aid to education to safeguard this and other principles of democracy. We also support the principle of state distribution of federal funds for education. Although Bills S. 472 and H. R. 2953 do not wholly agree with all of the principles, we urge the support of them as the nearest approach to our ultimate goal.

15. By writing letters to the Appropriation Committee and Indian Affairs Sub-Committee of Congress and officials of Department of Interior for emergency legislation at the current special session of Congress to provide necessary funds for Indian relief.

Civil Rights in the United States

1. We commend—

(1) The President upon his appointment of a Committee on Civil Rights.

(2) The committee through its chairman, Charles E. Wilson, for the scope of the report and for its recognition of the importance of safeguarding the rights of all minority groups.

We further recommend that the President of the United States as—

(1) the head of the federal administrative services, be urged to act on existing powers to rectify current discriminations in health, education and employment within the federal services.

(2) the spokesman for the public in his report on the State of the Nation, be urged to express to the Congress and the nation his official recommendations which have come from his study of the report.

2. We recommend the study and consideration of this report ("To Secure These Rights") by the Woman's Society of Christian Service, Pastors' Schools and Leadership Training Schools as to its meaning for (1) local, state and federal action by citizens, (2) church institutions and their practices.

3. The greatest contribution to the world today can be made by exemplifying our Social Creed in both our policies and our practices. We recommend that a careful examination be made into the practices of segregation in the church with a determined effort to work for their elimination.

And we further urge Methodist women to work with state and local Council of Church Women in making a united impact on all segregation practices in the community life of the nation, giving special attention to the following:

(a) The enforcement of Civil Rights Laws in states having such laws.

(b) The interpretation and enforcement of Supreme Court rulings on transportation, education (including equalization of teachers' salaries and provision for higher education of all groups), and the right to vote in states having voting restrictions.

(c) The breaking of the pattern of segregation in the nation's Capitol. (Watch for the announcement of the publication of the study of racial practices in Washington and acquaint your leaders with the study.)

4. We recommend that Methodist women write President Truman urging the issuance of an executive order authorizing a thorough survey by an independent Federal Commission of the condition of the American Indian.

5. We deplore the policy of continued imprisonment of conscientious objectors and the failure of the President to grant amnesty and the restoration of civil rights to those who have been discharged from prison. We recommend that the Woman's Division urge the President to take immediate action both in releasing all men so imprisoned and in restoring their civil rights.

6. We recommend a study of the International Declaration of Rights, drafted in Geneva by the United Nations Commission on Human Rights. This would lead to study of the Report of the President's Committee on Civil Rights and supplement the approved study on "The Bible and Human Rights."

7. We urge that Woman's Society members be watchful and help to prevent the passage of local and state legislation which would infringe upon the civil rights of any group or individual. As a current emphasis on human rights, we urge Methodist women to work to make the Freedom Train exhibits on our American heritage available to all in their communities without segregation.

World Order

1. We believe that the time has come for a mobilization of the Christian women of the whole world in a determined crusade for the prevention of war. We recommend that all Methodist women pledge themselves to a concerted effort to combat the talk of war, to halt the menacing cynicism, fear and suspicion evident in our press and increasingly prevalent among our people. As a means of counteracting these disintegrating forces we suggest:

(1) Emphasis upon the accomplishments of the United Nations, as opposed to criticism of its progress.

(2) Faith in the power of good will and co-operation instead of force in the settlement of international problems.

(3) Study and exposure of propaganda whether in the press or in political action.

(4) Co-operation with all efforts to comply with the pronouncements of the United Nations "against false reporting and inciting to new war."

2. We recommend study and action concerning the responsibility of the United States in developing a healthy and expanding world economy

through full co-operation with all U. N. agencies in the economic field, such as the Food and Agricultural Organization, the International Trade Organization and other international agencies. Of immediate importance is the urging of Congressional approval of a three-year extension of the Reciprocal Trade Agreement Program which expires June 12, 1948, and the approval of the International Trade Organization Charter.

Promotion of world trade and employment, the negotiation of agreements to reduce tariffs and other barriers, and the integration of efforts in the economic field are essential in the building of a world which holds some promise for raising standards of living, for the removal of economic conditions that lead to tyranny and war, and for the establishment of permanent peace and good will among all men.

3. We recommend support of the aims and purposes of UNESCO through appropriation of funds for its program of "defense of peace," comparable, in a measure, at least, to appropriations of government funds for military defense in fear of war. Through this organization we may hope to achieve freedom of travel, exchange of students and teachers, and the freedom of religion and the press that are essential to the realization of one world.

We re-emphasize the continued need for relief through church and individual channels, using such facilities as the Methodist Committee on Overseas Relief, CARE, Church World Service, and the International Children's Emergency Fund. We believe that these material manifestations of good will thus become expressions of the deeper spiritual sense of Christian brotherhood.

4. In view of the critical issues facing the world, we reaffirm our convictions and urge continued support of such study and action as will implement the following:

(a) continued insistence upon international control of atomic power with emphasis on civil administration and its constructive use for the welfare of mankind;

(b) support of present plans for adequate emergency relief and long-range rehabilitation, utilizing as soon as possible the facilities of the United Nations.

We believe that relief measures should be supported irrespective of internal, political and economic systems.

5. We reaffirm our opposition to Universal Military Training, and because of the imminence of its presentation with pressure to Congress, we recommend that the Woman's Division co-operate with the plans of the Commission on World Peace and the Crusade for World Order in defeating its passage.

6. There have been many successful experiences in which there has been participation by all groups within The Methodist Church working together toward solutions of local community, state and national problems; and

There is developing a widening degree of co-operation leading to the strengthening of the work within the Woman's Division;

We therefore recommend that every Woman's Society of Christian Service study its own practices and those of its church in relation to all groups and community patterns in relation to minority groups, looking toward action which will advance our Christian purposes; and it is further recommended that every Woman's Society of Christian Service select a

definite project affecting the welfare and well-being of two or more groups in which the Society will work in co-operation with members of the group or groups concerned; and it is further recommended that all Woman's Societies of Christian Service in the local community co-operate in activities and program.

ADDITIONAL INFORMATION

(1) Ask your congressman or senator to place your name on the mailing list for the *Congressional Record*, for your regular evaluation of pending bills relating to social welfare. (*Congressional Records* may be found in public libraries also.)

(2) Secure the *Handbook* of the Department of Christian Social Relations and Local Church Activities. (*Price, 10 cents. Secure Activities for 1948, free for postage. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.*)

(3) The local secretary and her committee should subscribe to *The Methodist Woman* and *World Outlook*, and use them regularly. The Department will continue to issue in 1948 the *Information and Action Bulletin*, which will be mailed in quantities to each conference secretary of Christian Social Relations and Local Church Activities, who in turn will channel *one copy* to each local Society and Guild.

Officers and staff of the Department of Christian Social Relations and Local Church Activities:

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Chicago, Illinois

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Associate Secretaries
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Chairmen of Resource Committees
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Alcohol and Other Narcotics
MRS. WILTZ LEDBETTER
1134 Dalzell Street
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The Christian Family
MRS. L. M. AWTREY
Acworth, Georgia

Woman's Division of Christian Service
Board of Missions and Church Extension
The Methodist Church
Literature Headquarters: 420 Plum Street, Cincinnati 2, Ohio
Free for Postage

Thomaston, Ga.
Jan. 11, 1949

24 - Methodist Women - Corresp.

RECEIVED
JAN 14 1949
Southern Regional Council

Dr. George Mitchell,
Atlanta, Ga.

Dear Dr. Mitchell:

Could you help us in any or all of the workshops this year? I need you in all of them and believe I could take care of all expenses, am sure about transportation. You see I have a new automobile, at last.

If you cannot help in all of them the one I need you in most perhaps, is Gainesville, January 25th. (Tuesday - MET)

Group III is my responsibility, and of course is the one I want you in. Would it be possible for Mr. Fluellen to go if you can't?

Thanks for your cooperation always,

Respectfully,
Penelope Hardy
Chairman of Workshops Committee

Workshop
Subject - The Bible and Human Rights.

PROGRAM FOR THE DAY

10 A.M. - District President presiding -

WORSHIP - (This may be led by Conf. Sec. of Spiritual Life or someone she designates)

PURPOSE OF THE DAY - Conf. Sec. of Christian Social Relations -

SPEAKER -

ANNOUNCEMENTS - Conf. Sec. of C.S.R.

11:00 A. M. WORKSHOP GROUPS

1:00 P. M. LUNCH

2:00 P.M. Afternoon session with all groups together - A prayer and a hymn.

Report of Findings Committee - Discussion. Some of the Resource people may talk on certain phases.

3:30 P. M. Dedication and committment service.

WORKSHOP GROUPS -

I. THE RIGHT TO SAFETY AND SECURITY OF THE PERSON - Led by Spiritual Life Secretary.

1. Bibical base for our concern - The idea of God who cares for all - A moral law which directs - Page 13 Human Rights & the Bible.
   The Great Documents of Human Behavior - The Ten Commandments - Amos Plea for social justice - Jesus Sermon on the Mount.
2. Our concern - What privileges do we enjoy -
3. The FBI man might be given time for a short speech.
4. Discuss the questions and answers brought in by Secretaries.
5. The training of police - What women can do in time of tensions.
6. The Bill of Rights in Constitutions of U. S. and State -
7. The crime of lynching.
8. Administration of Justice - follow the headings in "To Secure These Rights".
9. WHAT WE DO TO REMEDY THESE SITUATIONS - (The purpose of the workshop is to find solutions)

USE THE RESOURCE PEOPLE IN GROUP -

WORKSHOP - GROUP II - THE RIGHT TO FREEDOM OF CONSCIENCE AND EXPRESSION
THE RIGHT TO CITIZENSHIP AND ITS PRIVILEGES
Discussion led by Conf. Sec. of Missionary Ed.

I. Right to Freedom of Conscience -
1-Basic Principles - A. Bible (See Bible & Human Rights)
B. 1st Amendment U.S. Constitution - See State also -
C. Supreme Court Decisions (The Condition of Our Rights - Pkg. S. Regional Council)

2. Conscience and loyalty -
Jehovah Witnesses - See "To Secure These Rights"
Conscientious Objectors - The Draft Bill
The Nixon-Mundt Bill (All of these might be discussed by League of Women Voters or Anti-defamation League representative)

3. Academic Freedom - What is it? Violations - Hate Organizations- The KKK, etc.

4. The Church and State - 1st and 14th Amendments U. S. Constitution - Supreme Court Decisions - (1) Transportation to school. (2) Release time. The responsibility on the Church and Home for Christian Education -
Discuss the questions sent local societies -

II. RIGHT TO CITIZENSHIP AND ITS PRIVILEGES -
1. Bibical grounds - the 15th and 19th Amendments of U. S. Constitution.
2. Citizenship and Race - Local situations -
3. Duty of every citizen to vote - Right to bear arms (See "To Secure These Rights" for figures)
4. Willingness to serve on Jury. Have women the right?
FIGURES ON VOTING FROM "THE CONDITION OF OUR RIGHTS" SHOULD BE PUT ON BLACKBOARD.
5. WHAT ACTION DO WE PROPOSE.

WORKSHOP/Group III - THE RIGHT TO EQUALITY OF OPPORTUNITY - Sec. of CSR or WSG. Figures on board about health, education, housing, etc. from packet Southern Regional Council.
1. Bibical Base - The Bible and Human Rights -
Read the Ladder "People or Property" - PP 52-52 Bible and Human Rights - Discuss Jesus Value of Human Personality -
2. Discuss the questions and answers brought by the women.
3. Let members of State Depts. of Education and Health and Housing talk -
4. Discussion should be free - on FEPC but leader must know the proposals to combat the current ideas - See FEPC Manual.
5. ACTION - What must we do?

WORKSHOP GROUP IV - THE INTERNATIONAL RELATIONS AND CIVIL RIGHTS IN U.S. - THE CHURCH AND HUMAN RIGHTS - Dist. Pres. or Prom. Sec.
1. Moments in the Conscience of Mankind - The Bible & Human Rights P. 65
2. The effect on our Missionary Enterprise - our treatment of our minority groups.
3. Have someone ready to compare the International Bill of Rights with our Declaration of Independence and Bill of Rights.
4. Discuss the questions and answers brought by the women from the local WSCS.
5. Work out a program of education and action for the church.

North Georgia Conference -- W. S. C. S.

WORKSHOPS

Subject: "The Bible and Human Rights"

District	Church	Date	Speaker
Griffin LaGrange	Newnan	Jan. 21	Dr. Nat G. Long
Gainesville	St. Paul	Jan. 25	Dr. Nat G. Long
Atlanta East Atlanta West	Wesley Memorial	Jan. 27	Dr. W. A. Smart
Dalton Rome	Lafayette	Jan. 28	Dr. Dow Kirkpatrick
Athens-Elberton Decatur-Oxford	Oconee St. (Athens)	Feb. 3	Dr. W. C. Cowart
Augusta	St. John	Feb. 4	Dr. W. C. Cowart

COME--BRING OTHERS

24 Methodist Homes — Correspondence

PAUL D. WILLIAMS, RICHMOND
PRESIDENT
JOHN H. WHEELER, DURHAM
FIRST VICE-PRESIDENT
GUY B. JOHNSON, CHAPEL HILL
SECOND VICE-PRESIDENT
CARTER WESLEY, HOUSTON
THIRD VICE-PRESIDENT
HAROLD L. TRIGG, RALEIGH
FOURTH VICE-PRESIDENT
CHARLES S. JOHNSON, NASHVILLE
CHAIRMAN, EXECUTIVE COMMITTEE
GEORGE S. MITCHELL
EXECUTIVE DIRECTOR
MRS. AGNES McKOY
SECRETARY-TREASURER
HAROLD C. FLEMING
DIRECTOR OF INFORMATION

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E
ATLANTA 3, GEORGIA

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

May 12, 1949

Mrs. M. E. Tilly, field secretary of the Southern Regional Council, will be in Birmingham on ~~April~~ May 19. On that date, she hopes to meet jointly with local SRC members and several leaders of the Alabama Council of Church Women.

As you know, one of the Southern Regional Council's objectives is that of lessening violence and police brutality. I am sure that you are concerned about that continuing problem in Birmingham. Although responsible citizens and groups, such as the Ministers Association, have recently taken constructive action, you and other SRC members in the community could help greatly in devising additional ways to strengthen safety of the person. That will be one purpose of the meeting with Mrs. Tilly and leading church women.

Mrs. L. S. Evins, president of the Alabama Council of Church Women, will advise you of the time and place of the meeting. I sincerely hope you will find it possible to be present.

Sincerely yours,

Harold C. Fleming
Director of Information

hcf/t

Methodist Church -
Woman's Society of Christian Service

May 20, 1949

Mrs. C. A. Clutz, Secretary
Edgewood Women's Society of
Christian Service
Fort Myers, Florida

Dear Mrs. Clutz:

How good of you to write us such a nice letter! We can well understand the problem of your local Society in building and remodeling. The Women's Society of Christian Service both of the national organization as well as in many of its branches has been a staunch friend of the Council for many years and we are very appreciative of this.

We do want to keep you as a member anyway. All our good wishes to you in your undertaking.

Cordially,

(Mrs.) Agnes McKoy
Secretary-Treasurer

AM:j

Fort Myers, Fla.
May 10, 1949

Dear Sir,

I am sorry I am not able to send the ten dollars requested for Southern Regional Council projects. I understand the request and am in full sympathy with the program, but even so I am not financially able to give ten dollars at this time. I wish it were possible. Our Women's Society, of which I am Secretary, is not in a position to advance that much now wither. We have been bearing the brunt of a building and remodeling program at our church and all our money has gone for that, except of course our conference money which we send in each quarter to carry on Missions at home and abroad.

I received a card from Mrs. Inez White yesterday telling me my annual dues of $3.00 is now due. We are having a meeting tonight and I hope our society will see fit to take care of that much anyway.

Hoping you will have better success elsewhere and that somwhow the work can go on, I am

Sincerely,

Mrs. C. A. Clutz - Sec'y.

Mrs. C.A. Clutz, Sec'y
Edgewood Women's Society of
Christian Service

RECEIVED
MAY 13 1949
Southern Regional Council

24 - Methodist -
H.S.C.S.

July 5, 1949

Miss Thelma Stevens, Executive Secretary
Department of Christian Social Relations and
Local Church Activities
150 Fifth Avenue - Room 604
New York 11, New York

Dear Miss Stevens:

Here is a copy of an article by Hodding Carter from the current issue of Collier's which on page sixty-four gives warm praise to the Council.

Sincerely,

George S. Mitchell
Executive Director

GSM:wgd

Enclosure

Meth. Church
WSCS

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APR 23
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Southern Regional Council

150 Fifth Avenue
New York 11, N.Y.
April 20, 1953

To Conference Secretaries of Christian
Social Relations and Local Church
Activities, and Wesleyan Service Guilds:

Dear Friends:

This is an S.O.S. which will interest you greatly, I am sure.

You have been following the discussions in Congress and out of the investigation of schools and colleges by Congressional Committees. You also heard the "suggestion" (later refuted!) by Representative Velde of Illinois that the churches may be in line for investigation, too. Among the names of leading churchmen and world Christians under attack is Bishop G.Bromley Oxnam of our own church. He has answered the attacks with forthright Christian courage.

As a result of this discussion, plans have been made for Bishop Oxnam to appear on radio and television to answer the attacks. He will appear on Sunday, April 26, at 2:30 P.M., over WNBC radio and also on TV - WNBT,Channel 4.

If you think well of the idea why not do some or all of the following:

1. Listen yourself to the broadcast and publicize it in advance through all available channels - Woman's Societies, Wesleyan Service Guilds, local churches, ministerial associations, Councils of Churches and United Church Women, and other community groups.

2. Write letters to Bishop Oxnam. He needs your prayers and unswerving support as he spearheads the battle for freedom at this point. (Bishop G.Bromley Oxnam, 100 Maryland Avenue N.E., Washington, D.C.)

3. Write letters to Rep. Harold H.Velde, House Office Building, Washington, D.C., and Senator Joseph R. McCarthy, Senate Office Building, Washington, D.C., expressing your own conviction relative to the investigations under way and the methods being used. (See the enclosed statement adopted by the National Council of Churches on Congressional investigation of communism.)

Sincerely yours,

Thelma Stevens

TS-f
encl.

38GB3/12

FOR MAINTENANCE OF AMERICAN FREEDOM

A STATEMENT ADOPTED BY THE GENERAL BOARD OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A. in New York, New York, March 11, 1953

"As Christian Americans we are dedicated to maintaining the freedom of all Americans and their institutions. No body of citizens is more alert to the threat of communist thought and conspiracy both to the Christian faith and to freedom than the Christian Churches.

"Free ministers in free pulpits, preaching to free people the liberating truth of Christ, are a chief bulwark of American freedom and the best guarantee of its future. This freedom must be maintained. Certain methods, however, of Congressional committees investigating communist activities in educational institutions endanger the very freedom which we seek to preserve.

"Congress has the right and duty to make such investigations as may be necessary to secure the information upon which sound legislation may be based. Conspirators in any area of life who seek the violent overthrow of the government of the United States should be discovered, tried in American tribunals, and where found guilty, punished.

"No witness at any investigation should be denied fair and dignified treatment. Having sworn to tell the truth, the whole truth and nothing but the truth, he should be permitted the right of an uninterrupted initial statement of reasonable length, since unlimited right of cross-examination by all members of the investigating committee is allowed. No committee should circulate on its letterhead, over the signature of its members or employees, unsupported charges against individuals or organizations which it has made no effort to investigate or substantiate.

"The proper and essential function of Congressional investigations must be preserved. It must be jealously guarded against abuse through methods that are now bringing it into disrepute.

"At this moment when national unity based upon mutual confidence is of paramount importance to our security, men in responsible positions must not, through unsubstantiated charges and blanket indictments, destroy confidence in our American schools, colleges and universities. To do this would be to play into the hands of the communists.

"There should be no encroachment upon the sound American pattern of local control of schools. National regimentation, whether of business, of labor, of religion, or of education, is abhorrent to Americans. No regimentation is more dangerous than that of the mind. The control of our educational institutions, in keeping with the American voluntary principle as opposed to statism, is not a function of Congressional committees, but is properly vested in boards of trustees and of education selected for that purpose. These boards must exercise the responsibility of dealing with the occasional subversive within their institutions.

"Because of these and allied concerns, we authorize and request the President of this Council to appoint a 'Committee on the Maintenance of American Freedom,' with instructions to watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought through communist infiltration, or wrong methods of meeting that infiltration. The Committee is requested to make such recommendations to the General Board from time to time as the Committee may deem appropriate."

Methodist Church
WSCS 1948

RESOLUTIONS

We, the Woman's Society of Christian Service of the North Georgia Conference, The Methodist Church, in annual session, March 10, in Atlanta, Georgia.

1. We urge and will continue to expect full justice to be given in all our courts to all citizens, regardless of station in life, creed or color, and we urge all Methodist women to lift their voices both in support of good government and law enforcement and in protest against any acts of unfairness or brutality on the part of any officer of the law, such as illegal seizure and holding in jail without charges, and against injustice wherever found.

2. We resolve to intensify our program against the crime of lynching and mob violence by wide distribution of information.

3. We are aware that while Georgia law calls for separate facilities for the races in education, transportation, etc., it specifically calls for separate but equal accomodations. In all decency and fairness we resolve to work to that end.

4. We oppose the injection of race as an issue in any political campaign.

5. We do affirm our unalterable opposition to a "white primary" because it is in direct violation of the constitution of the United States, of the charter of the United Nations, of the Social Creed of the Church and the principles of the Christian religion.

6. We urge our nation to accept the responsibility in providing homes for displaced persons by passing legislation which would permit the United States to accept a fair share of Displaced Persons; and we pledge ourselves as Christians to respond liberally to the calls for World Relief as long as the need exists.

7. We oppose peacetime universal military training by the United States.

8. Believing that the concept of "One World" is inherent in the gospel of Christ, we favor the strengthening of the United Nations by the early organization of a World police force and by working toward the formation of a World Government with limited powers adequate to prevent war.

9. We affirm our Methodist position of total abstinence from alcoholic beverages. We ask each local society to secure signatures to the petition for the passage of the Capper Bill (S265) to abolish all advertising of alcoholic beverages by radio, movies, newspapers and magazines.

Mrs. A. A. Hardy, Chairman

We, the Woman's Society of Christian Service of the North Georgia Conference, The Methodist Church, in annual session, March 27, in Atlanta, Georgia.

1. Urge and will continue to expect full justice to be given in all our courts to all citizens, regardless of station in life, creed or color, and we urge all Methodist women to lift their voices both in support of good government and law enforcement and in protest against any acts of unfairness or brutality on the part of any officer of the law and against injustice wherever found.

2. We are aware that while Georgia law calls for separate facilities for the races in education, transportation etc., it specifically calls for separate but equal accommodations. In all decency and fairness we resolve to work to that end.

3. We resolve to intensify our program against the crime of lynching by: a. Wide distribution of the leaflet, "What One Woman Can Do Against Lynching". b. Securing pledges of church people and public officials to oppose lynching.

4. We also earnestly deplore the injection of Race as an issue in any political campaign because doing so,

a. provides a smokescreen to hide real issues.
b. foments fear and distrust on the part of both races.
c. breeds hatred, injustice and lynchings and encourages Hate organizations.
d. destroys good government.
e. undermines World Peace by causing other nations to doubt our sincerity.

5. We do affirm our unalterable opposition to a "white primary" because it is in direct violation of the constitutions of the U.S. and the U.N., of the Discipline of the Methodist Church, of the Social Creed of the Churches and the principles of the Christian religion. We favor in its place educational requirements fairly and equally administered for all voters.

6. We urge our nation to accept its full share of responsibility in providing homes for displaced and homeless victims of totalitarian brutality and religious persecution and we pledge ourselves as Christians to respond liberally to the calls for World Relief as long as the need exists.

7. It is our conviction that peacetime universal military training by the U.S. would undermine the disarmament proposal being considered by the U.N. and is thus both unadvisable and useless in this atomic age.

8. Believing that the concept of "One World" is inherent in the gospel of Christ, we favor the strengthening of the U.N.O. by the early organization of a World police force and by working toward the formation of a World Government with limited powers adequate to prevent war.

The segregation study made by the Southern Regional Council has challanged church women.

One session of the recent annual meeting of the United Council of Church women held at Grand Rapids, Michigan was devoted to the consideration of "the equal but separate" tenets of some States and the segregation practices in States that have Civil Rights laws on their statute books.

Out of this session came two recommendations: 1. That in States having Civil Rights laws, church women encourage the acceptance and practice of the laws. 2. That Church women, continue to bring pressure to bear on government powers against the undemocratic practices in the administration of city affairs of our Nations Capitol.

The South-Eastern Jurisdiction Committee on Christian Social Relations of the Methodist Church, meeting in April had Dr. Ira Reed discuss the Atlanta study.

Then both Dr. Reed and Dr. Guy Johnson spoke at the School of Missions Lake Junaluska, N.C. From this, the Methodist women of the Southeast have decided to place major emphases on the practices in transportation, education, hospitalization, etc., under our Southern laws of "equal but separate" facilities.

The Atlanta Council of church women will make definite use of the Atlanta Study with impulse on health and sanitation.

Committees from the Fulton, DeKalb Committee on Interracial Cooperation (an Atlanta officiate of the S.R.C.) have had several conferences with the Georgia Power Company and one full open meeting at which officials of the Power Company were in attendance, directing the attention of

the Power Company and the ~~Communition~~ community to the possible dangerous out growth as a result of the recent shooting of a number of Negro passangers.

Meth Church - WSCS

COMPILED FINDINGS OF THE WORK SHOPS ON THE FAMILY

HELD AT

Atlanta, Athens, Augusta, McDonough, Decatur
Rome, Gainesville

BY THE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

North Georgia Conference - Southeastern Jurisdiction
Georgia Conference - Central Jurisdiction

Total Registration- 1,511

AGENCIES COOPERATING BY SUPPLYING SPEAKERS AND RESOURCE PEOPLE

Woman's Division of Christian Service
Southern Regional Council
Farm Security Administration
State Department of Health
State Department of Welfare
State Department of Education
Georgia Citizens Council
War Man Power Commission
National Labor Relations Board
Housing Authorities
Georgia Conference on Social Work
Georgia Committee on Interracial Cooperation
Georgia Temperance League
Georgia League of Women Voters
Women's Societies of other Denominations
Young Woman's Christian Association
Woman's Christian Temperance Union
County and City School Superintendents
Jean's Supervisors- Visiting Teachers
County Welfare Departments
County and City Health Departments
Doctors and Nurses
Fulton- DeKalb Child Welfare Association
Fulton- DeKalb Family Welfare Association
Juvenile Courts
Teachers from Emory and the State Universities, Paine, Shorter, Brenau, Agnes Scott Colleges
Parent Teacher Associations
Davison-Paxon-Stokes Book Department
City Libraries
Ministers and District Superintendents of The Methodist Church and Ministers of other Denominations
Members of Labor Unions
Council of Jewish Women.

FINDINGS

SPIRITUAL SECURITY-- SECTION I - WORKSHOP ON THE FAMILY

Realizing the strain that has been put upon the family in these trying times and the evils threatening and disturbing the spiritual security of the family, such as the indifference of church members; the unchurched which include the advantaged and the disadvantaged ; the violation of the Christian Sabbath; the liquor traffic with all its attendant evils; social drinking; the neglect of family worship and family fellowship; the divorce evil and hasty marriages; the influence of motion pictures, radio and literature; the lack of a sense of the sacredness of the ballot; the lack of a sense of responsibility on the part of the child through precept, discipline and example -

And realizing that the Church of Christ,- the church that can make a difference has the answer, we make the following recommendations

1. That we make a concerted effort to establish family altars in every Methodist home in our Conference.
2. We recommend the story hour in the home as a source of training by proper use of good literature that suits the different age child, as a means of laying a soul foundation in the teaching of honesty, purity and love and as a means of developing a friendship between parent and child.
3. Believing the home to be a training ground for world citizenship, we urge fathers and mothers to use the family conversations and table talk, the contacts inside and outside of the home to build right attitudes in the children and to teach the infinite worth of every personality.
4. We stand for the teaching of the Bible in the public schools with qualified teachers , on a non-denominational basis.
5. Because of the seven million women now employed, we call upon the church to establish day nurseries, recreational centers to give personal guidance through special counseling committees wherever it is at all possible and practical.
6. Because of frustration and family stress of these times, because of the increasing problems of the war veteran, able and disabled, and his family, we find the need of personal minded ministry-
   a. in family circles; b. in public schools; c, in the church for adults and youth; d, for the church to have counselors of Christians who are willing to be used and will prepare themselves for the task.
7. We recommend home building and marriage relationship courses in Church School classes and study groups, in elementary, high schools and colleges.
8. Because of the need of enforcing and strengthening laws on gambling , particularly at state and county fairs whose midways are veritable white lines of gambling devices,

   Because of the laxity of our marriage and divorce laws, the violation of our liquor laws, we recommend -

   That every Woman's Society make a study of these laws on our statute books and become the force within the church and the community for forming public opinion that will make these laws effective.

9. That we examine the destructive forces of all kind which are underminimg the spiritual life and sancity of the home. Some of these are anti-social literature, anti-social motion pictures, popular magazines that have immoral stories in them.

10. Since two-thirs of the working women of the South are not covered by social security, we recommend that we study the Wagner-Murray- Dingell bill and work for its passage.

11. Concerning "the families the church never meets", we wish to go on record that we believe General Conference on down to the local church should be made responsible for putting on radio programs in the city and town on the Christian Home so that the 52% of the people who never go to church may be reached.

12. We believe the Evangelistic emphasis of the Crusade is God's answer for this hour's need and we call upon all Women's Societies of Christian Service and each member of every society to co-operate to the utmodt in this vital program.

13. As social changes come largely through the ballot and as women out-number men in the population count, we must recognize the great responsibility resting on women to build a decent society,

    Therefore, we call upon all of our women to register and vote and urge every Woman's Society to make the registration of their members one of the major projects of the first quarter of 1946.

14. Finally, our Methodist Church stands for a democratic common - wealth based upon the Christian principle of the infinite worth of personality. If we mean what we say when we declare that God is love, that we are our brother's keeper, we must go home today and begin to carry out in our lives the principles of our Christian faith. Too long has the Church been passive. It is time for the Church to DO things-- to do a better job of translating faith into works.

    As we go in search for our souls, we realize that in our own power, none of us is sufficient but in the power and strength and spirit of the Lord Jesus Christ, our Church can"make a difference" - in building a Christian World Community.

HEALTH AND HOMES OF THE FAMILY -- SECTION II

A. Homes of the Family -

"As long as there are homes to which men turn at the close of day
So long as there are homes where children and women stay;
If faith and loyalty are found across these sills,
A stricken nation can recover from grevious ills.
So long as there are homes where fires burn and there is bread,
So long as there are homes where lamps are lit and prayers said,
Though a people falter in darkness and a nation grope,
With God Himself back of these little homes, we still have hope.

1. We declare that decent housing is the key to a decent community, decent nation and decent world.

2. Since slum areas produce juvenile delinquency, charity cases, crime and health problems, we declare slum areas too expensive to be allowed to exist.

3. We endorse the proposed legislation making it an offense to own slum property.

4. We call upon the people called Methodist to look well to the property they own and rent to others, less their income be from that which debases and destroys the fa.ily security of the poor and helpless, and the spiritual security of those who own the rented property.

5. We urge every Woman's Society to contact the county rural housing authority that help may be given in making known the ways provided by the Government for the eradication of rural slum houses.

B. The Health of the Family

Jesus had compassion over those who were ill and He spent a deal of His time healing the sick, The Church to which He imparted His healing mission and we , the followers of this Great Physician, must be concerned about the health of people.

Therefore, face with the fact that 51.2% of all draftees of our State were rejected because of mental and physical deficiencies-

1. We must realize that health is our number one problem.

2. We call upom Georgia people to be as concerned about health as they are about roads.

3. We would lay before every voting citizen the following facts-
86 counties in Georgia have not a hospital bed and 57 more are with an inadequate number of beds.
Only 1/3 of the counties of the State have Health Departments.
We have between six and eight thousand active tuberculosis cases unhospitalized. We have only 600 beds in our State Tuberculosis Hospitals
Georgia appropriates only 20¢ per capita for health. The appropriation of $600,000 against the immense sum for roads gives a picture of the value we place upon our human resources.

4. Realizing that only through an aroused and intelligent lay group will the health of our State ever become of paramo nt concern to the public and a program of action result-
We recommend that each county organize an advisory Health Council composed of representatives from the churches, the women's societies, civic clubs, ets. The duties of the Council to be (1) to advise with the Health Board where already organized. (2) to cooperate in selling the idea of a health unit in counties where none now exists. (3) to see that the health needs of the county become known to every one in the county.

5. We revommend that Regional Health offices be established by the State Dept. of Healthof Health withn specialized services to the counties unable to provide these services.

6. We endorse the proposal of the Health Panel of the State Department -
Three beds per 1,000 persons for acute general hospital facilities.
A general hospital within 35 miles of every patient.
Acute general hospital to be of not less than 100-bed size.
Maternity shelter and emergency facilities in each county.
A well-developed medical center at each of the two medical schools.
Modern out-patient health center facilities, including dental, in all towns of more than 500 population.
Tuberculosis hospitals in each of the nine health areas into which the State should be divided, each large enough tom furnish two beds per annual tuberculosis death.

7. We pledge ourselves to work unceasingly for another tuberculosis hospital. We pledge ourselves to talk to our representatives about this before the legislature meets in January.

8. We endorse and will work for the passage of the Hill-Burton - Senate Bill 191 that will provide funds for county hospitals.

9. In view of the fact there are far too few doctors and dentists in our State, we call upon Emory Medical School and our State Medical School at Augusta to increase their training facilities so that more men and women may be educated for service.

10. We recommend that Negro doctors and nurses be integrated into the State health program with the privilege of serving in publicly supported hospitals.

11. We stand for pre-marital physical examinations, for physical examinations of all food-handlers in stores, restaurants, hotels and all eating places and pledge to work for the needed legislation.
We stand for the physical examination of all employed in our homes.

12. We urge regular inspection of all kitchens and rest rooms of roadside taverns by county health authorities and the State Highway Patrol.

13. We urge serious consideration of cock-tail parties, realizing the influence is not a challenge to the highest concept of living and that they are a menace to health.

14. We suggest that a study be made of the inadequacy of the Georgia commitment law for the mentally ill to the end that it may be made more humane and effective.

15. We urge that adequate courses on health and hygiene be included in the normal training of public school teachers, and that such courses be given through all grades in our public schools.

ECONOMIC SECURITY -------- SECTION III.

Spiritual security and economic security are closely kin. Economic security is one of the factors that holds the family together. Men with broken spirits, women trying to care for families with little or no money, children neglected, hungry and cold are the costs of unemployment.
"I have come that ye might life and life more abundantly"- spiritually, mentally, physically was and is the mission of the Master. No theme occurs more constantly in the Gospels than His compassion for the underprivileged-- the poor and the out-cast, and His disregard for the conventions that would separate Him from those who needed His help.

The whole sense of security, better homes, better schools, better jobs, better living is the responsibility of the Church.

The Social Creed of our Church points our responsibility in clear, terse sentences that prick the Christian conscience, "We believe it is our Christian duty to do our utmost to provide for all men equal opportunity to earn an adequate livelihood. Inas much as lack of significant employment tends to destroy human self respect, we believe that workers must be safe-guarded from enforced unemployment."
Page 556 , 1944 Methodist Discipline.
"We stand for the right of employees and employers alike to organize for collective bargaining and social action. Protection of both in the exercise of their rights;

the obligation of both to work for the public good-- Page 556, Discipline

THEREFORE - 1. We believe, by maintaining full employment for all people, we shall be making a sound and practical contribution to permanent peace among ourselves at home and with nations abroad-- but to win the peace our goals must be as high as they were in war time -- both in work opportunity and wages.

2. We recommend; - a. That, we seek through every means at our disposal to make our church recognize its responsibility for working to eleminate enforced unemployment and help to bring about economic security for all families.
   b. That we seek to know, understand and cooperate with existing agencies in the community which are working for the security for families.

3. In order to understand the factors which make for economic security, employment. labor and fair wages, and to find a practical approach by which church people can bring about such desired conditions, and realizing that genuine religion is wedded to human welfare, we recommend study and action on the major bills of permanent importance to every community in the nation.
   a. Full Employment Bill which declares "it is the responsibility of the government to foster free competitive enterprise, and the investment of private capital". Further ; "All Americans able to work and seeking work have the right to useful, renumerative, regular, and full-time employment"

   b. Minimum Wage Bill which provides 65¢ per hour ($26 per week) , and possibly 75¢ per hour for industrial workers.

   c. Unemploymemt Compensation Bill

4. Believing that every person has the right to the job for which he is best qualified, regardless of race, creed, or color, and that it is the responsibility of every citizen to protect that right, we are therefore in accord with the pronouncement of General Conference ;- "We endorse the principles underlying the Fair Employment Practice Committee and urge all agencies involved in the administration of the act to improve that administration"-
   Page 571 Discipline.
   (The members of the Work Shop in the Gainesville District were devided on this. Some were opposed, some agreed, and some asked for further study.)

5. Concerned with the welfare of the whole community, we deplore the reported discriminatory practices of refusing skilled and semi-skilled workers unemployment compensation when they decline jobs in domestic service at wages of from $6 to $9 .

6. We recommend that we continue to support legislation designed to give farm families the type of education and supervised credit necessary to enable them to become self-supporting citizens, capable of taking their rightful place in a democratic society. This means the right to become farm owners, tenants, sharecroppers and farm laborers on land capable of producing adequate returns. This means supporting programs to bring about a better understanding between landlords and tenants, fuller cooperation in the use and development of land, co-operative use of equipment and machinery in this rapidly developing machine age which will preserve the institution of small farms as basic to a fair land policy in a Democracy.

7. For the peace and security of the world, for our own spiritual security, we call upon our National Gocernment to share more largely in the relief program of war-devasted Europe and Asia - this includes both Germany and Japan.

THE CHILDREN OF THE FAMILY -- SECTION IV.

Finding that the home, the church, the school are the most influential agencies for religious education;-
We recommend :-

1. Recognizing the right of every child to parents who love and serve God, who love each other, and who love him and plan intelligently that he may grown "in wisdom and in stature and in favor with God and man" , that we support heartily all laws that safeguard marriage, the home and the family and that we encourage and promote study classes for parents in the Bible, in child training, in home management and the like.

2. Religious Education - There are two central purposes in the teaching of the Christian religion; (1) To lead children into an awareness of God. (2) To lead them into an awareness of their neighbor. We find that the home has by far the the greatest opportunity for the religious education of children. Every child has the right to the best religious education.
   We recommend ;-
   a. That we work to secure better trained teachers for our Church Schools.
   b. That our young women take training for work in the Children's Division.
   c. With concern and alarm over the decrease in Church School attendance and enrollment, we pledge our best to the Evangelistic phase of the Crusade.
   d. That secretaries of Children's Work be more concerned about building up world brotherhood through the recommended courses of study for children.
   e. That each Woman's Society solicit the aid of the public school in getting all school children into some Church School.
   f. That each Woman's Society have an informal study on the Children's Charter.

3. Secular Education ;- a. Realizing the great need of religious security for our children, we make an effort to have an elective course in Bible study in our schools.
   That a teacher be provided in each school for ungraded children in which sub-normal children would receive training suitable to their needs.
   b. That we find out and support existing or pending laws that better conditions of our schools, raise teachers' salaries, and make possible for children to be trained to the fullest capacity of their inherent abilities.
   c. That we become aware of agencies working for the relief of physically and mentally unfit children, correcting where possible, improving where possible, or providing institutions to care for those who cannot be helped, thus making a more normal home situation for the remainder of the family.
   d. Since 17% of the Nation's children and only 3% of the wealth are in the South and under our new Compulsory Education law, 50,000 more children than last year are in our already over-crowded , teacher-shortage schools, we urge all women to write and get others to write to their congressmen to support and work for the passage of the Federal Aid to Education Bill
   e. We urge our Women's Society to give the County Visiting Teacher sympathetic support as she carries out the Compulsory Education law
   d. That we give recognition and appreciation of the achievement of children, and youth in home, school, and church.

4. Great need is being felt for foster homes for children in counties without juvenile courts.
   The greatest need of delinquent children
   a. The child needs to feel he is loved and wanted and that separation from parents often brings about severe emotional reactions
   b. There should be creative play and purposeful work for children.
   c. The child should have something to believe in.

5. We call upon all civic and church organizations to work for the passage of Georgia Senate Bill 39, ammending our Child Labor laws.

500 copies sent to:

Mrs. Stanley Wilson
2212 Fifteenth Street
Meridian, Mississippi

Sample copies to Mrs. Tilly

REGISTRATION SURVEY

BECAUSE of the sacredness of the ballot;
BECAUSE it is a Christian's obligation, a Christian's responsibility, a Christian's opportunity to have a voice in the government;
BECAUSE by population count, women out-number men in the State and thus have a God-given opportunity to build a better society;
BECAUSE less than 10% of our population vote and the results are the voice of a minority of our people;

WE CALL UPON ALL WOMEN TO REGISTER AND VOTE.

We call upon each Woman's Society of Christian Service to make the registration of its members a major project this first quarter.

NAME OF CHURCH_____DISTRICT_____

(The survey may be made through the society where there are no circles.)

Circle	No. Members	No. Registered	No. voting in last election
TOTAL			

What plans are you making to complete the registration of all women in your society?

_____

_____

_____

_____

(Fill in and return to Mrs. Stanley Wilson, 2212-15th Street, Meridian, Miss. not later than February 15.)

_____
Sec. Christian Social Relations and
Local Church Activities

_____

March 22, 1955

Dictated March 21

Mr. C. Anderson Davis
John Stewart Methodist Church
P. O. Box 507
Bluefield, West Virginia

Dear Mr. Davis:

Warm thanks for the good big check and the orders for the publications. The extra twenty were sent straight out.

And congratulations on setting up a citywide Human Relations Committee. That is the right thing to do.

Please make some little report of the name of the Committee and one or two of its leading people and what it proposes to do to Marshall Bragdon, Executive Director of the Mayor's Friendly Relations Committee, City Hall, Cincinnati, Ohio. Bragdon is a good friend of mine. He happens to run what I think is one of the best of the municipally supported agencies. And in his capacity as an officer in the National Association for Intergroup Relations Officials he is collecting the dope about all such local human relations committees as spring up. He will be glad to hear from you and he can help you.

And somebody from your show should be a member of the National Association for Intergroup Relations Officials. You get in touch with it through its Secretary-Treasurer, John G.Feild, Board of Community Relations, 565 North Erie Street, Toledo, Ohio. It puts out by the way, a good monthly bulletin. NAIRO is your outfit's official affiliation. But do remember that the Southern Regional Council will always think of you as a very near cousin.

I tell you what I will do as a starter. If you will send us copies of whatever minutes and mimeographed materials you send out, we will put you on the mailing list for our publications for one year. We don't really have a free mailing list, but we will swap with you.

// Ruth has noted

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

102 JONES STREET TELEPHONE 5076

John Stewart Methodist Church

P. O. BOX 507
Bluefield, West Virginia

C. ANDERSON DAVIS, PASTOR PARSONAGE: 200 JONES ST., TELEPHONE 3-8777

March 15, 1955

MAR 17 1955

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

ck/pha

Enclosed please find check for $8.40. $4.20 is for books previously ordered and $4.20 for twenty additional books that I would like to receive immediately.

Sent 3/17/55

We have organized a city-wide Human Relations Committee. I have been asked to make a report on integration at our next meeting, March 25th. I want to give each member a copy at that time.

Do you have the compiled statistics showing the amount spent on white and Negro schools by each of 48 states or the Southern States? If you do, will you please furnish me with such information? I would also like to receive any information that you may have which shows the economic advantage of integration. If there is aditional charge, please bill me for the same.

Sincerely yours,

C. Anderson Davis

C. Anderson Davis

CAD/w

Bob Bokeen →
Boylan 7-1528
ext 13 - ie

Engagements — Journey

Mr. C. Anderson Davis,
200, Jones Street,
Bluefield, West Virginia.

December 12th, 1955.

Dear Mr. Davis,

I have looked up the trains, and the plans, for getting to Bluefield. Though I'm tempted by an available run via Chattanooga and Bristol and Radford to Bluefield there seems no workable way back, without an extra night in the hotel at Chattanooga. So I conclude I had best drive. I can undertake to be at your home (or anywhere else you say) by 10.30 A.M. on Tuesday, January 10th . If you cause the hotel to save me a room I'll gladly be at your service that evening. Then next morning I would head back for Atlanta.

Here is a mat, and some biographical info:

Born in Richmond, Va., 1902.

To school in Virginia, S. Carolina, Maryland and Delaware.

A year at College in Delaware; three years at the University of Richmond (BA. 1923); John Hopkins (1923-26) (Ph.D.); Oxford University 1936-39.

Taught Economics at Columbia College in New York 1929-35. Various jobs in the U.S. Government 1935-44; mostly in the Department of Agriculture. Southeastern Regional Director CIO-PAC 1944-45; Director of Veterans Service for Southern Regional Council 1945-47; Executive Director SRC 1947-.

Married to Alice Armstrong, sometime of Lewisburg, West Virginia, and then of Ashland, Virginia. Two daughters, one at William and Mary and one still in High School.

Wrote a book with Horace Cayton called Black Workers and the New Unions, 1930.

Sincerely yours,

GSM:rl.

(Dr. George S. Mitchell,
Executive Director.)

Jim suggests

January 6, 1956

Mr. C. Anderson Davis, Pastor
John Stewart Methodist Church
P.O. Box 507
Bluefield, West Virginia

Dear Mr. David:

I do appreciate your information about the trains. I have tried to work that out but it doesn't match. So I will still drive and get to the West Virginian Hotel by 10:30, the morning of Tuesday, January 10. I will sleep there that night and drive home next day.

At your service for any of the time I am in Bluefield.

Delighted to see that your three neighboring counties agree to do what is right.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

102 JONES STREET TELEPHONE 5076

John Stewart Methodist Church

P. O. BOX 507
Bluefield, West Virginia

C. ANDERSON DAVIS, PASTOR PARSONAGE: 200 JONES ST., TELEPHONE 3-8777

January 3, 1956

RECEIVED JAN 5 1956

Dr. George Mitchell
Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Dr. Mitchell:

We are looking forward to your arrival in Bluefield for the meeting sponsored by the Bluefield Human Relations Committee, January 10. I note that you stated in your letter that you plan to motor because of the train schedule. I wonder if you know about the train schedule out of Bluefield by the way of Lynchburg. You may leave Bluefield at 4:00 p. m. arrive at Lynchburg at 7:38 p. m. leave Lynchburg at 7:59 p. m. and arrive in Atlanta at 9:30 a. m.

I am quite sure you will be exhausted if you drive to Bluefield and back to Atlanta. You will probably find it more satisfactory either by train or plane, however, if you prefer driving you may come directly to the West Virginian hotel where reservations have been made.

Sincerely yours,

C. Anderson Davis

C. Anderson Davis, Secretary

D:G

Mr. C. Anderson Davis,
200, Jones Street,
Bluefield, West Virginia.

December 12th, 1955.

Dear Mr. Davis,

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To school in Virginia, S. Carolina, Maryland and Delaware.

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Sincerely yours,

GSM:rl.

(Dr. George S. Mitchell,
Executive Director.)

102 JONES STREET

TELEPHONE 5076

January Engagements

John Stewart Methodist Church

P. O. BOX 507
Bluefield, West Virginia

C. ANDERSON DAVIS, PASTOR

PARSONAGE: 200 JONES ST., TELEPHONE 3-8777

NOV 28 1955

November 25, 1955

Dr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Mitchell:

The Human Relations Committee has requested me to invite you to speak for us Tuesday, January 10, 1956. This is in keeping with the dates which you stated in your letter of November 14th. We should like for you to talk to a small group at a luncheon at 12:00 Noon; give a short talk on Radio, Television or both in the afternoon, and speak to a public gathering at 8:00 p. m.

We are willing to take care of your expenses. If you find it possible to serve us on this date will you please inform me as soon as possible as to the time of your arrival and the method of transportation.

Sincerely yours,

C. Anderson Davis

C. Anderson Davis,

Secretary

D:g

OK
LP

November 14, 1955

Mr. C. Anderson Davis
Secretary
Bluefield Human Relations Committee
200 Jones Street
Bluefield, West Virginia

Dear Mr. Davis:

I'm available between January 1st and 11th, and between January 24th and February 10th. But you have an equally useful man much closer to you in John H. Marion, Director of the Virginia Council on Human Relations, at 100 East Franklin Street, Richmond, telephone 3-8538. A Presbyterian minister, informed, thoughtful, and helpful. Associated with him is Mr. William M. Cooper, of Hampton Institute. You would be best advised to get the team of two (one white and one Negro) to come out to Bluefield. Suggest you try to arrange that. If that doesn't suit, I could try to come, but it would have to be at your expense for the travel, and that's on the order of 75 dollars.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

102 JONES STREET TELEPHONE 5076

John Stewart Methodist Church

P. O. BOX 507
Bluefield, West Virginia

C. ANDERSON DAVIS, PASTOR PARSONAGE: 200 JONES ST., TELEPHONE 3-8777

November 4, 1955

NOV 14 1955

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

The Human Relations Committee of Bluefield, West Virginia is interested in sponsoring a meeting with the leaders of our Community to discuss Human Relations in our Community, and to learn some of the benefits of a Community-wide Human Relations Committee. They have asked me to write you and inquire whether or not you will be able to come to our Community for this purpose. If you can give us some possible dates that you can come, I am sure that we will be able to fit one of them in our schedule.

We trust that you will find the time to render this service for us, for we feel that it will do the Community much good for you to come.

Sincerely,

C. Anderson Davis

C. Anderson Davis, Secretary
Bluefield Human Relations Committee

D:g

EB write him,

I'm available between January 1 and 11, and between Jan 24 and Feb. 10. But you have an equally useful man much closer to you, in John H. Marion, Director of the Virginia Council on Human Relations, at 110 E. Franklin St., Richmond, telephone 3-8538. A Presbyterian minister, informed, thoughtful, and helpful. Associated with him is Mr. Wm. M. Cooper, of Hampton Institute. You would be best advised to get the team of two (one white and one Negro) to come out to Bluefield. Suggest you try to arrange that. If that doesn't suit, I could try to come, but it would have to be at your expense for the travel, and that's on the order of 75 dollars.

Sincerely,

January 13, 1956

Mr. C. Anderson Davis, Pastor
John Stewart Methodist Church
P.O. Box 507
Bluefield, West Virginia

Dear Mr. David:

Safely home, though I slipped and slid considerably until I was nearly down to Abingdon. And there was snow in ~~ppts~~ almost to Knoxville, whereafter the road was dry.

On recalculation, SRC benefitted as enclose from the check for $75.00, for which SRC, and GSM, are most grateful.

Had a grand time, and felt much encouraged to be in a place where at least it is clear that the law is on the side of people who behave. Ocean pearls need a dipping back once in a while. This is my ocean, but I like fresh water every now and then!

Please thank the Rowleys, and the Martins, and the Higgenbothams, and many other friends. Nobody ever got a kinder reception, especially when he took latitudes in making suggestions. But the town is on the right track, and with more work by leaders who must learn the real facts you will get through nicely. And I was grateful to you for being the "active principle."

Appreciatively,

George S. Mitchell
Executive Director

GSM:mef

Churches -

102 JONES STREET

TELEPHONE 5076

John Stewart Methodist Church

P. O. BOX 507
Bluefield, West Virginia

C. ANDERSON DAVIS, PASTOR

PARSONAGE: 200 JONES ST., TELEPHONE 3-8777

January 16, 1956

Dr. George S. Mitchell
Southern Regional Council
Room 432
63 Auburn Avenue
Atlanta 3, Georgia

Dear Dr. Mitchell:

We want to express our appreciation for your presence in Bluefield for our Human Relations Dinner and Public meeting. I have heard many comments about the television program, and the other events that you shared with us. We feel that you did a lot of good, and that Bluefield will be a better place by your having been here. I hope that it will be possible for you to visit with us again in the near future.

Most Cordially yours,

C. Anderson Davis

C. Anderson Davis

D;g

Lannie Blume

A. N. (?)

WOMAN'S DIVISION OF
CHRISTIAN SERVICE
OF THE BOARD OF MISSIONS
AND CHURCH EXTENSION
OF THE METHODIST CHURCH

Bethlehem Community Center

PHONE 2-9817
CONKLIN AVENUE
AUGUSTA, GEORGIA

SPRINGFIELD BRANCH
1229 JONES STREET
PHONE 2-8015

RURAL CENTER AND CAMP
OLD WAYNESBORO ROAD

clipping to A. H.

August 1, 1953

Dear Mrs. Tilly:

I just have to write you a letter to tell you the latest developments on Negro housing in Augusta.

First of all, I need to say, that I think there is no need to persue ~~the~~ any further the effort to get houses on the location near town where Negroes want to live. FHA just will not come across and no mortgage money is available. Another thing, Pelhem feels that it is useless to continue to try.

P was in Atlanta a few days ago to do the last work of turning over Mansion Home to FHA. He was "mad as hops" at the whole crowd over there. He said they would not let him build in Ga. He is to talk to me again. He was too angry at the treatment he had gotten to talk to me. He said he had better wait until later.

You probably know by this time that FHA has two million in mortgage money thru Federal Financing that can be spent for financing Negro housing in Ga. T and T were in Augusta Tuesday when they met with some of the real estate men, also Moody and O'Connell. My understanding is that they offered one million to Augusta to finance Negro housing on the cooperative plan but they were to build houses costing $5,000.00.

Mr. Albert Hemstreet called me several days ago to ask for an appointment to talk about Negro housing. He told me of his plan along with others to build under the plan offered which has to be worked by September if the money is available. It seems that they must have a certain number sign up before they can get an approval for a commitment. So we start all over again and I am riding out with a new group to look at sites and houses.

Mrs. Howard says Mr Hemstreet is a fine person and as fair as can be. I do not know about some of the other fellows but I am going to work with them. It is better to be on the inside than on the outside of this business. If I did not work with them FHA would say that they were right when they said I was trying to promote P. I might be able to be of some service by cooperating.

The site these people have is about seven miles out, off highway one, 1700 feet, or near that. That is the land starts there. It is partly in a wooded section and on a hillside. A much more desireable site than the one Knox has. The distance is a drawback but there just is no place available close to town except East Boundry and they just do not like it down there.

I have asked if anything could be done under the present plan for those who wanted better houses. They said they did not know, but they would find out if two priced groups of houses could be built.

The land planning group will be over Monday to approve or disapprove. If they approve the location I am going to let them meet the group here on Thursday night to present their plans and make their proposals for the people to see and hear just as I did for Pelham. That is all I can do.

My sisters and I are leaving ~~Thursday~~ Monday morning for a few days in Fla. We will be back Thursday night and I hope be able to go on to N.C. on Friday. I may have to stay over a day to do a few things before I can go to N.C.

Now you know the latest. Oh, yes, these men said they would ask some of the FHA men over for the meeting and mentioned Thompson as one of them. I told them if they did not want a scrap on their hands not to ask him. Negroes here who want houses are mad with him and they would get in an argument with him on the other location. It is better to have some houses , I guess, than none. I do not want us to bloc the plan for those people who want the cheaper houses to get them. Some cannot afford any higher priced house. I hope something can be done for the others who want better houses.

I must stop and prepare a talk on "Housing" for a youth group at St. John Church for tommorrow evening.

You well know what is happening here is not what we wanted but since we cannot get what we wanted I see nothing else to do but to cooperate with what we can get.

Hornsby Subdivision looks almost like a deserted village. I think about fifteen families are in the houses. The grass has grown up half the height of the other houses. No sidewalks. I had better not say any more.

Love,

Fannie B.

P.S. I said the houses these men propose to build for $5,000.00. They are about what one would expect and compares favorably to those Hornsby has built - considering the price -

F.B.

September 21, 1953

Mrs. E. V. Robinson
675 North Waters Street
Gallatin, Tenn.

Dear Mrs. Robinson:

This new one we are most anxious to get widely used. Its best use would be by local, and wherever possible bi-racial discussion groups. Any community in which a few people had got together and talked over the issues would be much ahead toward calm and tolerant compliance with whatever may be the final decision of the Supreme Court.

Incidentally, we will get out in a couple of weeks another giving a check-list for finding present differences between white and Negro schools locally.

I depend on you for advice as to the best way to get the pamphlet known and used throughout the Women's Society in the Southeastern and South Central jurisdiction.

I would be glad to send it out with letters to any of the officers you might suggest. Or better still, I will be happy to send you a stack for sending out directly to the proper officers, with a letter from you.

I have sent it already to each of the bishops in the Southeastern, South Central and Central Jurisdictions, and shall be sending it to those having charge of the various Methodist Publications in the South.

You will see that the booklet is a balanced and tolerant treatment of the question.

Sincerely,

George S. Mitchell,
Executive Director

GSM/allo
enclosure

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION
MRS. E. U. ROBINSON
President
~~FRANKLIN~~, TENN.

RECEIVED
SEP 30

675 No. Water Ave.
Gallatin, Tenn.

Sept. 28, 1953.

Dr. George S. Mitchell,
Atlanta, Ga.

Dear Dr. Mitchell, The pamphlet, "Questions and Answers" has been read carefully and I can enthusiastically endorse it for study groups or for individual concise information material.

I am thinking through as to the best possible use of the pamphlet I can suggest to the Methodist women in this Jurisdiction and will advise you just as quickly as my plans mature.

Having so recently moved, I have not yet secured secretarial help - hence the lady hand.

Very sincerely,

(Mrs. E. U.) Ruth C. Robinson

October 2, 1953

Mrs. E. U. Robinson
635 North Water Avenue
Gallatin, Tenn.

Dear Mrs. Robinson:

I am greatly encouraged by your warm letter of September 28th in praise of the new pamphlet.

You can work a miracle with it in building an un-confusable Southern opinion in advance of the Court's decision. Out of long experience I believe miracles are worked by the Methodist women of the South.

Sincerely,

George S. Mitchell,
Executive Director

GSM/allo

October 2, 1953

Mrs. E. V. Robinson
675 North Water Avenue
Gallatin, Tenn.

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You can work a miracle with it in building an un-confusable Southern opinion in advance of the Court's decision. Out of long experience I believe miracles worked by the Methodist women of the South.

Sincerely,

George S. Mitchell,
Executive Director

GSM/allo

Gallatin Tenn

Dear Dr. Mitchell, I have written a letter to accompany the "Indian and Negroes" pamphlet and just as soon as it is returned to me from Mr. Wilson whose signature I wanted with mine, I will complete plans for the mailing of the pamphlet to certain key persons.

Yours, Mrs. E. H. Robinson

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION
MRS. E. U. ROBINSON
President
675 North Water St., Gallatin, Tenn.

RECEIVED
OCT 9

Oct. 8, 1953

Dear Dr. Mitchell, Enclosed is the letter in long-hand which I wrote you would be forth-coming.

We have just very recently moved to Gallatin and because of a complete redecorating job having to be done, it is not possible for me to get out and look up a secretary. Hence this is what I am hoping to ask you to have done there in your office: mimeograph this letter, being very careful to have our names as they appear here, enclose a pamphlet with a letter and mail to the Conference Presidents and Secretaries of Christian Social Relations which I am including in this.

If you have difficulty with my long-hand, I feel sure Mrs. Tilley can help you out; she is familiarized to my writing.

Wholeheartedly yours

there is, please bill me.

I am also enclosing address stickers which I very much prefer having used on the manila envelopes — plain ones, please.

Please mail me a copy of our letter for my files, also Mrs. Wilson.

Very sincerely,

(Mrs. E.H.) Ruth C. Robinson

October 28, 1953

Mrs J Fount Tilman
Lewisburg,
Tennessee

Dear Mrs Tilman:

The last membership meeting of the Southern Regional Council adopted somewhat altered by-laws and let themselves in for choosing a new Board of Directors. The Board is to have fifty elected by the 1953 membership meeting and six or seven officers plus two people from each State Division or affiliated Committee. Then, when the new by-laws come into effect, this Board will be the Council itself. We hope we can tease out sufficient money from foundations to be able to launch, in these Southern states, a really vigorous race relations service, each State organization with its own Board and with staff in the payment of which the Council would assist.

You must know quite a lot about the Southern Regional Council in any case. But I send a 1951 statement of policy; and a copy of our most recent pamphlet as showing the careful effort we are making to get open-minded opinion in the South on the subject of the Courts and the Schools.

The membership meeting did themselves the honor of electing you as one of the Board members of the Southern Regional Council. I do hope you will be able to serve. The term would run for two years, until November, 1955. I enclose a list of those who have agreed thus far to come on, with two or three other names which could be added - Mrs Tommie Stroud of Waco, Texas; Mr U S Bond of Madison, Arkansas; Rt Reverend Charles Clingman, Bishop of Kentucky; and Rt Reverend E A Penick, Bishop of North Carolina.

You were the quite special choice of several of those on the nominating committee and I do hope you will be willing to help in this way. Physically it involves no more than coming, if you can, to an expenses-paid meeting once a year; but we place on the Board full policy direction of the program of the Southern Regional Council.

Sincerely yours

George S Mitchell
Executive Director

gsm-t
enclosures- 2

November seventeen, 1953

Mrs J Fount Tillman
Palmetto Farm
Lewisburg, Tennessee

Dear Mrs Tillman:

I have been traveling and am therefore slow in answering your kind letter of November five.

We are delighted to have you on our Board. Come to the meetings when you may be able to.

Sincerely yours

George S Mitchell
Executive Director

gsm-t

WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

RECEIVED
NOV 6
Southern Regional Council

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
DOROTHY WEBER

CHAIRMEN OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

Palmetto Farm
Lewisburg, Tenn
November 5, 1953

Dr. George S. Mitchell
Exec.-Dir. Southern Regional Council
Room 432, 63 Auburn Avenue N E
Atlanta 3 Georgia

Dear Dr. Mitchell:

Yomr letter of October 28th is appreciated. I am honored to be recommended for membership on the Board of the Southern Regional Council. I have been actively interested in its program for several years.

My present responsibilities are many with a heavy schedule which caused my only hesitancy in accepting but you indicate that attendance on meetings will not constitute a problem. With that understanding I am happy to accept your invitation to serve on the Board of Directors.

With all good wishes,

Yours sincerely,

Sadie W. Tillman

Mrs. J. F. Tillman

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION
MRS. E. U. ROBINSON
President
675 North Water St., Gallatin, Tenn.

December 9, 1953

RECEIVED
DEC 10
Southern Regional Council

Dr. Geo. S. Mitchell
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Ga.

Dear Dr. Mitchell:

Thank you for your letter of November 25. I shall be happy to serve the four year term as a Board member of the Council. It is both a privilege and a real help to work with S.R.C.

Very Sincerely,

Ruth C. Robinson

Mrs. E. U. Robinson

I am heading the policy of Secretaries & Committees - hoping to find the opportune time to presentation. A new person in a conservative community has to move as the head.

WOMAN'S DIVISION OF CHRISTIAN SERVICE

RECEIVED FEB 5 Southern Regional Council

Report and Recommendations
From
THE DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES
January 16, 1954

(The substance of this report will appear in the March issue of The Methodist Woman.)

Preamble

As we take stock of achievements and failures during the past year, let us pray, with new sensitivity to the world's need, for a greater understanding of the compassionate love of Jesus Christ. Surely somehow God will hear our prayer and forgive our selfish greed and petty grasping for prestige and power in a world where children cry for bread and a home forever safe from the shrieks of bursting shells on every hill. Christian discipleship may call men of this age to face a new Gethsemane and even to look with repentance to the thousands, even millions, of crosses that deck the "Calvaries" in many parts of the world. They need not have been! - if only we had known "the things that belong unto peace!"

Knowledge of the world's needs and of the influences at work, good or evil, is the foundation of constructive action. Let us face some of the issues on the world's horizon and determine the direction in which we will move in the year ahead:

I. The 1954 Election and Christian Responsibility

1954 will be an election year of unusual importance. The nation needs to be aware of the fact that we face at this time signal opportunities for helping all mankind to secure greater freedom, and also the grim danger that we may lose our own treasured freedom in the very act of seeking to preserve it. One of the most important services that citizens can render their country will lie in understanding the issues of this election and their relation to our opportunities and our dangers.

Since the really important issues of the election will cut across party lines, it is imperative that every Methodist woman shall inform herself concerning the expressed opinions and voting record of any candidate for her ballot, especially in such areas as foreign policy, Congressional investigations,and civil liberties and civil rights.

II. Foreign Policy of the U.S.A.

The concerned citizen must understand the necessity for a positive foreign policy that will reassure those who look with hope toward this nation and provide proof of our resolute, unflagging devotion to the principle of larger freedom for all mankind. It will also give increasing support to technical assistance, particularly through the United Nations. Such a foreign policy will establish the fact that we regard the United Nations as our best instrument of foreign affairs, and our greatest hope for peace.

Our foreign policy must also seek to eliminate all practices that contradict our expressed principles:

1. It will need to make clear that neither isolationism nor an attitude of coercion or intimidation of our friends or allies has any place in the international affairs of this nation.

2. It will seek to find a better expression of faith in itself and in the potential contributions of new immigrants to the welfare of our country than is at present expressed in the negative and prejudiced terms of the McCarren-Walter Act.

3. It will recognize the inconsistency of working for economic development for countries that so desperately need such development in order to enable their people to achieve conditions of life that give hope, while at the same time we circumscribe that development by tariff practices that make adequate international trade impossible.

III. Congressional Investigations

One of the most alarming features of national life today is the fear and confusion generated by the increasing prevalence of Congressional investigations and by the "Trial by Press" of individuals whose loyalty has been questioned for various reasons. Incompetent investigators tend to use such terms as "unAmerican" and "communism" and make them catch-all terms for the preservation of the status quo, or to indicate anything which the user considers undesirable.

In order to restore public confidence and to avoid the great danger of so dividing our people that our nation will be weak and disorganized, it is necessary that the public understand and express their opinions on the methods and procedures in use.

Investigating procedures should be established that will properly weigh evidence, give the accused adequate opportunity to produce evidence in his behalf, and will not publicize or release in any way unsubstantiated charges against any individual or organization.

IV. Supreme Court and Segregation in Schools (The Department of Work in Home Fields concurred in this recommendation to the Woman's Division.)

A decision of great importance is pending in the Supreme Court of the United States. Segregation in the public schools of the nation has been challenged as a violation of the 14th Amendment of the Constitution of the United States of America. This amendment was intended to safeguard the rights of all the nation's citizens. Some states have attempted by legislation to "safeguard" the pattern of segregation at whatever cost to public education and even in defiance of any possible Supreme Court ruling that would make possible the full participation in and enjoyment of educational rights by all the nation's citizens. Such a ruling of the Supreme Court will affect patterns and practices throughout the nation where segregation is practiced, not only in the states with segregation laws for a bi-racial school system. Therefore the problem becomes a national issue and a national responsibility.

The Woman's Division has stated in its Charter of Racial Policies that we "must build .... a fellowship and social order without racial barriers." In the spirit of this principle the Woman's Division must continue to work to remove the pattern of segregation not only from the life and structure of the church but from the community at large with all its agencies, including the schools of the nation.

Therefore the Woman's Division calls upon Methodist women throughout the church to be alert to the issues related to the pending decision of the Supreme Court on this question, and to give special leadership at the following points regardless of the nature of the decision rendered.

1. Use the available channels of church and community to acquaint the public with the objective facts related to the court issue of Segregation in Public Schools. (See pamphlet, "The Schools and the Courts" - 15¢, Southern Regional Council, 63 Auburn Avenue N.E., Atlanta, Georgia.)

2. Work with other agencies in your community to get the facts about the facilities, teachers and resources of your public schools with special reference to minority racial groups. Publicize these facts over radio, in newspapers, and in public forums. (See February, 1954 issue of THE METHODIST WOMAN.)

3. Initiate and/or cooperate fully in plans for bringing together in small groups the parents and teachers from the various races involved in order to discuss together these problems. In communities where there are settlement houses and other institutions of the Woman's Division, they may give helpful leadership as well as provide facilities for such meetings.

4. Work consistently to secure necessary state and federal funds for making adequate opportunities through public schools available to all children without discrimination in any form.

V. United Nations Charter Review

Sentiment at the United Nations seems clearly in favor of a review of the Charter in 1956. A sub-committee of the Senate Foreign Affairs Committee will soon bring its recommendations on possible revision of the Charter. In the light of these developments, the Woman's Division expresses its conviction that there are three great principles and aims of the United Nations, namely, "To save succeeding generations from the threat of war, to reaffirm faith in fundamental human rights and in the dignity and worth of the human person, and to promote social progress and better standards of life in larger freedom." It is our firm belief that these aims are interrelated and interdependent and that only through diligent exploring of each of these avenues can "peace for all nations and happiness and well being for all men" be achieved. We believe, therefore, that any review should recognize the great hope that lies in the work of the Economic and Social Council and that of its commissions and agencies, particularly the Human Rights Commission, and the specialized agencies. We also believe that the great contributions of technical assistance and trusteeship should be recognized. Another very important section of the United Nations Charter which has proved its value in the last eight years is Article 71, which offers opportunities for non-governmental agencies to observe the work of the United Nations, to interpret it to the people they represent, and on matters where they have competence, to bring information and points of view to the United Nations.

We hope, therefore, that the importance of these matters listed above will be recognized in any review of the Charter. It is our opinion that universality of membership is consistent with the purposes of the United Nations and in the best interests of world peace. We also believe that efforts should be made to remove the veto in matters of a procedural nature in the Security Council.

VI. Church-wide World Order Emphasis

The Woman's Division calls attention to the following action of the General Conference and urges Methodist women to give full support to this endeavor through its own channels and all avenues of the church-wide effort:

"An urgent responsibility rests upon the Church to bring the total power of its spiritual and educational resources to bear upon the task of establishing and maintaining peace with justice. This is both basic to the Christian gospel and necessary to survival in a time of increasing tempo in the threat of further con-

flict. As in the Crusade for a New World Order, which did much to rally the support which prepared the way for the birth of the United Nations, the Church should now lead its people in the quest of the conditions of just and enduring peace, and specifically in the support of a Charter Revision Conference scheduled to be placed on the agenda of the General Assembly of the United Nations in 1955.

"To this end, we request the Council of Bishops, utilizing the existing agencies of the Church, to implement the vital leadership toward peace embodied in their Episcopal Address by further leadership in a Crusade for World Order beginning in the fall of 1953, its objectives to include a study of the specific questions of adequate United Nations Charter revision, and the taking of all affirmative steps necessary to make the United Nations a more effective instrument of peace."

VII. Technical Assistance

At a time when the policies regarding technical assistance are undergoing revision, the Woman's Division reaffirms its support for technical assistance and the conviction that it is one of the most hopeful ways in which we can work toward the world climate necessary for a secure peace. We believe that appropriations for this purpose should be increased. It is especially important at this time that this program be kept completely separate from United States programs of military aid. It is also desirable that an increasing proportion of our technical assistance funds be channeled through the United Nations.

VIII. Indian Affairs

We urge that Congress give attention to the revision of Pub. Law 280 in such a manner as to protect the interests of Indians and give continuity to Indian programs. This law was originally intended to give states civil and criminal jurisdiction over Indians but was expanded in the last hours of Congress in the summer of 1953 to include other changes in control of Indian affairs.

IX. Universal Military Training

"Conscription News" for December 17, 1953, carried these paragraphs:

U.M.T. Commission Makes a New Report

> The National Security Training Commission appointed by President Eisenhower in July, 1953, recommended on December 14 that Universal Military Training begin in 1955 with the induction of at least 100,000 boys, each of whom would receive six months training and then be transferred to the Reserve for seven and one-half years. Under this proposal, U.M.T. would operate during the draft, with all fit 18-year-old boys drawing lots to determine which should be trained for six months and which drafted for two years.
>
> The Commission is composed of Maj.Gen.Julius Ochs Adler, chairman; Dr. Karl T.Compton, vice-chairman; Warren Atherton, past National Commander of the American Legion; Admiral Thomas C. Kinkaid (retired); Lt.Gen. Raymond S. McLain. All are known partisans of the armed forces, all have been on the military payroll, and all but one have received high honors from the Pentagon.

The Woman's Division reaffirms its opposition to any form of Universal Military Training in peacetime, and urges Methodist women to be alert to trends and to legislation on this issue that may be introduced into Congress, and to express their convictions to their representatives in Washington.

X. Political Rights of Women

We urge the Senate to ratify the Convention on the Political Rights of Women adopted by the United Nations General Assembly.

XI. Equal Rights Amendment (The Committee on Status of Women concurred in this recommendation to the Woman's Division.)

The Department calls attention to the action of the Woman's Division through the years, opposing the Equal Rights Amendment which has not provided safeguards for the protective laws for women now on the statute books.

The Department recommends that the Woman's Division record its support of an amending paragraph to The Equal Rights Amendment, introduced by Senator Carl Hayden as follows: "The provision of this article shall not be construed to impair any rights, benefits, or exemptions now or hereafter conferred by law upon persons of the female sex."

XII. Housing

In view of the legislation recently enacted limiting public housing to 20,000 units in 1954 and prohibiting contracts for additional construction in subsequent fiscal years, the Woman's Division reaffirms its belief that the housing needs of low income families can only be met by a full-scale low rent housing program, based on the combined efforts of the federal government and the local community.

We urge the continuance of government assistance to communities for low income public housing and urban development and slum clearance, where need for such housing exists and it is not possible to finance it otherwise.

XIII. Fair Employment Practices

In the United States we are committed to a policy of full employment in order to secure economic stability and growth. Such economic stability rests upon a policy of full employment without wasteful discrimination. Since discrimination in any case violates our Christian principles, the Woman's Division reaffirms its support of a national fair employment practices act.

Local women are urged to work also for the creation of state study commissions on fair employment practices.

XIV. Reciprocal Trade Act

We recommend that authorization granted by Congress to the President to make reciprocal trade agreements be granted on a long term rather than a yearly basis and that the "peril points" and escape clause be removed.

Under the "escape" clause in the Reciprocal Trade Agreement Act a domestic producer may claim undue injury by imports and petition the Tariff Commission for an increase in a duty previously reduced in a trade agreement.

The "peril points" amendment requires the Tariff Commission to place limits on tariff reductions which cannot be exceeded by the President without an explanation to Congress.

XV. Health and Welfare Services (The Department of Work in Home Fields concurred in this recommendation to the Woman's Division.)

The Department calls attention of the Woman's Division to the fact that funds for health and other welfare services have been curtailed in the current federal budget. Among other tragic results of such action is the decrease in funds avail-

able for the care of native tuberculosis patients in Alaska. These federal cuts will in this case as in many others make it impossible to maintain satisfactory hospitalization without considerable increase in cost to private agencies, and will cause considerable curtailment of services to individuals. This includes the Woman's Division's hospital services in Alaska.

We recommend that the Woman's Division express to the administration its hope that such items in federal appropriations will be restored and the funds made available at once where needed.

It is further recommended that the Woman's Division call the attention of Methodist women and government representatives with responsibility in this area to the plight of Seward Sanitorium and Maynard-McDougall Memorial Hospital in Alaska.

XVI. Juvenile Delinquency

It is recommended that the Woman's Division alert Methodist women to the increasing rate of juvenile delinquency in this nation, and call them to action through practical programs that will eliminate the causes of delinquency and safeguard children and youth from the influences that destroy their security in today's world. Special attention is called to the following:

1. The Congressional hearings on Juvenile Delinquency that are being held in selected cities across the nation. (Letters of commendation should go to Senator Hendrickson, Chairman of the Sub-Committee conducting the hearings. Copies of the Report of the Hearings should be ordered from Senator Hendrickson and used for study and discussion in local communities.)

2. Continued effort to combat alcohol advertising over radio and TV should be stressed.

3. Constant efforts to safeguard youth from narcotics must be made.

4. Emphasis on improving housing conditions, educational resources, recreation facilities and general health and welfare services in the community is a basic essential in any effort to combat delinquency.

GENERAL RECOMMENDATIONS

1. That $40,076 be appropriated for the 1954-55 budget of the Department of Christian Social Relations and Local Church Activities.

2. We call the attention of the Woman's Division to the National Seminar scheduled to be held at Scarritt College, Nashville, Tennessee, August 2-12, 1955, with the theme related to the church-wide emphasis on World Order.

a. It is recommended that the number of participants in the National Seminar be limited to 110 individuals including 12 youth members.

b. If it is advisable, that a travel pool for the National Seminar be authorized in consultation with the treasurer of the Woman's Division.

3. That we continue having one United Nations Cooperative Seminar with the Board of World Peace each year, with the next Seminar scheduled for September 27-30, 1954.

4. That the Woman's Division participate in the Fourth Annual Conference on United States Responsibility for World Leadership (February 28-March 2, 1954), in Washington,D.C. That the delegates be chosen from the three Departments and the Section of the Woman's Division, two from each group.

5. a) That the Woman's Division cooperate with the Board of Temperance and the Radio and Film Commission in the development of a script on the alcohol problem. It is the conviction of the Woman's Division that this film should be for use on TV and in churches rather than for the commercial theater.

b) That the Woman's Division make available 25% of the cost of such a script, our share not to exceed $5,000. Full title to the script in any event to remain the property of the Board of Temperance. Any future allocation of funds toward this production of a film will be contingent upon the satisfactory completion of a script and the evaluation of opportunities for distribution at that time. In line with the policy of the Woman's Division, it is understood that any funds contributed toward this project come direct from the Division and not from Woman's Societies of Jurisdiction, Conference, or local church.

c) Since we have consistently advocated that all materials released to the public should have their source clearly indicated, we recommend that this principle should be safe-guarded in the release of this film.

(This recommendation was brought to the Division and after discussion with Dr. Harry Spencer the Woman's Division voted to appoint a committee of three (3) to work with the Board of Temperance and Radio and Film Commission, using these principles as a discussion basis representing the viewpoint of the Woman's Division; a report to be made in April.)

6. The attention of the Department is called to the "Refugee Relief Act of 1953," which provides for the admission of 214,000 refugees to come to the United States in the next three years. Of this number 5,000 have been allocated to The Methodist Church under the guidance of the Methodist Committee for Overseas Relief.

a) It is recommended that the Woman's Division call upon Woman's Societies and Guilds to should/their full share of responsibility in this resettlement program in the following ways:

1) Publicize the program and generate interest in church and community through all available media such as newspaper, radio, and discussion groups; serve as a contact agency with the Methodist Committee for Overseas Relief when special speakers and general helps are needed.

2) Encourage other Methodist Church agencies to work cooperatively on this program.

3) Help to secure sponsors for these 5000 refugees.

4) Provide advance orientation for the community and continued guidance for the integration of the refugees into the church and community.

b) It is further recommended that the Department request the Committee for Overseas Relief to provide a simple leaflet for guidance in the orientation and integration process.

7. That we seek the cooperation of the Board of Social and Economic Relations in a Seminar on Economic Issues, to be held in January, 1955.

8. In reply to a request from The Board of Social and Economic Relations, it is recommended that the Woman's Division designate representatives to discuss a plan for a possible conference on The Church and Racial Segregation.

9. It is recommended that the Woman's Division call the attention of Methodist women to the outstanding contribution being made by Methodist publications in presenting information in harmony with pronouncements of The Methodist Church on current issues. Such articles have recently appeared in The Christian Advocate, Classmate, Motive, Concern, and in adult church school lesson materials. Methodist women are urged to commend the editors of such publications.

10. The Department calls the attention of the Woman's Division to a recent communication from the Washington office of the National Council of Churches. This communication states that The Methodist Church is entitled to 900 subscriptions to "Memo" (a semi-monthly legislative information sheet) of which the Woman's Division has a quota of 225. It is recommended that this list be compiled by the Woman's Division and made available to the Washington office.

11. We recommend that Methodist women cooperate in plans for the follow-up of the Cleveland Conference on World Order.

12. Interdenominational Institutes on Racial and Cultural Relations

a) It is recommended that Methodist women participate in the following institutes on racial and cultural relations at the following places:

1) Southern California - Los Angeles, July 12 - 17, 1954
2) National College - Kansas City, August 2 - 7, 1954
3) Lincoln University - Philadelphia, July 19 - 24, 1954

b) It is recommended that the Department contribute $75 as its share toward underwriting these institutes.

13. National Conference on Family Life

It is recommended that Methodist women cooperate in the church-wide plans for the National Conference on Family Life. This includes among other things special cooperation in November, 1954, with the emphasis on "Youth and Their Families," when special conference, district, and sub-district meetings of parents of youth and local church or community seminars for parents of teen-agers are held.

Guidance in the promotion of this November cooperative effort should come from the Secretary of Youth Work and the Secretary of Christian Social Relations and Local Church Activities of the Woman's Division. (See the pages of the July-August, 1954 Methodist Woman for suggestions.)

file

WOMAN'S DIVISION OF CHRISTIAN SERVICE
Report and Recommendations from
THE DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES
January 16, 1954

. . .

Supreme Court and Segregation in Schools

A decision of great importance is pending in the Supreme Court of the United States. Segregation in the public schools of the nation has been challenged as a violation of the 14th amendment of the Constitution of the United States of America. . . .

The Woman's Division has stated in its Charter of Racial Policies that we "must build . . . a fellowship and social order without racial barriers." In the spirit of this principle the Woman's Division must continue to work to remove the pattern of segregation not only from the life and structure of the church but from the community at large with all its agencies, including the schools of the nation.

Therefore the Woman's Division calls upon Methodist women throughout the Church to be alert to the issues related to the pending decision of the Supreme Court on this question, and to give special leadership at the following points regardless of the nature of the decision rendered.

1. Use the available channels of church and community to acquaint the public with the objective facts related to the court issue of Segregation in Public Schools. (See pamphlet "The Schools and the Courts" - 15¢ - Southern Regional Council, 63 Auburn Ave N E, Atlanta, Georgia)

2. Work with other agencies in your community to get the facts about the facilities, teachers and resources of your public schools with special reference to minority racial groups. Publicize these facts over radio, in newspapers, and in public forums. (See February, 1954 issue of THE METHODIST WOMAN)

3. Initiate and/or cooperate fully in plans for bringing together in small groups the parents and teachers from the various races involved in order to discuss together these problems. In communities where there are settlement houses and other institutions of the Woman's Division, they may give helpful leadership as well as provide facilities for such meetings.

4. Work consistently to secure necessary state and federal funds for making adequate opportunities through public schools available to all children without discrimination in any form.

. . .

Mrs. Tilly.

February 11, '54

Dear Mrs. Robinson,

Your note encourages us all.

That is a good way to work. Seems just to suit the present situation. I have promises of two or three more travellers, and the National Council is trying to get the various Denominations to send out people, in loose coordination with us (we would keep a master map).

I have put a Negro professor, Mr. C. H. Parrish (the one Negro teacher at the Univ. of Louisville, who has a sabbatical year, and has some time to help) into Alabama, for the month of February, to try it out in the Deepers. It won't be easy for him, but he is bravely off to Wetumpka and Greenville, Alabama. I hope we can be together, to talk about how it works. Somebody should do this for each main part of Tennessee. Possible that the Woman's Society itself could get it done?

Sincerely,

you + I

GSM

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION
MRS. E. U. ROBINSON
President
675 North Water St., Gallatin, Tenn.

Feb. 8, 1954

Dear Dr. Mitchell,

Thank you for the Vacation Report. Believe it or not – I read every word, and my desk is covered with other mail! It would be tremendously interesting to make a similar itinerary in one of the foreign South States.

I am hoping to have something of interest to share with you after next week.

Very sincerely,

Ruth C. Robinson

Encl. Q & A.
Check list
Report (Vastine)

March 15, 1954

Mrs. Font Tillman
Route One
Louisburg, Tennessee

Dear Mrs. Tillman:

After Miss Thelma Stevens wrote you February 19 she went out on a trip, and I have only just heard through the National Council of Churches of her notable undertaking to provide travel funds for you and certain other leaders in the Woman's Society in the job of getting the issues in the Schools matter more widely understood. Applause all around, and much hope that you can work out a time to take on your part of the job.

If you will read the enclosed "Vastine" Report you will see the method. We orginally proposed it to the National Council, as a way of getting travel to local communities when we ourselves had not the means. And the National Council took it up, first with Vastine (who's a Methodist minister), and then with Lanier Hunt (also a Methodist minister), who travelled for two weeks in upper South Carolina, and then with Al Krueger (in the National Council's office) who travelled in southeastern Virginia. Oscar Lee is himself about to do a tour of the South, reaching mostly Negro church leadership in this same cause. And now the work begins to be taken up by the denominations. The Congregationalists have sent their man, Galen Weaver, to North Central North Carolina for two weeks, and we have nibbles from the Disciples of Christ, from the Lutherans, some commitment for the Episcopalians, and now this noble undertaking from the Methodist Woman's Division.

Our function is to keep a master map of where the travellers go, supply suitable pamphlets, and receive a copy of the final reports made by each traveller to his or her own sponsoring agency. Also, we are to do what coaching may be needed of new travellers, and supply names of suitable contact people where available or needed.

You know what to do and how to do it, so I don't feel much need to offer coaching. The Vastine document shows the method. Map out a loose itinerary of towns and places, total travel time to be about two weeks (not <u>necessarily</u> all in one trip), write ahead to people where you

think it desirable, and then go around and try to get some gentle stirring up of local interest. What we want is local discussion groups, wherever possible bi-racial, and presumable quite small (even five or ten people will do a lot of good). They would study the Q and A pamphlet, and then perhaps go on to digging out the facts about their local situation, using the Check List if they wish. The chances are good that such a small group would, when the time of decision arrives, importantly influence local public opinion - on the principle that the first group of people who have worked together on the issue, and have found the facts, is mighty apt to be followed in the process of community-making-up-its-mind. We suggest that wherever possible existing lines of similarity be used. White and Negro Methodist women, or Baptist women, or Presbyterian women; or school teachers, or doctors' wives, or whatever line of likeness local people think best. They can meet in someone's home, or in Sunday school rooms, or wherever may work out acceptable. Even two or three such meetings in a given community would be mighty helpful.

Your function would be to urge appropriate people to take on the job of getting such meetings going. If you can follow up on some meetings, well and good. We have the greatest faith in the ability of Southern people to reach a wise adjustment when the facts are understood. What you would do would be sure that in as many towns as you could conveniently plan to reach there comes into existence even a small knot of people who agree on the facts, and may have a plan.

For area: there are three Tennessee ladies for whom travel is available. You and Louise Young and Mrs. Weaver. Best thing would be for the three of you to meet, or for you to telephone to the others, and parcel up the State between you. East, Middle and West? Or Southwest, Northwest, and Middle? Make a good Tennessee decision, and let me know who is to take which areas, and roughly when.

For contact people, I daresay you know far more than I. But if after areas are settled you or any of the others wish names from here we would be glad to supply.

Thelma Stevens obviously doesn't want to incur a mighty travel bill, so I suggest each traveller working within reasonable distance of her home: say a total circle of three hundred miles, or so. It is her arrangement with each traveller as to expenses, and I don't know whether she wishes it on a mileage and per diem or actual expense basis, but she would have the answer. Perhaps you have a customary arrangement within the Woman's Division.

Sooner the better. In these particular weeks before the Court decides people's minds are still open. Afterwards the chances are that political interest will divide people sharply into yes and no groups, and curiosity will yield to set prejudice.

If it should happen that you yourself or Miss Young or Mrs. Weaver couldn't go in person, because of prior committments, I would hope

that Thelma Stevens would agree to a deputy doing the same job, as representing the principal person.

Much to ask; but I know you will do what is workable.

Sincerely,

George S. Mitchell
Executive Director

GSM:nh

cc: Miss Louise Young
Mrs. W. H. Ratliff
Mrs. Paul Arrington
Mrs. J. Russell Henderson
Mrs. Herbert Weaver
Mrs. Earl R. Cotton
Mrs. J. D. Bragg
Miss Thelma Stevens
Mrs. James S. Crate

March 15, 1954

Mrs. W. H. Ratliff
Sherard, Mississippi

Dear Mrs. Ratliff:

This I wrote to Mrs. Tillman, as outlining the whole matter, and to save time I take the liberty of sending the others a copy of the one long letter to her.

What would be workable with you and Mrs. Arrington in Mississippi?

The opportunity is a real one, and should be taken up. It's a matter of hitting a workable pace for each community; the beginning is local discussion groups where people agree on the issue and hunt out the facts. From such understanding much will flow in the future.

May I ask you to get in touch with Mrs. Arrington and try to work something out?

Feel free to telephone us, collect, if you need more steering. But I have all confidence in what you and the Women's Society can do!

Sincerely, and with warm greetings,

George S. Mitchell
Executive Director

GSM:nh
cc: Mrs. Arrington
Miss Thelma Stevens

See ltr to Mrs Tillman
dtd 3/15/54.

March 18, 1954

Miss Thelma Stevens
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma Stevens:

Here are the letters that went out to try to put into effect your noble offer.

Mrs. Tillman, with whom I talked by phone, said she was booked to capacity in the coming months, but might be able to send a deputy out on the rounds. I did not presume to speak for you, but expressed the hope that Mrs. Tillman, (or others) would be in touch with you if that alone seemed workable, and explore whether that would meet with your approval. I think all right, but that's up to you.

With warmest appreciation,

Sincerely,

George S. Mitchell
Executive Director

WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE
BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

VICE PRESIDENT
CHAIRMAN DEPARTMENT OF CHRISTIAN
SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENNESSEE

April 5, 1954

Dr. George S. Mitchell
63 Auburn Avenue N E
Atlanta 3 Georgia

Dear Dr. Mitchell:

This is a long delayed answer to your letter of March 15th but I have consulted with Thelma Stevens and Louise Young on the matter. Miss Young is giving what time she can and both of us are working on the problem from varied angles though not precisely according to the pattern presented.

The denominations need to be alerted but this is a community leadership undertaking and should be on that basis. I am writing Mrs. C.B.Smith asking that she send you a detailed account of what has been done in McMinnville, Tennessee by school, church and civic group leaders.

Mrs. Smith has given up her Conference office as Secretary of Christian Social Relations but she knows district and local church officers of the Woman's [illegible] For family reasons her service would be [illegible] ight be persuaded to give some time [illegible] to selected communities. Since I am to [illegible] McMinnville next week I will dis[illegible] her at that time.

[illegible] Meeting of the Tennessee Conference [illegible] ciety I was asked to present the Racial Char- [illegible] for ratification. It was unanimously ratified and questions raised afterward by local women indicated their concern in doing something in their own churches toward creating better racial attitudes. One note handed me afterward said, "Thank you for not making it easy!"

We are having a difficult local problem in a Nashville situation but for the most part there are many encouraging developments in this area.

I shall be in Illinois this week and have limited time at home in the weeks ahead. If Mrs. Smith can follow through on this plan perhaps she and Miss Young can get together on procedures.

With all good wishes,
Yours sincerely,

Sadie Wilson Tillman

Mrs.J.F.Tillman

cc: Miss Thelma Stevens
Miss Louise Young
Mrs. C. B. Smith

548 Oakwood Ave.,
Webster Groves 19, Mo.
April 13, 1954

Dear Mr. Mitchell:

I regret that there was unavoidable delay in the receipt of your communication of several days ago and also delay in replying to same. I have moved recently and after several years in one house, there was a real task to make the change and get located again. You will note my new address above.

I appreciated the materials you sent but will not be in position to use them in the way you suggest, but they will be valuable in other contacts, I am sure. I have been unable to accept the assignment which Miss Stevens' office so kindly wrote me about, as other commitments had been made before hearing from her.

Thanks so much for writing. We appreciate the fine work which is done through your office and those associated with you in the Southern Regional Council. Please extend to Mrs. Tilly my warm personal regards. Thanks so much!

Yours very sincerely,

Mrs. J. D. Bragg

Mrs. J. D. Bragg

RECEIVED
APR 19 1954
Southern Regional Council

Methodist

April 21, 1954

Mrs. J. A. Burt
Clarksdale, Miss.

Dear Mrs. Burt:

Through Thelma Stevens the Woman's Division is cooperating with the Southern Regional Council in Discussion Groups on Segregation in the states of Tennessee and Mississippi. This is a follow-up of the meeting we had here in Atlanta in October 1953.

The Department of Christian Social Relations has offered to pay the travel expenses for two women in Mississippi and three in Tennessee to hold Discussion Groups over the state.

On May 18, 19, 20 or 21 I would like to meet you and Mrs. J. W. Clark of Utica in Jackson, Missippippi or any other point you might suggest to go over this with you. I am sure your travel to a central point would come under the expense allowed by the Woman's Division.

I would appreciate hearing from you as soon as you and Mrs. Clark confer. The Southern Regional Council would be glad to pay for your long distance call to each other.

Since you were at the meeting in Atlanta, I know you do not need any further information. I would appreciate hearing from you as soon as possible.

Sincerely yours,

Mrs. M. E. Tilly

Same letter sent to MRs. J. W. Clark.

MET:MR

April 26, 1954

Mrs. Thelma Stevens
Woman's Division of Christian Service of the
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Stevens:

I have been pokey about answering your letter of April 13. You are quite right that it is going to take more detail to work out a plan with the local leaders, whose services you so kindly made available. Mrs. Tilly will go out and see them all in mid-May and try to bring around a plan they will likely agree to.

Mrs. Bragg wrote that she could not go out. We understand that and won't push her for it, although we are very grateful, indeed, to you for being willing to help us get the services of someone so very important and useful as Mrs. Bragg.

The whole business grows very nicely. Thus far the Congregationalists, the Episcopalians, and the Distiples, have either promised or sent people, besides the various arrangements worked out with other groups. Now if we can work out a favorable plan with your local leaders, we will feel that the plan is well underway. It does a world of good, because for the first time it adjusts the minds of local people actually to the changes that must come.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Copy to Mrs. Tilly

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

April 13, 1954

RECEIVED APR 15 1954

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS
ASSISTANT
EUNICE THOMSON

CHAIRMEN OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

Mr. George S. Mitchell
Southern Regional Council, Inc.,
63 Auburn Avenue N.E., Room 432
Atlanta 3, Ga.

Dear Mr. Mitchell:

Thanks for your letter of March 18 and for the enclosures which you sent. The pressure of schedule has made it impossible for me to send a reply until now.

As you know, Methodist women are tremendously interested in this project which you are undertaking, and I hope very much that we may make valuable use of the volunteers in this process. I have had letters from most of the persons whose names I sent you. They are eager for more specific help. I had a very important letter from Mrs. Henderson in Little Rock in which she indicated that she felt greater value could be gained by bringing together some representative women from Arkansas to Little Rock for some briefing sessions, so that they might go back to their respective communities and do the job that needed to be done. I authorized her and Jane Cotton to work on that process in Little Rock with the understanding that we would subsidize the meeting to an amount tentatively set at $150.00. If more is needed, I am sure we will work that out too. I felt as Ernestine Henderson did that this would be a better procedure.

I felt that your letter to Sadie Tillman was too general for a volunteer to pick up on and do a specific job. These women are so pressed for time that I believe it would not be possible for them to follow through in the way your letter indicated. My suggestion would be along two or three lines, none of which may have value, but at least I am passing them along to you for what they are worth, and I hope you will keep in mind that we will do everything that we can in the whole process.

1. A professional staff person who sets aside a block of time to do the kind of job which some professional staff people have been doing needs a different kind of guidance to that given a volunteer. This you know. Therefore, I would think that if volunteers are to be used in this matter, even though they are experienced volunteers, they should be given a definite place and time with some contacts which they might make. For example, if you should expect Miss Louise Young to go into a certain section of Tennessee to get groups together on this particular matter of the Supreme Court ruling, it would be very helpful if you suggested the possible places with the names of the persons who might be contacted there, even if you did not have opportunity to make the contacts ahead yourself. That always helps.

2. I believe that a specific outline as to a possible procedure in getting the groups together and some flexible suggestions as to content of the discussion might be helpful

guidance also.

3. I am of the opinion that the plan which Mrs. Henderson and Mrs. Cotton are following in Little Rock may have value for other sections. I would hope that the results of their experiment might be evaluated in this whole process.

Please understand my concern at this point. I am so grateful for the leadership which you are giving and I am simply trying to make the most constructive use of it. I think one example is the fact that Mrs. Tilly wrote to know if she could go to Mississippi and contact Mrs. Burt and Mrs. Clark, to get some special plans worked out for the Mississippi vicinity. That is a very practical and helpful way of doing it. I believe both Mrs. Burt and Mrs. Clark will do a very constructive job if given some definite specific guidance in the process.

Please let me hear from you and give me any further benefit of your experience which will help me in the promotion of this important phase of our work.

With gratitude and good wishes to you always, I am

Sincerely yours,

Thelma Stevens

TS-f

April 26, 1954

Miss Thelma Stevens
Interdenominational Committee for
Cooperative Work in Racial and
Cultural Relations
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I can't, but Mrs. Tilly can and will come to the Kansas City meeting August 2-7. I have promised to be at Montreat the 6th and thereafter. You are much in my thanks for asking me, and it is what I would jump to go to if I hadn't promised the other business. But Mrs. Tilly is free, and will do you a more knowing job than I could.

It's on Mrs. Tilly's calendar, and you need only write her later on with program and travel details.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Copy to Mrs. Tilly

Interdenominational Committee for Cooperative Work in Racial and Cultural Relations

J. OSCAR LEE, *Chairman*

ROOM 37, 297 FOURTH AVENUE, NEW YORK 10, N. Y.

Sponsoring Regional Institutes on Racial and Cultural Relations

RECEIVED
APR 23 1954
Southern Regional Council

At Lincoln University, Pa.
HAROLD C. LETTS, Dean
231 Madison Avenue
New York 16, New York

H. B. SISSEL, Assoc. Dean
830 Witherspoon Building
Philadelphia 7, Pa.

At National College for Christian Workers, Kansas City, Mo.

THELMA STEVENS, Dean
150 Fifth Avenue
New York 11, New York

RALPH E. SMELTZER, Assoc. Dean
22 South State Street
Elgin, Illinois

At Pepperdine College Los Angeles, California

CLIFFORD EARLE, Dean
830 Witherspoon Building
Philadelphia 7, Pa.

GEORGE L. THOMAS, Assoc. Dean
3125 West Adams Boulevard
Los Angeles 18, California

April 21, 1954

Mr. George S. Mitchell
63 Auburn Avenue N.E., - Room 432
Atlanta 3, Ga.

Dear George Mitchell:

You know, of course, of the Institutes on Racial and Cultural Relations which are sponsored by the National Council of Churches each summer. There will be three this summer as usual. One is scheduled for the National College of Christian Workers in Kansas City, Mo., August 2-7. I am the dean of that Institute.

I would like very much to have you with us that week, if you can possibly be there. We are to have an emphasis on "Christians Working for A Non-Segregated Church in A Non-Segregated Community." There will be a Workshop on the Inclusive Church, on Segregated Schools and The Supreme Court Decision, a Workshop on Religious Freedom as A Basis for United Community Action and a Workshop on World Perspective and A Non-Segregated Church In A Non-Segregated Community. I would like very much to have you there as a resource person with particular reference to the Workshop on Segregated Schools and The Supreme Court Decision. Is it possible for you to come? I am eager for you or Mrs. Tilly to come for this particular assignment. It is very important as I see it.

We plan to have about 50 people from the middle Western part of the country, most of whom will come from the section that has primary concern for laws and segregation and the implications of The Supreme Court decision. Something very constructive and helpful can grow out of this particular Institute. May I hear from you at your earliest convenience telling me whether or not you can accept this important assignment.

With gratitude and good wishes for all the good things you do, I am

Sincerely yours,

Thelma

TS-f

5th
"
2 PM

June 7, 1954

Mrs. Benjamin H. Smith, Treasurer
Glenn Memorial Methodist Church,
Woman's Society of Christian Service
Atlanta, Georgia

Dear Mrs. Smith:

On behalf of the Southern Regional Council I send sincere thanks for the gift of twenty five dollars which the Glenn Memorial W.S.C.S. sent to us on June 4th. We have been much helped by the Methodist women of these Southern states and want you to know that we appreciate your loyal support.

We would like to send NEW SOUTH to your officers during the coming year. If you will send us the names of the officers who have charge of program or could otherwise make use of the information, we will see that they get copies of each issue.

With best wishes to you and your group for the ongoing of your good work.

Sincerely,

Katherine Stoney,
Secretary-Treasurer

ks
encl.

August 28, 1954

Miss Thelma Stevens
Womans Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Oh my! So nice to meet sympathy and understanding and ready helpfulness!

Mr. Schisler bought 410 copies of Answers for Action, and I presume will send them out, as he did last year with Questions and Answers, to the District Superintendents in the Southeastern, South Central, and Central Jurisdictions. So far as I know that is all the distribution that had been arranged or proposed within the Methodist Church, except what you will do. I have not written to local Woman's Societies (South or elsewhere), nor to any of the Bishops, except I believe Bishop Bowen here in Atlanta.

The Christian Life Commission of the Southern Baptist Convention got a hundred, and the Southern Presbyterians got a hundred and bought about another hundred at their Church Extension Conference at Montreat this Summer. The Lutherans have listed it in their maggie, and the Catholic Committee of the South got a number to send out to their members. So it gets around, but not as yet to your women, and they are the ones who can do the very most with it.

It's meant for local, and wherever possible, interracial discussion meetings (quite tiny meetings). Using it, the women are certain to find a meeting of minds, to go on to get the facts locally about the two sets of schools and how and where and when the children could be put together, and so to make a plan. And whatever plan they make is sure to reach the ears of the local school officials, and to strengthen their hand in implementing the law.

Ruth We've shipped your kind 500 by Express. And do consider what further disposition you can make, through and with Mrs. Stiffler or independently. I think very much that in how the South behaves on this whole matter will depend on how many Methodist women read and put to action the little booklet.

thank you

Devotedly,

George S. Mitchell
Executive Director

GSM/eab

✓ Packages
200
300
8/27/54
Rec. Bible 75.00
Express 7.08
$82.08

RAILWAY EXPRESS AGENCY

INCORPORATED

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2	Ctns P. M.		75		Express Charges	6 87
					Refrigeration Charges	
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RAILWAY EXPRESS AGENCY

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For the Company

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

August 25, 1954

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

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MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

RECEIVED
AUG 27 1954
Southern Regional Council

Mr. George S. Mitchell
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear George Mitchell:

Thanks for your letter of August 9 and for the copy of the publication relative to The Supreme Court decision. It seems to me to be a very excellent job. I read it through hurriedly once.

I note you suggest that the Woman's Division give wide distribution to this pamphlet. May I ask, before determining how many copies we will need, what distribution the Southern Regional Council is making of this publication. On previous occasions The Southern Regional Council has distributed material through the channels of the Woman's Society of The Methodist Church and when we have sent materials they have duplicated those that have already been made available through the Southern Regional Council. Since this particular pamphlet will not be of great use in parts of the country outwide of the legally segregated area, I am wondering just to what extent you are planning to distribute this publication and through what channels. We want to cooperate in every possible way but we do not want to duplicate effort. There are many Methodist women who ought to have it and will be eagerly looking forward to receiving it. Please let me have this information and we will then know the extent to which we can make use of the publication by stocking it in our Literature Headquarters.

In the meantime, if you will send us 500 copies, with bill for same, I shall be grateful. We can use that number in our mailing for publicity purposes; but I was particularly interested in whether or not there would be value in suggesting to Mrs. Stiffler at our Literature Headquarters that copies of this pamphlet be stocked. It may not be possible to have that done, but I was only thinking in those terms.

You are always doing some good service for all of us. Thanks to you and to your organization.

Sincerely yours,

Thelma Stevens

TS-f

70

Methodist - WSCSJ

November 11, 1954

Mrs. E.V. Perry
Rolling Fork
Mississippi

Dear Mrs. Perry:

I will be in Jackson, Mississippi, on Wednesday of next week.

I do not believe Rolling Fork is very far away. I would like to have you meet with us there.

At present I do not know a place but will call when I reach Jackson.

Sincerely yours,

(Mrs.) M.E. Tilly
In Charge of
Women's Work

MET/rnf
Air Mail

Memo . . . FROM THE DESK OF

. . . . . EAB . . . . . .

To: Mrs. Tilly for Info.

Return to

December 27, 1954

Miss Muriel Day
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Day:

Of course, I am at your service and will do anything I can for the Workers' Conference, October 12-15, 1955.

For a four-day stand, I suppose we would need to share the load with someone else from this office, but we can explore and arrange on that later.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

BUREAU OF EDUCATIONAL INSTITUTIONS
MURIEL DAY
EXECUTIVE SECRETARY

December 20, 1954

Mr. George Mitchell
The Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

My dear Mr. Mitchell:

I am writing you for some possible assistance that you might be able to give us.

Each year, we hold under the Bureau of Educational Institutions a Workers' Conference, and each year we take a distinctive theme. At our 1954 conference, the Findings Committee recommended that one of the themes to be chosen might be the subject of human relations, with special emphasis on the segregation issue.

The Workers' Conference is composed of Negro and white faculty members from Negro and white schools and colleges. We usually have around 40 in attendance. The dates for 1955 are October 12-15. The place may be Paine College at Augusta, Georgia.

There are eight sessions for discussion. If you wish to have a co-worker share in the discussions with you, I shall be glad to accept this suggestion. It is possible then, to divide into two groups in some sections, namely, the secondary schools and on the other hand the junior and senior colleges.

We, of course, would pay your expenses of travel and entertainment, and can offer you a small honorarium.

I should appreciate hearing from you as soon as convenient as to whether you can assist us in this work.

Cordially yours,

Muriel Day

Muriel Day

md/ag

February 8, 1955

Dictated February 7th

Miss Thelma Stevens
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma Stevens:

So far as I am concerned the Methodist Women have but to beckon and I appear. I don't know where the Seminar is going to be, but I have marked August 2nd, 3rd, and 4th, on my calendar and will hold them until you are here and we can agree on what and how and when and where.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Dr. Mitchell/signed in his absence.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

January 31, 1955

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

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PHILADELPHIA, PA.
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806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

Mr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

FEB 2 1955

Dear George Mitchell:

I am writing you this letter at the request of the Program Committee of the National Seminar of the Woman's Division. Once in each quadrennium we have a national seminar related to some basic responsibility in the on-going processes of our responsibility as Christians. This next seminar will be geared around the theme, "The Christian Woman Understanding Her World". Among the many basic things which will be a part of the program, special reference will be made to our responsibility for building understanding in the world through a program of integration in our own country. We would like very much to have you with us for as much of this seminar as possible.

The dates are August 2-11. If you can be with us the full time we will be glad. If you cannot be with us the full time we would be very grateful if you could be with us at least August 2-4. When I am in Atlanta for the meeting in late February, we can talk about details. I am especially eager to have you place these dates on your calendar. Let me know if this is possible.

With gratitude and good wishes, I am

Sincerely yours,

Thelma Stevens

TS:dh

70

February 16, 1955

Miss Muriel Day
Woman's Division of Christian Service
Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Day:

Clark College suits me better than Paine College, of course. 'Tis on my calendar, and I am at your service. By all means ask Mrs. Tilly. She is your best aid.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

BUREAU OF EDUCATIONAL INSTITUTIONS
MURIEL DAY, EXECUTIVE SECRETARY

February 14, 1955

FEB 16 1955

Mr. George Mitchell
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

This is just a note to send you the information that the Workers Conference October 12-15 is being held at Clark College in Atlanta, rather than at Paine College because of a conflict in dates there.

I should also like to ask you whether Mrs. Tilley would not be a very good co-worker to invite to the Conference to work with you. You mentioned that someone might come from your staff, and this is only a suggestion on my part, as I know Mrs. Tilley.

Cordially yours,

Muriel Day

Muriel Day

MD/ag

May 19, 1955

Miss Thelma Stevens
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

Here I come Kansas City bound in August.

I can promise to be on hand by or before noon on August 2nd, and to stay through August 4th. I am due at Montreat for the Presbyterians for part of August 5th, and will have to scramble to make it, but that is up to me.

I will be as near the meetings as you and the meetings wish for the whole three days I am in Kansas City, and will be happy to take on any chores and be in any groups that you wish.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

May 17, 1955

DEPARTMENT OF CHRISTIAN
SOCIAL RELATIONS AND
LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
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MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

MAY 19 1955

Mr. George Mitchell
Southern Regional Council
63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear George Mitchell:

How long I have neglected writing you in more detail about your responsibility in Kansas City in August! Please forgive my unpardonable delay. Somehow I felt so sure of the thing you would do that I did not worry too much when the pressures made it impossible to get the letter written.

I am enclosing with this letter a tentative draft of the program of the National Seminar. You will note on page 2, you are listed as a panel participant. The general theme of this panel is "The Christian Woman Building World Understanding Through Local Church, Community and Government Channels." It is our hope that you would stress the whole matter of building world understanding through the use of community and government channels, giving particular emphasis to the responsibility for desegregation.

I am sure you will be hearing from Mrs. Henderson before too long on this panel plan.

I hope you can plan to be with us for as much of the time as possible. It would be wonderful if you could arrive on July 31 and be there for the orientation sessions with some thirty or forty of the leaders prior to the opening of the Seminar on August 2. This orientation session begins on July 31 and extends through the evening of August 1. If you cannot arrive that soon we hope you will come as early as possible; certainly, by noon on August 2, at the very latest.

In addition to serving as a member of the panel we hope you will serve as a resource person in the various plenary sessions when we have discussions of one kind and another, and also that you will be a member of one of the work groups. We will probably assign you to a special work group during those two days. These work groups meet four times during the two-day period, and considerable progress should be made in those four work group sessions. There will be some ten or fifteen people in each work group and we are expecting good results. We have coordinators for each of the three emphases and these coordinators will work with the chairmen of the work groups in compiling the findings.

A worksheet describing the general purpose and content of the Seminar program, and indicating some of the methods of work, and the follow-up plans that may grow out of the Seminar, will be sent to you in ample time for you to be properly briefed

on the whole process. I hope you can stay with us throughout the Seminar. Will you please indicate at your convenience if this is possible? If it is not possible, will you tell me how long we may count on you? We realize full well how crowded your schedule is, but you are needed not only during the first two days' emphasis but all along the way because your background and resources and responsibilities are very important in relation to every phase of the Seminar program.

With gratitude and good wishes, I am

Sincerely yours,

Thelma Stevens

TS-f
encl.

July 11, 1955

Miss Marguerite Hawkins
Assistant Treasurer
Home Department
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Hawkins:

I cannot tell you how grateful we are for the Woman's Division check for $1200, which came today.

Nothing strengthens our resolve to do our best as much as the help of the Methodists.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. SRC official receipt

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

July 6, 1955

Southern Regional Council, Inc.
63 Auburn Avenue N.E.
Atlanta 3, Georgia

JUL 9 1955

Att: Mr. George S. Mitchell
Executive Director

Dear Sir:

CR/rha

Enclosed here is our check NC 73082 in the amount of $1,200 which is our contribution for our fiscal year 1955-56.

Sincerely yours,

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Home Department

MH:AW
Enc.

August 5, 1955

Miss Esther C. Stamats
United Church Women
156 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

I promised you a list of towns as to which we have some evidence that citizen's committees have been impaneled by school boards, such committees being composed of persons of both races.

The attached is not by any means conclusive, but it is as many towns as we have documentary evidence of.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

August 5, 1955

Miss Margaret Bender
Woman's Division of Christian Service
150 Fifth Avenue
New York, New York

Dear Miss Bender:

Safely back, and still cheered by the energy and good purposes of the group at Kansas City.

I find that my calendar has been since December, 1954, marked to hold for teaching service at Clark College October 12, 13, 14, and 15. This is at the request of Muriel Day of the Woman's Division. The note also says that I can use others on my staff for some of the teaching. I suggest that you find out just what her requirements are, and perhaps it will work out for me to each an hour or two a day for her on the 12th and 13th, fly up to New York for your meeting on the 14th and 15th, putting others (quite good) in my place here at Clark. But she has the command of my time, and I will do whatever she wishes. Just let me know what you discover they are!

I find I got you to overpay me by $7.79, for my expenses. The step-up in the plane fare was less than I had feared. So here is our check for the difference.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab

cc: RA

Memo . . . FROM THE DESK OF
. . . GEORGE S. MITCHELL . . .

Received from
K.C. Trip. 111.19

SRC Paid out.

91.91 - original ticket
7.21 - stub-up for day-time return
99.12 — 99.12

12.07

return to Mary Tibender 7.79

4.18

Pay 9507 from SRC

August 29, 1955

Miss Thelma Stevens
Woman's Division of Christian
Service
Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

Nobody ever wrote anybody a nicer note. You cheer me up a lot!

I do hope something can be worked out between Miss Bender and Miss Day for October 14-15.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — August 26, 1955 — NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.

MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

Mr. George Mitchell
63 Auburn Ave., N.E.
Atlanta, Georgia

AUG 29 1955

Dear George:

This little note comes to bring you another thank you for the great contribution you made to the National Seminar, while in Kansas City. We were indebted to you in so many points. The seminar resources would have been lacking in some vital materials if you had not come to us. I believe that as we project our program in the months and years ahead, that you will realize the good you did. In fact, your contribution was so vital, that I hope very much you can be with us in October. I believe Margaret Bender has written you in some detail about that schedule. If she has not done so, she will as soon as she has had opportunity to contact Miss Day. Miss Day has been out of the office and I am not at all sure that Margaret Bender has made the contact. But in any case, we hope very much that you can be with us about October 14-15, I believe. Thank you again for all the things you do through so many channels. For those of us who need guidance in the areas of tension which have fallen your lot to study and push along so that that the rest of us can do a better job.

With gratitude and every good wish, I am

Sincerely yours,

Thelma Stevens

TS:a

Women's Society for Christian Service

September 9, 1955

Miss Lennie Britt
Treasurer
Louisville Conference
W.S.C.S.
310 East Front Street
Glasgow, Kentucky

Dear Miss Britt:

We sent you, on August 24th, our official receipt for the very kind gift of $25.00 which the W.S.C.S., Louisville Conference, sent us August 21st.

Because you said that it would have to be the last such gift, I checked back to see how long this helpful support had been given to us. Your first contribution came in April, 1948.

That is a long long record of help, and we are exceedingly grateful to you and to the whole W.S.C.S. in the Louisville Conference for those devoted years.

I honestly think you have had your money's worth, but I want to be sure that all of you understand that we are deeply grateful.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Memo . . . FROM THE DESK OF
. . . GEORGE S. MITCHELL . . .

August 29, 1955

RA:

Can you give me some idea of how many years this group did give us $25.00? If I knew that, I would write the lady a farewell thank you.

GSM
eab/

GM.

First Contribution of 25.00 April 23, 1948. Louisville Conference, WSCS
8/30/55

Miss Lennie Britt, Treas.
Louisville Conference W. S. C. S.
310 E. Front St., Glasgow, Ky.

AUG 24 1955

Glasgow, Ky.
August 21, 1955

Dear Miss Stoney:

Enclosed is our voted gift for the Southern Regional Council for this fiscal year 6/1/55-5/31/56, in the amount of $25.00. CR rha

I think this yearly gift will be discontinued hereafter - not because we are not interested in your work, but because the Woman's Division of Christian Service of the Methodist Church, of which our Conference is a part, makes a generous contribution to your important work.

Yours very truly,
Lennie Britt
Lennie Britt, Treasurer

Sent official receipt 8/24/55 rha

WESTERN UNION

TELEGRAM

(20)... 1201

W. P. MARSHALL, PRESIDENT

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

e on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

0

SY CDU 1073 NL PD=FAX CD NEW YORK NY 7=

1955 OCT 7 PM 10 31

:GEORGE S MITCHELL, SOUTHERN REGIONAL COUNCIL=

63 AUBURN AVE NORTHEAST ATLA=

WORKSHOP HELD AT 150 FIFTH AVENUE. YOUR DISCUSSION COMES AT SEVEN THIRTY PM TUESDAY, OCTOBER 11 HAPPY TO CARE FOR EXPENSES=

:MRS C A BENDER=

150 11=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

October 6, 1955

AIR MAIL

Miss Margaret Bender
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Bender:

I haven't forgotten that I am supposed to be at your service Tuesday, the 11th of October in New York.

I will fly to Richmond the night of the 10th and take the sleeper from Richmond to New York overnight the 10th and hit Penn Station at a quarter to eight daylight time. So certainly I can be anywhere you say bright and early.

Where do you want me?

I have booked a flight back leaving Newark Airport at 6:00 p.m. if that is all right, if not say so and I can change it. We both understand that I can only make this trip if you pay the modest expenses involved.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

October 17, 1955

Miss Muriel Day
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Day:

You were most kind to put in the whole hundred dollars. All such sums go straight into the treasury of the Southern Regional Council, and here is its receipt for the gracious gift.

Mrs. Tilly and I enjoyed your group, and we are both grateful for the rich opportunity to counsel with them on this whole field of human relations.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. - SRC Official Receipt $100

October 26, 1955

Mrs. C. A. Bender
Woman's Division of Christian Service of the
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Bender:

Thank you a whole lot for the check and for very kind words.

I have learned, through these last ten years, that the Methodist women everywhere are informed and sincere and sound. So, it is always a delight to be with any group of them; and expecially with a picked group.

Best to all of you.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — NEW YORK 11, N. Y.

October 25, 1955

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.

MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta, Georgia

Dear George Mitchell:

I do not need to tell you that I thought you were superb in your presentation of October 11 at our Workshop, and for once I found all of the women agreeing with me! I think that -- and this to a large extent was due to your contribution -- we really began to get somewhere on some of our more difficult problems. We will all keep our fingers crossed and pray a little harder than usual that somewhere in these 100 odd workshops the women will be setting up, some minor miracles of progress will take place. If they do, I am sure you will feel rewarded for what I know was a hard trip inserted into an already too busy schedule.

Now that our own Workshop is over, I am eager to know how you people came out in your meeting. I know that you were as helpful there as always.

I am enclosing the check for your expenses.

Sincerely yours,

Margaret Bender
Mrs. C. J. Bender

MRB:AL
Enc.

OCT 26 1955

to 66 CR rha

October 31, 1955

Miss Thelma Stevens
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

The Attorney General of Georgia, in a big speech fussing at the NAACP, took some swipes at the Southern Regional Council. We gave out proper releases and then circulated to influential people this longer manuscript. I wanted to be sure a copy reached you.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

NOV 2 1955

BUREAU OF EDUCATIONAL INSTITUTIONS
MURIEL DAY
EXECUTIVE SECRETARY

November 1, 1955

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Thank you very much for your note. It came before I had time to write and express my sincere appreciation for the contribution you and Mrs. Tilley made to the conference. Everyone felt they had one of the best conferences ever.

With best wishes, I am

Cordially yours,

Muriel Day eb

Muriel Day

MD:eb

November 4, 1955

Miss Esther Stamats
Director, Christian Social Relations
United Church Women
156 Fifth Avenue
New York, New York

Dear Miss Stamats:

I handed you a lengthy document answering an outburst from the Georgia Attorney General. Do dig it up from the suitcase of Cleveland papers and scan through it. I commend, particularly, pages six and seven. Here are some other things relating to Cook's outburst.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

November 7, 1955

Mrs. W. B. Redmond
Box 534
Emory University
Emory University, Georgia

Dear Mrs. Redmond

How greatly you encourage and strengthen what we do by the contribution of $25.00 from the Woman's Society of Christian Service at Glenn Memorial Church! Nothing helps us so much as the steady support of the Christian Women who want to see right things happen in our land.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab
Encl. SRC Official Receipt $25.00

Church Methodist 31 Women's

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — November 17, 1955 — NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, North East
Atlanta 3, Georgia

NOV 21 1955

Dear George:

Thanks so much for sending along the copy of the answer you gave to the Attorney General of Georgia, with reference to his attack on the Southern Regional Council. You have done a swell job. Thanks for sharing it.

May I add, again, my thank you for what you are doing for Methodist women. I am so glad that you will be in Fort Worth, for that initial workshop in that region. I expect to see you there.

With every good wish, I am

Hurriedly yours,

Thelma

TS:a

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

BUREAU OF EDUCATIONAL INSTITUTIONS
MURIEL DAY
EXECUTIVE SECRETARY

NOV 22 1955

November 21, 1955

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

I shall appreciate it if you can send me one or more maps of the various regions which you presented at the Workers' Conference. I shall be glad to reimburse you if you are planning on sending at least three.

Thanking you, I am

Cordially yours,

Muriel Day /EB

Muriel Day

MD:eb

December 7, 1955

Mrs. M. M. Drake
1032 Second Avenue, S.
Nashville 10, Tennessee

Dear Mrs. Drake:

In checking my calendar for June 1956 I find I do have the week of June 18-24 open and am more then delighted to accept your gracious invitation to your School of Missions. This will be my first trip to Gulfside. Thanking you.

Sincerely yours,

Mrs. M. E. Tilly,
In charge of Women's Work.

MET:mf

1032 Second Ave., So.
Nashville 10, Tenn.
Nov. 30, 1955

Mrs. M. E. Tilly
1013 Highland View, N.E.
Atlanta, Georgia

Dear Mrs. Tilly:

The Summer School Committee of the Woman's Society of Christian Service, Central Jurisdiction would like very much to have you teach the course: Youth in a Responsible Society - A Christian's Concern at Gulfside June 18-24, 1956 at the Jurisdiction School of Missions and Christian Service.

Please give me your favorable reply within the next few days. I am leaving soon for the Jurisdiction Executive Committee Meeting. The committee is anxious, and I am personally anxious for you to accept our invitation. The Division pays the honorarium, and our Jurisdiction pays the other expenses. Thank you.

Hopefully yours,
Mrs. M. M. Drake

Jan Engagements

Church - Meth - Women of C.S.

Mrs. C. I. Jones,
6215 St. Charles Avenue,
New Orleans,
LOUISIANA.

December 8th, 1955.

Dear Mrs. Jones,

That's all straight, and I'll be there, as your letter says. I do not promise, much as I would enjoy it, to be at the luncheon at 12.15 on January 21st, but I do promise to be at St. Mark's at 1 P.M. that day, to do the map, and to be about for the afternoon and evening. My first duty for the morning of the 21st. is to our SRC Executive Committee, but as soon as I get away, and certainly in time for 1 P.M., I'll come over to your group.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director).

GSM:rl.

Woman's Society of Christian Service

METHODIST CHURCH

LOUISIANA CONFERENCE

DEC 8 1955

MRS. C. I. JONES, PRESIDENT
6215 ST. CHARLES AVENUE
NEW ORLEANS, LOUISIANA

New Orleans, Louisiana,
December 6, 1955

Dr. George Mitchell,
Executive Director, Southern Regional Council,
63 Auburn NE
Atlanta, Ga.

My dear Dr. M itchell:

The women of the L ouisiana Conference of the Woman's Society of Christian Service, are delighted that you will be able to speak at our workshop on "World Understanding" on the afternoon and night of January 21, 1956, at St. Mark's Community Center and Church, 1130 N. Rampart Street, New Orleans, L ouisiana.

Lunch will be served at the Center at 12:15 and we shall be glad to have you come for it and bring any of your Dillard friends.

The afternoon session is planned for 1 pm and we shall be delighted to have you give your blackboard talk on "Understanding the Development of a Cultural Pattern".

We are planning a panel in the morning, using Miss Eva Shipstone and students. We shall expect some foreign students to remain throughout.

At night we plan to use the International Team for panel discussion on "Building Bridges of Understanding" and we would like to have you speak on this subject as it is applicable to our own community.

We feel that we are greatly privileged to have you speak to our people in New Orleans, and we are eagerly looking forward to hearing you ag ain. We are also delighted that there will be no cost. We shall plan on having an honorarium as a contribution to the Southern Regional Council.

If you need transportation from Dillard University to St. Mark's, please telephone St. Mark's Community Center and we shall be glad to send to Dillard for you,

Yours truly,

Ruth G. Jones

Mrs. C. I. Jones

RJ:ec
copy Mrs. C.F.Goldthwait
6101 Louisville
New Orleans, La.

Churches
Methodists
Gen. Conf.

January 10, 1956

The Rev. H. C. Holland
1416 Millege Avenue
Athens, Georgia

Dear Mr. Holland:

We here are very much concerned about the "man of moderation" who is neither pro nor con on the segregation question and needs some help from the Church, especially since so much propaganda based on twisted Bible references are being fed to him by the Citizens Councils. We find the Church is giving little direction on the other side. Knowing you are going to a meeting of the Board of Missions and serving in the National Section, we felt that maybe you might find some way in which the Church may be able to offer leadership in these crucial days.

I am sure while you are there you will hear plenty about what is happening in Mississippi -- the fear that is being engendered into the leadership of both white and Negro leaders. Surely it is the time for the Church to give leadership. I called you this morning and found you at Lavonia and as I am leaving in a few minutes for Florida I am writing you this hurried note.

Always with the best of wishes and the highest esteem for you, I remain

Sincerely yours,

Mrs. M. E. Tilly,
In Charge of Women's Work.

MET:mf

PRESIDENT
MRS. H. B. TRIMBLE
P. O. BOX 725
EMORY UNIVERSITY, GA.

VICE-PRESIDENT
MRS. ARTHUR STYRON
262 PEACHTREE HILLS AVE., N. E.
ATLANTA, GA.

RECORDING SECRETARY
MRS. W. E. LETTS
1327 PEACHTREE ST., N. E.
ATLANTA, GA.

TREASURER
MRS. BENJ. H. SMITH
2051 CHELSEA CIRCLE, N. E.
ATLANTA, GA.

Woman's Society of Christian Service

The Methodist Church

North Georgia Conference

SECRETARIES:

PROMOTION
MRS. DOW HAMRICK
ELLIJAY, GA.

MISSIONARY EDUCATION
MRS. GEORGE W. LONGINO
1155 CAHABA DRIVE, S. W.
ATLANTA, GA.

CHRISTIAN SOCIAL RELATIONS & LOCAL CHURCH ACTIVITIES
MRS. FRED E. WILLIAMS
508 CLEARWATER ROAD
BELEVEDERE, S. C.

SPIRITUAL LIFE
MRS. J. C. THOROUGHMAN
5998 PEACHTREE RD., N. E.
ATLANTA, GA.

STUDENT WORK
MRS. CHARLES CLEGG
YOUNG HARRIS, GEORGIA

YOUTH WORK
MRS. JOHN TATE
143 BEVERLY ROAD, N. E.
ATLANTA, GA.

CHILDREN'S WORK
MRS. ARVA FLOYD
805 E. MORNINGSIDE DRIVE, N. E.
ATLANTA, GA.

LITERATURE & PUBLICATIONS
MRS. J. E. GAINES
DALTON, GEORGIA

SUPPLY WORK
MRS. TOM J. HAYES
4559 NORTHSIDE DRIVE, N. E.
ATLANTA, GA.

STATUS OF WOMEN
MRS. J. C. MALONE
1261 FAIRVIEW RD., N. E.
ATLANTA, GA.

MISSIONARY PERSONNEL
MRS. JOHN PATTON
1745 W. WESLEY, N. W.
ATLANTA, GA.

WESLEYAN SERVICE GUILD
MRS. A. B. SMITH
JONESBORO, GA.

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1355 MOORE'S MILL ROAD, N. W.
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MRS. L. A. LEE
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DECATUR-OXFORD
MRS. W. C. WRIGHT
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1164 CHEROKEE RD.
GAINESVILLE, GA.

GRIFFIN
MRS. E. L. TAYLOR
MEANSVILLE, GA.

LAGRANGE
MRS. WAIGHTS G. HENRY
LAGRANGE COLLEGE
LAGRANGE, GA.

ROME
MRS. COLLUS JOHNSON
WEST GEORGIA COLLEGE
CARROLLTON, GA.

February 11, 1956

RECEIVED FEB 13 1956

Dr. George Mitchell
Wesley Memorial Building
63 Auburn Avenue
Atlanta, Georgia

Dear Dr. Mitchell:

Before you have forgotten about being in our workshop at Atlanta University I want to express the very deep appreciation of cour committee for your presence there. Over and over your address was discussed in subsequent meetings, and we felt that much of the success of our three day conference was due to the fine start which you gave it. It was most gracious and generous of you to give so much of your time and mind to us.

When the kingdom shall have come in our region I will be among the first to give you alot of the credit for it.

Sincerely yours,

Mattie Trimble

MT/vs

Mattie Trimble

February 14, 1956

Mrs. Mabel Garrett Wagner, Executive Secretary
Bureau of Urban Work
Woman's Division of Christian Service
Board of Missions of the
Methodist Church
150 Fifth Avenue,
New York 11, New York

Dear Mrs. Wagner:

Of course I would love to come to Kansas City on May 30. Expenses and seventy-five dollars if you can find that much.

It should be made known to you that I will have been in St. Louis on May 18 for the National Federation of Settlements; and settlement people may be tired of me.

Sincerely,

George S. Mitchell
Executive Director

GSM:ref

Tickler

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

RECEIVED FEB 13 1956

MRS. MABEL GARRETT WAGNER
EXECUTIVE SECRETARY
BUREAU OF URBAN WORK

February 10, 1956

Mr. George S. Mitchell
The Southern Regional Council
63 Auburn Avenue NE
Atlanta 3, Georgia

Dear Mr. Mitchell:

We are having an institute for board presidents and directors of our city settlement houses and community centers sponsored by the Woman's Division to be held at National College, Kansas City, May 28th - June 1st. Our workers who heard you at the National Federation of Settlements Regional Conference last fall and others from Scarritt College have suggested you as one of our leaders. Many of our settlement houses, such as Wesley Houses, Bethlehem Centers, etc., are in the southeast and southwest so that there is urgent need for your leadership and guidance.

Could you be with us in the morning of Wednesday, May 30th, for an address probably followed by a question or forum period, or any type of presentation which you prefer? There will be approximately 150 representatives from all over the country attending. We shall have one or more staff people from the National Federation of Settlements leading groups daily, as well as college professors and other leaders in settlement house field. We shall, of course, be glad to pay your expenses and any honorarium which you may suggest. We are most anxious for you to participate and would be glad to fit it into another day if Wednesday were not convenient.

May I hear from you soon on this?

Sincerely yours,

Mabel Wagner

Mabel Garrett Wagner

MGW/ak

President
Mrs. H. M. Russell
Box 41
Tazewell, Virginia

Vice-President
Mrs. J. W. Wiggs
208 Jefferson Apartments
Chattanooga, Tennessee

Recording Secretary
Mrs. H. C. McKinney
403 Wise Street
Appalachia, Virginia

Treasurer
Mrs. Ralph R. Spraker
Box 333
Maryville, Tennessee

HOLSTON CONFERENCE

Woman's Society of Christian Service

The Methodist Church

RECEIVED MAR 9 1956

SECRETARIES

Promotion
Mrs. Ross Stuart
4803 Inskip Road
Knoxville, Tennessee

Missionary Education
Mrs. W. D. Addington
Sunset View
Maryville, Tennessee

Missionary Service
Mrs. W. S. DeBusk
824 Tusculum Boulevard
Greeneville, Tennessee

Christian Social Relations and Local Church Activities
Mrs. Robert L. Wilcox
5317 Green Valley Road
Knoxville, Tennessee

Wesleyan Service Guild
Mrs. C. E. Vincent
4218 Belvoir Drive
Chattanooga, Tennessee

Student Work
Mrs. Kenneth Luton
4833 Chambliss
Knoxville, Tennessee

Youth Work
Mrs. R. T. Krepela
Belvedere Heights
Bristol, Tennessee

Children's Work
Mrs. C. H. Browning
Fries, Virginia

Spiritual Life
Mrs. B. K. Hall
Box 417
Pulaski, Virginia

Literature and Publications
Mrs. O. E. Willis
104 Olney Street
Bluefield, Virginia

Supply Work
Mrs. E. R. Naylor
Emory, Virginia

Status of Women
Mrs. Fred Shelton
Box 247
Copperhill, Tennessee

Missionary Personnel
Mrs. Howard Gilliam
Box 416
LaFollette, Tennessee

Director of Rural Work
Miss Catherine Ezell
Box 1178
Johnson City, Tennessee

March 7, 1956

Mr. George S. Mitchell
63 Auburn Ave., N.E.
Atlanta, 3, Georgia

Dear Sir:

1507 Ottawa
N.W. 4 Ga.

I have been informed by the Woman's Division of Christian Service, that a contribution has been made to the SOUTHERN REGIONAL COUNCIL, and asking that I send you a list of our workers in this area, that you may put them on your mailing list to receive your publication THE NEW SOUTH.

Our workers are:

Miss Dorothy Caudle, R.1, Hixson, Tenn.

Miss Betty Cox R.8, Box 229A, Knoxville, Tenn.

Miss Ruth Craven, Del Rio, Tenn.

Miss Myrtle Dulaney, Box 475, Gate City, Va.

Garden Creek Community Center, Box 126, Oakwood, Va.

Miss Geraldine Hunt, Box 87, Chuckey, Tenn.

Miss Sarah Kee, Box 503 Honaker, Va.

Miss Yvonne Linkus, Grant, Va.

Miss Gladys Newcomb, Surgoinsville, Tenn

Miss Verna Mae Parker, 983 Inman St. N.E., Cleveland, Tenn.

Miss Lou Ella Sherlin, Greeneback, Tenn.

Miss Martha Stewart Box 435, Jasper, Tenn.

Miss Catherine Ezell, Box 1178, Johnson City, Tenn.

Thank you very much.

Yours truly,

(Miss) Catherine Ezell

March 23, 1956

Mrs. C. A. Bender
Woman's Division of Christian Service
Board of Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Margaret Bender:

This letter drifted in. Mrs. Tilly is answering it and will get nice Miss Catherine Ezell straightened out.

I hone to send each one of the people listed in Miss Ezell's letter a free subscription to New South, because I know that the Holston Conference is just the area of Tennessee that can do the most the quickest to get ahead. But if I open up for nice Miss Ezell I have to open up for each Conference's Woman's Society and obviously it would break me.

I understand why it is that the various Conference Woman's Societies, generally speaking, no longer send money contributions to the Southern Regional Council. And we continue abidingly grateful for the help the Woman's Division generally and steadily gives us.

Now I want to see whether the word could reach the Conferences or even the local Woman's Socities from headquarters that they might be well-advised to buy subscriptions to New South for their head people. It only costs two dollars a year. It's about the only thing going of its kind. And the Woman's Division agrees that it is in a proper spirit.

I am not supposing that by asking you to push a single button I can bring showering down New South subscriptions from every Woman's Society whatsoever. But I just thought maybe if I raised the question you people might have some helpful idea.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Encl.

Signed by mef in Dr. Mitchell's absence.

April 9, 1956

Mrs. Mabel Garrett Wagner, Executive Secretary
Bureau of Urabn Work
Woman's Division of Christian Service
Board of Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Wagner:

You wrote to button up the Kansas City business, May 30.

I will fly to St. Louis in the course of May 29th, and take an overnight train from St. Louis to Kansas City, and ride a bus out Iddependence Avenue to the National College, and show my shining face at the College by 9:30 or 10:00 at the latest.

My one and only direct plane run back leaves at 3 something that afternoon (of the 30th). Always nice to catch it, but not needful.

For a title. What I would be wrestling with would be whether it is right and workable to move ahead just as speedily as people can with getting the schools together, or whether you get almost everybody into decent houses, and healthy, and working well, and somewhat educated, before you shove too fast. That could be:

Do It Now or Go Slow
or
Chunk-biters versus Nibblers
or
Pour on the Law or Fix Up First

Or maybe you can contrive what would say the same thing and would look presentable in the nice printed program. Speech will be much the same, no matter what it gets called!

Sincerely,

George S. Mitchell
Executive Director

GSMjmef

RECEIVED APR 5 1956

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MRS. MABEL GARRETT WAGNER
EXECUTIVE SECRETARY
BUREAU OF URBAN WORK

April 2, 1956

Mr. George S. Mitchell
Southern Regional Council
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Indeed we do want you to be with us at our Institute for Board Presidents and Directors of our settlement houses, sponsored by the Woman's Division, to be held at National College in Kansas City. I certainly thought I had answered your letter reaffirming this, but do not seem to find the carbon. We will be glad to pay the $75.00 and expenses, as suggested in your letter of February 14th.

We have been planning for and looking forward to your being with us on Wednesday, May 30th. According to our present program plans, we would like you to speak at the last period in the morning, from about 10:40 to 12:15. We would hope that there would be some time in this period for discussion, as this whole matter of change in the racial situation, especially in the South, is a pertinent one now. Many of our settlements are striving to go forward in this area.

Would you like to suggest a subject for your talk?

Although a few of our people will be at the National Federation of Settlements meeting in St. Louis, there will be many, and especially Board people, who will not be there. The request for your services has come from our settlement people, so that I think you need not fear about their "being tired of you" as you suggested. We are looking forward to your leadership and guidance on this occasion.

Sincerely yours,

Mabel Garrett Wagner
by MRN

Mabel Garrett Wagner

mrn

Room 620

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MRS. MABEL GARRETT WAGNER
EXECUTIVE SECRETARY
BUREAU OF URBAN WORK

RECEIVED MAY 3 1956

May 1, 1956

Mr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Mrs. Wagner and I have been working on the program for the Institute for Board Presidents and Directors to be held at National College.

You gave us a choice of titles for your speech. We like the one "Do It Now or Go Slow", and will plan on using it, as we assume it will meet with your approval.

Sincerely yours,

Anna M. Thielz

Anna M. Thielz
Office Secretary
Bureau of Urban Work

AMT:rr

May 31, 1956

Mrs. Mabel Garrett Wagner
Bureau of Urban Work
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Wagner:

Expenses for the run to Kansas City were as follows:

Plane	$88.17
Railroad (I got off the plane at St. Louis and took the sleeper to Kansas City to be sure of arriving in time)	17.73
Airport bus - Atlanta	2.00
Taxi - St. Louis	3.00
Tip	.50
Meals	1.27
Bus - St. Louis	.40
Taxi	.70
	$113.77

I believe the agreement was that you would find $75.00 as an honorarium. Total $188.77

I greatly enjoyed the trip out, and I am only sorry that I could not be with the group for a longer stretch of time.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

June 12, 1956

Mrs. Mabel Garrett Wagner
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Wagner:

I am very grateful for the handsome check and for kind rememberings that I came, and I had a good time talking to your nice people.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

RECEIVED JUN 7 1956

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MRS. MABEL GARRETT WAGNER
EXECUTIVE SECRETARY
BUREAU OF URBAN WORK

June 5, 1956

Mr. George S. Mitchell
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

We were all most appreciative for your contribution to our Institute for Directors and Board Presidents of our settlements. Your understanding of the whole program and skill in presentation were most helpful. I was sorry not to have an opportunity personally to chat with you afterwards but our program was crowded, as you know. You will be interested to know that all through the week people referred to your presentation and picked up on some of your phrases, such as "taking chunks" and "nibbling".

Enclosed is a check for $188.77 to care for your travel expenses plus the $75 honorarium as agreed. Thank you again for taking time out of your busy schedule to come to us.

Sincerely yours,

Mabel G. Wagner

Mabel Garrett Wagner

MGW:rls
Enclosure - Check #16107-A

Chg: Opport. Fd. Urban

For: Travel and honorarium at Institute, Kansas City, Mo.

188.77

ATTACHED CHECK IS FULL PAYMENT OF LISTED ITEMS

DETACH LOWER HALF BEFORE DEPOSITING

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

June 29, 1956

RECEIVED JUN 30 1956

Mr. George Mitchell
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear Mr. Mitchell:

Miss Stevens, who has been in Administrative Meetings all this week, asks that I send you a note to acknowledge receipt of check to cover travel refund in connection with the last National Seminar. She wants you to know that she is most appreciative of your consideration in this matter.

Sincerely yours,

Charlotte R. French
Office Secretary

July 3, 1956

Mrs. C. A. Bender
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Bender:

Please ask Miss Mdlle. thy Sec. to revive my letter to you of March 23, '56, and the copy of your helpful answer to it March 31.

Strike any sparks?

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

July 1, 1956

Revive letter from Margaret Bender of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church - dated March 29, 1956, re New South and the misunderstanding of the terms on which it is available.

bf

Filed under appropriate church group

July! Permission

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

March 29, 1956

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.

MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

RECEIVED MAR 31 1956

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear George Mitchell:

I am intrigued with the misunderstanding about the terms on which the "New South" is available. I am glad that Mrs. Tilly was there to straighten it out. I think maybe this grew out of something said at the Knoxville Workshop.

I am joining the team next week on the west coast and I shall investigate to see whether we can track down the source of the erroneous information.

I think your idea about suggesting that local Woman's Societies subscribe to the "New South" for their head people is a very good one. I am sure we can get this into their thinking. Thank you for suggesting it.

I hope things are going well with you. I continue to be surprised at the enthusiasm our women are showing for working toward better race relations. Maybe we will get somewhere in the next forty years!

Sincerely yours,

Margaret Bender

Mrs. C. A. Bender

MRB:AL

July 17, 1956

Miss Marguerite Hawkins
Assistant Treasurer
Home Department
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Hawkins:

How very grateful we are for your kind letter of July 9th, with your check NC77242 of $1,200 as a contribution of the Department of Work in Home Fields for the work of the Southern Regional Council for 1956-57.

You sustain us greatly.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. SRC Official receipt $1,200

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE **NEW YORK 11, N. Y.**

14 Nokomis Circle,
Knoxville, Tenn.,
August 6, 1956.

Staff

Mrs. M. E. Tilly,
Wesley Memorial Methodist Church,
Atlanta, Ga.

Dear Mrs. Tilly,

All of us who attended the Institute was to thank you for your help last week. You made such an excellent contribution to the Institute through the panel that you presented to the group. The members were most carefully chosen to make the rich program that they presented. This was a very important phase of the Institute and we thought that it was most worthwhile for everyone.

We failed to ask if you had any expense in connected with setting up this program. If you did, please give us word and we shall be glad to take care of it.

It was so fine to have the privilege of working with you again in this important area of work and to fine you so well and happy. You have led out in a wonderful way and we are all grateful for you and your leadership.

With best wishes,

Mary H —

Mary Hardin

August 13, 1956

Mrs. C. C. Lieu
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Lieu:

You are most flattering, but I haven't the wit or patience to put together The Southern Reposure. I think it is an honest Mississippi paper.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

August 9, 1956

RECEIVED AUG 12 1956

Southern Regional Council
63 Auburn Ave. S.E.
Atlanta, Georgia

Gentlemen:

I suppose this really should be addressed to N.B. Cooclose of Blue Ribbon, Mississippi (or was it Lelli White?) but I thought I would be a bit more apt to get a reply from SRC.

I wanted to send the price of a subscription to The Southern Reposure, but couldn't lay my hands on any Confederate money at the moment. But I'd be very glad to pay any (reasonable) amount for several copies of your first issue, and will certainly want to become a charter subscriber if there are any future issues -- for there is a great need for such an uplifting, moderate journal. (Do I detect the fine Italian hand of George Mitchell in its pages?)

Yours for better Anti-Scotch-Irish Councils

Adele S. Lieu

Mrs. C. C. Lieu

January 2, 1957

Miss Thelma Stevens
Woman's Division of Christian Service
of the Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

You were kind to write.

I have for a long time promised myself that when I would get up to 55 I would knock off and go to Scotland and read my books. I'm 54 and a half, and Harold Fleming is here to run the Council better than ever I did, and I can sell my house (I hope) and have enough sterling to keep me in peat for the ten years until I am pensionable (Teachers Insurance left from Columbia days, plus Social Security plus a scrap of Government): so I've shipped the books to Glasgow, and Alice and I will follow after on March 8. Sail on the Saxonia.

I don't like leaving you and everybody else with this problem, but I've put in my licks, and when I began to consider leaving there were clearly nine men who could do what I was doing. And whenever there are nine guys who can do your job it is a good time to quit!

But we must all be together in Scotland. I expect to settle in the remotest Highlands, perhaps near a spot called Applecross. But when you come over somebody here will know my exact address, and you must show. We can go late into the night on everything from Mississippi on up!

You have been a firm support, and I am grateful.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

RECEIVED JAN 2 1957

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

December 28, 1956

DEPARTMENT OF CHRISTIAN
SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN
OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

Dr. George S. Mitchell
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear George:

This little note brings my sincere regret that you are leaving The Southern Regional Council. You have made a place for yourself throughout the nation, and under your creative leadership The Southern Regional Council has grown to new stature and service.

I trust that whatever your new assignment is that it brings the satisfaction in service which you so richly deserve. Blessinga on you and yours!

With my best wishes and deep personal appreciation,
I am

Sincerely yours,

Thelma

TS-f

EB see over (ran out of paper)

Dear Thelma,

You were kind to write.

I have for a longxxxxxx time promised myself that when I would get up to 55 I would knock off and go to Scotland and read my books. I'm 54 and a half, and Harold Fleming is here to run the Council better than ever I did, and I can sell my house (I hope) and have enough sterling to keep me in peat for the ten years until I am pensionable (Teachers Insurance left from Columbia days, plus Social Security plus a scrap of Government). So I've shipped the books to Glasgow, and Alice and Iwill follow after on March 8. Sail in the Saxonia.

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But we must all be together in Scotland. I expect to settle in the remotest Highlands, perhaps near a spot called Applecross. But when you come over somebody here will know my exact address, and you must show. We can go late into thenight on everything from Mississippi ~~txxFxxtxxAxxxxxxx~~ on up!

You have been a firm support, and I am grateful.

Sincerely,

GEORGIA COOPERATIVE RURAL WORK

A PROJECT OF

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

January 14, 1957

CO-ORDINATOR:

MISS ADDIE MAE JAMIESON
483 College Street
Macon, Georgia

NORTH GEORGIA WORKERS

Barnesville Area
MISS BETTY JO HILL
Box 373
Forsyth, Georgia

Rome Area
MISS VIRGINIA COURTNEY
1347 Cave Spring Road
Rome, Georgia

Towns-Union County Area
MISS ANN PEARRE
Box 25
Young Harris, Georgia

SOUTH GEORGIA WORKERS

Bridgeboro-Funston Area
MISS ACKA LEWIS
Funston, Georgia

Buena Vista Area
MISS PATRICIA BENNETT
Buena Vista, Georgia

Cario Area
MISS WILLA DEAN LINDSAY
810 South Board Street
Cairo, Georgia

Irwinton Area
MISS JEAN STOCKS
Box 176
Irwinton, Georgia

Rochelle Area
MRS. ROBERT MINCEY
Box 872
Rochelle, Georgia

Mrs. M.E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly,

In responce to your letter I am enclosing some statements I have heard from rural folk as I work with them in rural churches.

I am sure you have heard these statements and similiar ones over and over again. They are not new. I wish I could report a real example of growth to you, but I can't.

You will observe that these statements range from the lowest level of understanding to the highest. Sometimes I am heart sick at the deep rooted prejudice in my people. At other times I am overjoyed at another's understanding and concern. And thus it is. God is at work, however, and I am happy to be one of His witnesses in these difficult times.

Sincerely,

Willa Lindsay
(Miss)

GEORGIA COOPERATIVE RURAL WORK

A PROJECT OF

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

CO-ORDINATOR:

MISS ADDIE MAE JAMIESON
483 College Street
Macon, Georgia

NORTH GEORGIA WORKERS

Barnesville Area

MISS BETTY JO HILL
Box 373
Forsyth, Georgia

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1347 Cave Spring Road
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Towns-Union County Area

MISS ANN PEARRE
Box 25
Young Harris, Georgia

SOUTH GEORGIA WORKERS

Bridgeboro-Funston Area

MISS ACKA LEWIS
Funston, Georgia

Buena Vista Area

MISS PATRICIA BENNETT
Buena Vista, Georgia

Cario Area

MISS WILLA DEAN LINDSAY
810 South Board Street
Cairo, Georgia

Irwinton Area

MISS JEAN STOCKS
Box 176
Irwinton, Georgia

Rochelle Area

MRS. ROBERT MINCEY
Box 872
Rochelle, Georgia

I am scared of Negroes.
I just wish I could live in a place where there were no negroes within 100 miles of me.
The Negro will fight. There's going to be some white people killed. You wait and see.
They've got schools as good as the white schools.
Negroes are sorrier than they use to be. You can't get any of them to do a day's work now.
I just don't believe the Negroes here are going to try to go to the white schools. We've got a good grade of Negroes in Grady County.
I don't hate the Negro but I think they ought to keep their place.
The decision of The Supreme Court was the only decision they could make. They were right.
It's got to be done gradually.
The Negro didn't want to come over here in the first place. They ought to be treated fairly.
As I watched the Negro children practicing their Christmas program, my heart reached out in love to them for the injustice your people have suffered at the hands of the white people.

Willa Lindsay

Cairo, Ga

February 22, 1957

Miss Elizabeth Stinson
Secretary of Missionary Education
Bd. of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stinson:

At the suggestion of Mrs. M. E. Tilly, we are sending you, under separate cover, some sample publications that the Southern Regional Council publishes and/or distributes. These are sent with the hope that you might give us some suggestions as to how they could be used in summer religious workshops and camps.

We wonder if you would select a number of pamphlets which you think might sell in one packet. You could choose any or all of the pamphlets enclosed. The price of each pamphlet is written on the front cover, and the price of the packet would be the totals of each individual pamphlet. The sample copy of New South enclosed is not necessarily the one that you would receive in any packets we got together, but would probably be one of the latest and would certainly be one that we think might suit your program. We would also bring the mimeographed material which is included up to date before mailing the material.

We would greatly appreciate any suggestions you might give us in this matter.

Sincerely,

John Constable,
Director of Information

JC:fc

February 22, 1957

Miss Lillian A. Johnson
Secretary of Wesleyan Service Guild
Bd. of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Johnson:

We are sending, under separate cover, some sample publications that the Southern Regional Council publishes and/or distributes. These are being sent at the suggestion of Mrs. M. E. Tilly in the hope that you might give us some suggestions as to how they might be used in summer religious workshops and camps. The price of each pamphlet is written on the front cover.

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Any suggestions you might give us in this matter will be appreciated.

Sincerely,

John Constable,
Diredtor of Information

JC:fc

February 22, 1957

Miss Thelma Stevens
Secretary of Christian Social Relations
Bd. of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

We are sending, under separate cover, some sample publications that the Southern Regional Council publishes and/or distributes. These are being sent at the suggestion of Mrs. M. E. Tilly in the hope that you might give us some suggestions as to how they might be used in summer religious Workshops and camps. The price of each pamphlet is written on the front cover. Included is mimeographed material, which we would bring up to date just before mailing the material.

We wonder if you would select a number of pamphlets which you think might sell in one packet. You could choose any or all of the pamphlets enclosed. Price of the packet would be the totals of each individual pamphlet. The sample copy of New South enclosed is not necessarily the one that you would receive in any packets we got together, but would probably be one of the latest and would certainly be one that we think might suit your program.

Any suggestions you might give us in this matter will be appreciated.

Sincerely,

John Constable,
Director of Information

JC:fc

file

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

March 1, 1957

Mr. John Constable
Director of Information
Southern Regional Council, Inc.,
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Georgia.

Dear Mr. Constable:

Your letter of February 22 and the sample publications mentioned therein have come in Miss Stevens' absence. She is on an extended field trip and will not return until March 25.

I am sure you will hear from her as soon as possible after her return.

Sincerely yours,

Charlotte N. French
Mrs. E.J.French
Office Secretary

March 7, 1957

Mrs. Ralph R. Spraker
Woman's Society of Christian Service
Holston Conference
Maryville, Tennessee

Dear Mrs. Spraker:

We are most grateful for the annual contribution to the work of the Southern Regional Council which you have sent us on behalf of the WSCS, Holston Conference. Our official receipt is enclosed.

This kind of steady support from devoted groups in the South means much more to us than financial aid alone, important as that is. We prize the continuing friendship and cooperation between our respective organizations.

Sincerely,

Harold C. Fleming
Executive Director

HCF/eab
Encl.

April 3, 1957

Miss Lillian A. Johnson
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Johnson:

Thank you for your letter of March 22, concerning the packet of sample materials I sent you. We do appreciate your suggestions on this material and are especially interested in the fact that you intend to use these in your Course this Summer.

Again, thanks.

Sincerely yours,

John Constable,
Director of Information

JC:cj

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

WESLEYAN SERVICE GUILD
LILLIAN A. JOHNSON
SECRETARY

March 22, 1957

Mr. John Constable
63 Aubun Avenue N.E.
Room 432
Atlanta 3, Georgia

Dear Mr. Constable:

I have studied the sample publications of the Southern Regional Council and my suggestions for the packet are as follows:

Three Views Of The Segregation Decisions
What The Supreme Court Said
Next Steps In The South
State Summary of Recent Segregation Laws
Special Report The South and the Supreme Court's School Decisions. A Chronology.

I have named these in the order in which I would choose them. I do think all the material is excellent, and I expect to use all of these things this summer as I teach the course "Christ, The Church and Race." Some of them I have used before, of course, and have found them most helpful.

Sincerely yours,

Lillian A. Johnson

Lillian A. Johnson

LAJ:is

April 3, 1957

Miss Thelma Stevens
Woman's Division of Christian Ser.
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

Thank you very much for your letter of March 28, 1957. I do appreciate your interest concerning this material. I will talk this over with Mrs. Tilly in the next few days. In the meantime, we certainly appreciate your promise to "plug" these packets at some of the Conferences. Shall I send you additional packets or are the ones you have sufficient?

Again, thanks.

Sincerely yours,

John Constable,
Director of Information

JC:cj

Original

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — NEW YORK 11, N. Y.

March 28, 1957

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
606 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
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Mr. John Constable
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Constable:

I am deeply apologetic for this great delay in replying to your letter of February 22nd. I have only returned to the office two days ago, after being away since February 21st. I checked the packet of material which you sent, and I have this recommendation or suggestion which I am making to you in reply to your request.

I personally feel that there would be value in having at least a limited number of these packets on sale at several of our Conference Schools of Missions, and at the Jurisdiction Schools. I am not in position to suggest these materials as special resource materials for the study on Christ, the Church and Race, but I do believe they would make most valuable resource material for use with that study. I suggest that you get Mrs. Tilly to contact the secretaries of literature in the jurisdictions and the conferences of the Southeastern, South Central and over-lapping Central jurisdictions, and suggest sending a number of these packets on consignment. They would be very valuable resource material for the study on Christ, the Church and Race, for the Ecumenical Witness of the Local Church, and for the Workshop on How To Deal with Current Issues. You can quote me at this point. However, you probably know that Miss Stinson sends the suggested lists as they are prepared by the various groups for use in the conference and jurisdiction schools. I believe, however, that many of your conferences and certainly the three jurisdiction schools would be glad to give special attention to these materials if they were available. I recall that your letter indicated that some of the mimeographed materials would be brought up to date. That would be very helpful. If you could attach to the outside of the packet some kind of catchy flyer which would indicate the listing of the materials inside, I believe that, too, would have value. I have one further suggestion. Limit the packet to materials that could be sold for approximately 50¢. You will sell more packets that way. It is my judgment that possibly some of the mimeographed materials would have more value than some of the other things. For instance, the story of the pro-segregation groups in the South, and a listing of the states' laws that have been enacted to block the implementation of the Supreme Court decision might be of great interest to the groups. I believe that the factual background might have more appeal and be more widely used than the more philosophical aspects. Possibly one or two of your issues of The New South would be of great value. In any case, I will be at Lake Junaluska and I will be at Beersheba Springs. I will also be at the Lincoln Leadership School at Frankfort, Kentucky. In all three of these places, I shall be glad to "plug" for the use of these packets.

With every good wish, I am

Sincerely yours,

Thelma Stevens

Thelma Stevens

TS:vp

347

April 15, 1957

Miss Thelma Stevens,
Executive Secretary,
Woman's Division of Christian Service
Board of Missions,
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

Thank you very much for your letter of April 12, 1957 and your request for additional packets of materials. They are on the way to you and I hope that they will be of some use.

Again, thanks for your cooperation.

Sincerely yours,

John Constable,
Director of Information

JC:cj

separate cover:

Imp

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

April 12, 1957

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

Mr. John Constable
Director of Information
Southern Regional Council, Inc.,
63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear Mr. Constable:

Thanks for your note of April 3. May I ask that you send us in this Department 12 additional packets of the materials under discussion in your letter of April 3. These packets we will use for publicity in the various schools where we attend. I hope you will be able to send additional packets on consignment to many schools in the Southeastern and South Central area in line with my previous letter. I shall publicize them wherever possible.

With every good wish, I am

Hurriedly yours,

Thelma Stevens

TS-f

347

May 31, 1957

Miss Thelma Stevens
Woman's Division of Christian Service of the
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

In accordance with your letter of May 28, 1957, we are mailing you, under separate cover, 30 packets of Southern Regional Council material. I have taken the liberty of removing one publication from the packet, and we are now able to sell the entire publications at $1.00 each.

As mentioned in my telephone conversation with you, we will hold the 45 packets of material for the Lincoln Leadership School until such a time when we can revise our Southern legislature material. However, this material will reach the College by June 20.

Again thanks very much for your generous help in distributing this material.

With best wishes, I am

Sincerely,

John Constable
Director of Information

JC:lec

June 4, 1957

Miss Thelma Stevens,
Executive Secretary,
Woman's Division of Christian Service
Board of Missions,
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

We are mailing the 75 packets of material, including the 45 packets that are being sent to Kentucky.

It is uncertain just now as to whether there will be additional legislative material in time for your conference; but if there is, we will send the supplement to you at Kentucky in time to be included in the packets.

Mrs. Alexander will send you an invoice for the materials within a few days.

Again, thank you.

Sincerely yours,

John Constable,
Director of Information

JCMcj

separate cover:

file

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MRS. J. FOUNT TILLMAN, PRESIDENT
PALMETTO FARM, R.F.D. 1
LEWISBURG, TENN.

June 6, 1957

Mr. John Constable
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mr. Constable:

I want to express my appreciation for your thoughtfulness in sending me a copy of Representative Porter's message on Race Relations, as reprinted from the Congressional Record. This is certainly a most encouraging report.

I also have notice of the film to be shown over ABC-TV on June sixteenth.

Again my thanks, and best wishes,

Yours sincerely,

Sadie W. Tillman

Mrs. J. Fount Tillman
President

SWT:rd

June 11, 1957

Miss Esther Stamats,
Director, Christian Social Relations
Nat. Council of Churches of Christ in the USA
175 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

Here is something I want you to do this year. Our South-wide Meeting will be either in September or October. Just so we avoid the Jewish Holidays, which are September 26, 27 and October 5, 10, 11, 17 and 18. You an Thelma get together and set the date and don't you fail to be with us.

By the way, encourage us some in our section to take the Study Course, "Christ, the Church and Race." It is going to be hard for many reasons, for the women are afraid and they really have some cause to be but we have been afraid before and kept on and we must now and with your help, maybe we will.

We had a wonderful time at Junaluska at the Workshop of the National Council of Churches, Southeastern Section, last week.

With love and best wishes.

Sincerely yours,

Mrs. M. E. Tilly

MET:cj

Bd of the Missions Methodist Church

June 12, 1957

Mrs. J. Fount Tillman
R. F. D. 1
Lewisburg, Tennessee

Dear Mrs. Tillman:

I have just found out that the appropriation for $1,200 to the Southern Regional Council from the Town & Country Section of the Women's Division was not made for this year. This certainly brings consternation and real hurt, especially to me.

Of course, the Council needs the money but that is not the serious thing. Since the Women's Division was organized in 1940, this appropriation has been made every year and paid in July. This has been a moral support to all of us. I do not know how this happened. Do you? Is there any way that you can get it restored for this year?

I do not need to tell you anything about the work of the Southern Regional Council and its task here in the South. You know it all yourself. Please see what you can do about this.

With love and best wishes, I remain,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

June 12, 1957

Miss L. Cornelia Russell
Secretary, Town & Country Section,
Women's Division of Christian Service
Board of Missions, The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Russell:

I understand that the appropriation of $1,200 for the Southern Regional Council was not made this year. I suppose it was because you did not know about the good work of the Council. It has worked closely with the Women's Division and the Women's Division with it and this appropriation has been made every year since 1940.

Of course we need the money, but the serious thing is the break with the Women's Division. It has given us moral support and understanding for 17 years.

The Southern Regional Council as you know works in the South during these difficult days trying to bring about better understanding between the races and we most certainly need the moral support of the Church. Funds come to us from the various other denominations and the Catholics and Jews and my Methodist Church has always stood by and has been a strength. So you can see how grieved I am.

I called Mrs. Trimble to check and she told me that there was no appropriation on the sheet. Could this just be a mistake.

We would appreciate hearing from you.

With best wishes, I am,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

METtcj

Bd of Missions, The Methodist Church

June 12, 1957

Mrs. A. R. Henry
608 Wilson Avenue
Menomonie, Wisconsin

Dear Marn, (Is this spelled right?)

I have just discovered that the regular appropriation of $1,200 made by the Women's Division, Town & Country Section was not made this year. This certainly made us sick at heart. Not so much because of the money but we are wondering why it was done.

You know something about the Southern Regional Council and its work with the difficult problems of the South. It does get some support from the Catholics and most of the Protestant churches. This special gift from the Women's Division which has been appropriated every year since 1940, has been a real joy and now the break-off causes me consternation. Can anything be done about this?

I wish that there was some way you could be here this fall for our South-wide meeting of the women leaders from the various denominations--both races and three faiths. We would love to hear from you.

With love and best wishes, I remain,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

July 8, 1957

Miss Marguerite Hawkins
Assistant Treasurer
Home Department
Woman's Division of Christian Service
of the Board of Missions of the
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Hawkins:

We are deeply grateful to the Department of Work in Home Fields of the Woman's Division of Christian Service for its generous contribution to the work of the Southern Regional Council. Our official receipt is enclosed.

No support that the Southern Regional Council receives is more warmly valued than the continuing support of the Woman's Division. In this time of special need in the South, it is more vital than ever.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

Enclosure - 1 official receipt

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

June 25, 1957

Southern Regional Council, Inc.
George S. Mitchell, Exec. Director
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Sir:

Enclosed here is our check NC 80836 for $1,200.00 which is the contribution of the Department of Work in Home Fields for the work of the Southern Regional Council for the fiscal year 1957-58.

CR 4 1,200 00
RHA

Yours very truly,

Marguerite Hawkins
Assistant Treasurer
Home Department

RECEIVED JUN 28 1957

July 23, 1957

Miss Thelma Stevens
Executive Secretary
Woman's Division of Christian Service
of the Board of Missions of The
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Thanks for your recent letter giving us the names of Southern representatives of the Woman's Division to receive notice of meetings. We were very glad to have Mrs. Wilcox with us last time, and we have placed her name and the two others on our inter-agency list.

It appears from the returns that we will hold the September meeting in Washington in conjunction with the Consultative Conference on Desegregation. As soon as the arrangements are definite, you and the Southern representatives will be notified.

With all good wishes,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

RECEIVED JUL 18 1957

PA ✓

(Return to HCt)

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — NEW YORK 11, N. Y.

July 15, 1957

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

Mr. Harold Fleming
63 Auburn Avenue N.E.
Atlanta, Georgia

Dear Harold:

Please send notices and other information (including hotel, place of meeting, and time) to the following representatives of Methodist women (Woman's Division) in the South when meetings are scheduled related to the Consultative Conference on Desegregation.

Mrs. Robert L. Wilcox
2205 Old Knoxville Highway
Maryville, Tennessee

Mrs. H. B. Trimble
P.O. Box 725
Emory University, Georgia

Mrs. Ralph T. Wilson, Sr.
Route 3
Laurens, South Carolina

Please send them the information about your final decision on the meeting for September 17-18.

Thank you.

Sincerely,

Thelma

Thelma Stevens

TS:vp

347

November 7, 1957

Miss Iona S. Henry
Associate Secretary
Department of Work in Home Fields
Woman's Division of Christian Service of the
Board of Missions of The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Henry:

Your letter of the 4th has been referred to me since Dr. Mitchell has retired and is now living in Scotland.

We have given your inquiry considerable thought since we are well aware of the excellent work done by Mather Academy. Unfortunately, we are unable to turn up any likely applicants for the positions you describe. We have taken the liberty of making your request known to Mrs. Alice Spearman, Director, South Carolina Council on Human Relations. If Mrs. Spearman knows of any suitable persons, I am sure you will hear from her.

As one possible thought, Mrs. M. E. Tilly of this office has suggested that you might find suitable persons among your own retired workers who have just now reached retirement. At times in the past, we have known and worked with a number of excellently qualified and dedicated persons from the Board of Missions who were retired but still active and anxious to continue being of service.

I regret that we cannot offer more to your request. Certainly, Mather Academy deserves the best in support

for the splendid work it is doing.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
cc: Mrs. Alice Spearman

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE **NEW YORK 11, N. Y.**

RECEIVED NOV 5 1957

November 4, 1957

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Mather Academy at Camden, South Carolina which is under the auspices of this organization is in need of teaching and staff personnel. At this time the personnel is entirely Negro with the exception of one white woman near sixty years of age, who is the financial secretary. She is leaving December 1st to be married. The superintendent and faculty feel the ties with the white community which are very tenuous at the present time will be lost completely if there are no white people on the staff. After visiting the School and community, I agree with them.

The needs are for an office replacement and a music teacher to give private instruction. We can use two people if available. The type of person, you will agree, should have had experience in Negro schools simply because of the tact and judgment required of those dealing with interracial affairs in South Carolina at this strenuous time. A sense of mission and dedication is also necessary as you know.

We have canvassed our Methodist area for this personnel need to no avail and Mr. Lawrence MacGregor suggested to me yesterday that I contact you. I will be happy to send details if you have anyone to suggest for these positions.

Sincerely,

Iona S. Henry

Iona S. Henry
Associate Secretary
Department of Work in Home Fields

ISH:eb

December 31, 1957

Miss Thelma Stevens
Executive Secretary
Woman's Division of Christian Service
of the Board of Missions of The
Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Thank you for your recent letter concerning the meeting to be held at Clark College, January 22 - 25. I have it on my calendar and am looking forward to being with you and the leadership group.

The Woman's Division has meant so much to us over the years that it is always a pleasure when we can be of some help to you.

All good wishes for the New Year.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Encl: N. Y. Times Reprint

RECEIVED DEC 26 1957

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

December 23, 1957

Mr. Harold Fleming
Southern Regional Council
Wesley Memorial Building
Atlanta, Georgia

Dear Harold:

Mrs. Tilley told me that you had consented to help Methodist women at our briefing conference to be held at Clark College, Atlanta, Georgia January 22-25.

Some twenty-five women will be brought together at that time for the four-day orientation period in preparation for five follow-up regional consultations related to "Barriers of Communication." We would like to have you speak on the afternoon of January 22. We are tentatively setting a block of time from 2 to 4 P. M. for the discussion of the topic, "Barriers to Communication and Their Causes." We would like to have you use the first hour, or as much of it as you desire, to present your background interpretation of this topic. We are hoping, following your address, that Dorothy Height from the National Board of the Y. W. C. A. will lead the group in a discussion of this topic, based on your presentation, with any additional resources that the group may wish to contribute.

May I say that we shall be most grateful to have you with us for as much of this four-day period as your busy schedule will permit. I will send you a program as soon as we have completed the details. I hope you know how grateful we are to you for doing this important job, as well as for all the other things you do for us so constantly.

With every good wish, I am

Sincerely yours,

Thelma

TS:es

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MARGUERITE HAWKINS, ASST. TREAS.
FOR WORK IN HOME FIELDS

March 3, 1958

Southern Regional Council, Inc.
63 Auburn Avenue N. E., Room 432
Atlanta 3, Georgia

Attention: Mr. Harold C. Fleming, Exec. Director.

Dear Mr. Fleming:

We acknowledge with appreciation receipt of your Annual Report of Program Activities for 1957.

We are sharing this report with the staff of the Department of Work in Home Fields.

Sincerely yours

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Home Department

MH:ERA

June 4, 1958

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Miss Stevens:

We here at the Council gratefully remember the kind and efficient job you did last summer in helping us distribute materials of the Southern Regional Council, and Mrs. Tilly has suggested I write you again in connection with the conferences which will be held this summer.

We are mailing you, under separate cover, a collection of materials concerning race relations which we think will be helpful to your groups. We could provide you with the materials enclosed within the paper band plus any two of the New Souths enclosed for a total price of one dollar. If you would prefer dropping some of the material from the packet and adding others we would be more than pleased to consider your suggestion.

We do appreciate your cooperation in the past and will appreciate any future help you may give us.

With all best wishes for your summer work.

Sincerely,

John Constable
Director or Information

JC:lec

Mrs Tilly
F/F
Please return
for filing
mf

June 27, 1958

Miss Marguerite Hawkins
Assistant Treasurer
Woman's Division of Christian Service
Board of Missions - The Methodist Church
Home Department
150 Fifth Avenue
New York 11, New York

Dear Miss Hawkins:

This is to acknowledge, with our warmest thanks, the generous contribution of the WDCS through its Department of Work in Home Fields for the fiscal year 1958-59.

There is no group whose support, both program and financial, we value more than that of the Woman's Division. Please convey to your associates our lasting appreciation for this steady friendship and assistance over the years.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (Official receipt)

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

OFFICE OF THE TREASURER

June 20, 1958

Southern Regional Council, Inc.
Harold C. Fleming, Executive Director
63 Auburn Avenue, Room, 432
Atlanta 3, Georgia

Dear Mr. Fleming:

RJA 6/23/58

Enclosed here is our check NC-84655 for $1,200, which is the contribution of the Woman's Division of Christian Service through its Department of Work in Home Fields, for the work of the Southern Regional Council, for the fiscal year 1958-59.

Sincerely yours

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Home Department

MH:ERA
Enclosure - Check

File

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

OFFICE OF THE TREASURER

July 3, 1958

Mr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
Room 432 - 63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

Thank you for your letter of appreciation of June 27th which was shared with the Staff of the Home Department and its chairman.

Sincerely,

Marguerite Hawkins
(AW)

Marguerite Hawkins
Assistant Treasurer
Home Department

MH:AW

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
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STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
THERESSA HOOVER

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

July 18, 1958

Mr. John Constable
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Constable:

I am deeply sorry that your letter of June 4th followed me around until it was too late to really get the material in hand for use in our Jurisdiction Schools. The first Jurisdiction School opened on the 16th of June and the last one closed July 14th. Mrs. Tilly did however send some very helpful material to all three Jurisdiction Schools that were held within the Southern part of the United States and the material was very helpful.

Thank you again for sending along the samples and please know how deeply I regret my inability to secure the materials in quantities for use.

With every good wish and deep appreciation for the wonderful work being done so consistently by the Southern Regional Council, I am

Sincerely yours,

Thelma Stevens
Thelma Stevens

TS:Ra

June 17, 1959

Miss Marguerite Hawkins
Assistant Treasurer
Home Department
Woman's Division of Christian Service
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Miss Hawkins:

On behalf of the Southern Regional Council, this is to acknowledge most gratefully the contribution of the Woman's Division of Christian Service for the fiscal year 1959-60. This steady support of the Council's work means more to us than I can say.

I am taking this opportunity to send you, enclosed, a copy of a report just issued jointly by the Southern Regional Council, the American Friends Service Committee, and the National Council of Churches. The widespread publicity it has received gives us hope that new resources may be mustered in behalf of law and order in the South.

Cordially,

Harold C. Fleming
Executive Director

HCF/sl
Enclosure - ~~1~~ 2. (Official receipt)
Intermediation Report

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

OFFICE OF THE TREASURER

RECEIVED JUN 17 1959

June 15, 1959

Southern Regional Council, Inc.
Harold C. Fleming, Executive Director
63 Auburn Avenue, Room 432
Atlanta 3, Georgia

Dear Mr. Fleming:

CRDA

Enclosed here is our check NC-88371 for $1,200 which is the contribution of the Woman's Division of Christian Service through its Department of Work in Home Fields, for the work of the Southern Regional Council, for the fiscal year 1959-60.

Sincerely yours,

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Home Department

MH:AW
Enc.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
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EXECUTIVE SECRETARY
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ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
THERESSA HOOVER

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
402 FOREST DRIVE,
LAURENS, S. C.

September 10, 1959

Mr. Paul Anthony
Southern Regional Council, Inc.
63 Auburn Avenue, N. E., Room 432
Atlanta 3, Georgia

Dear Paul:

I am so apologetic for my failure to get a communication to you relative to the meeting at Atlanta University that has been scheduled for September 15 and 16.

I have been away on a two weeks vacation and another week in Dallas attending the conference on Race of The Methodist Church and I have only now returned to the office.

Unfortunately for me, September 15 and 16 again fall in the regular period when the Executive meetings of my own organization are scheduled here in New York. April and September are those two dates and I have no recourse - I cannot be away at that time. I have checked with the other representatives from our organization who have been designated to attend such meetings and unfortunately they too are tied up in meetings for which they have major responsibility. These September dates are impossible always as far as our organization is concerned. This I regret very much.

I wish it would be possible for Dr. Dow Kirkpatrick, one of our Methodist ministers in Atlanta, to come to your committee meeting and bring some small part of a report of this conference we had in Dallas. I am afraid he cannot be there either but I do wish he could designate some person who might give a fair and helpful interpretation. There were many things about the conference which have a hoepful note. There were other things about it that break your heart if you have real concern for the changing world in which we live. I do feel, however, that there might be value in looking, at least, at the message that came out of the conference. I do not have a copy available at present. We are having some new copies mimeographed, and they may be mimeographed and ready in time for your meeting. If so, I shall send you a copy. In the meantime, if you desire a special copy Dr. Kirkpatrick might have one at hand which could be sent to you.

Blessings on you and all who have a part in this important meeting which you have scheduled. I am still hoping that sometime the dates will coincide with some of the free dates which I sometime have on my calendar. The many pressures under which we all work make it impossible for such to be the case very often. In any case, I hope that the next time the meeting is called that The Methodist Church will be adequately represented. Thank you for all you do.

With best wishes, I am

Sincerely yours,

Thelma

Thelma Stevens

347

TS:JD

June 23, 1960

Miss Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields
Woman's Division of Christian Service
Board of Missions - Methodist Church
475 Riverside Drive
New York 27, New York

Dear Miss Hawkins:

This is to acknowledge most gratefully your letter of June 16 and the accompanying check representing the current contribution of the Woman's Division of Christian Service to the work of the Southern Regional Council.

The support and friendship of the Woman's Division is a continuing source of encouragement to us. We shall, as always, keep you posted on the progress and the work and will look to the recurring opportunities for cooperative efforts with the Woman's Division and local societies of Christian Service.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1. (Official receipt)

RIVERSIDE 9-0700

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

475 RIVERSIDE DRIVE NEW YORK 27, N. Y.

OFFICE OF THE TREASURER

June 16, 1960

Southern Regional Council, Inc.
Rev. Harold C. Fleming, Executive Director
Room 432, 63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear Mr. Fleming:

Enclosed here is our check NC-92156 for $1,200.00 which is the contribution of the Woman's Division of Christian Service through its Department of Work in Home Fields to the Work of the Southern Regional Council, Inc., for the fiscal year 1960-61.

CR R 18A 6/21/60

Sincerely yours,

Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields

MH:ERA

Enclosure - Check

Woman's Division of Christian Service of the Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

THELMA STEVENS
Executive Secretary
MARGARET R. BENDER
Executive Secretary
THERESSA HOOVER
Associate Secretary

May 3, 1961

Mrs. Mildred Flowers
Southern Regional Council, Inc.
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Mildred:

Thanks so much for the note and for the copy of the information about the Potomac Institute. We are so eager to keep track of these important developments.

With my best to you, I am,

Hurriedly yours,

Thelma

Thelma Stevens

TS/dp

June 20, 1961

Miss Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields
Woman's Division of Christian Service of the
Board of Missions of the Methodist Church
475 Riverside Drive
New York 27, New York

Dear Miss Hawkins:

On behalf of the Southern Regional Council I thank you for the renewal, in the amount of $1,200, of the annual contribution of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church.

It means a great deal to us to have this reassurance of the Woman's Division of Christian Service's confidence in our work and our organization. I hope you will let me hear from you at any time that we can be of particular service to you.

With best regards,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD:A
Enclosure: official receipt

Woman's Division of Christian Service of the
Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

OFFICE OF THE TREASURER
MRS. PORTER BROWN
Acting Treasurer

June 15, 1961

Southern Regional Council, Inc.
Mr. Leslie W. Dunbar, Executive-Director
5 Forsyth Street N. W.
Atlanta 3, Georgia

ck. - PA

Dear Mr. Dunbar:

Enclosed here is our check NC-95784 for $1,200.00, which represents the contribution of the Woman's Division of Christian Service through its Department of Work in Home Fields, to the work of the Southern Regional Council, Inc. for 1961-62.

Sincerely yours

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields

MH:ERA

Enclosure - Check

July 10, 1962

Mrs. Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields
Woman's Division of Christian Service
The Methodist Church
475 Riverside Drive
New York 27, New York

Dear Mrs. Hawkins:

On behalf of the Southern Regional Council I wish to thank you and the Woman's Division of Christian Service for your contribution of $1,200 to the general operations of the Council for the current fiscal year. It means a great deal to us that we continue to have this support and the close friendship of you and your associates. I hope that you will let me know whenever we can be of service to you.

With best wishes,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosure - 1. (Official receipt)

Woman's Division of Christian Service of the Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

OFFICE OF THE TREASURER
MARGUERITE HAWKINS
Assistant Treasurer
Department of Work
in Home Fields

July 2, 1962

Southern Regional Council, Inc.
Mr. Leslie W. Dunbar, Exec.-Director
504 Forsythe Street N.W.
Atlanta, Georgia

Dear Mr. Dunbar:

7/5/62 RHA

Enclosed here is our check NC-99783 for $1,200.00, which represents the contribution of the Woman's Division of Christian Service through its Department of Work in Home Fields to the Work of the Southern Regional Council, Inc., for the fiscal year 1962-63.

Sincerely yours

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields

MH:ERA
Enclosure

file

July 5, 1963

Miss Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields
Woman's Division of Christian Service
of the Board of Missions
The Methodist Church
475 Riverside Drive
New York 27, New York

Dear Miss Hawkins:

In Mr. Dunbar's absence, this will acknowledge receipt of the contribution of $1,200 from the Woman's Division of Christian Service through the Department of Work in Home Fields. Specifically, this grant will assist us in continuing, and hopefully to expand, our work with church women.

We are deeply grateful.

Sincerely yours,

Paul Anthony
Director of Field Activities

PA/mmj
Enclosure - 1. (Official receipt)

PLEASE DETACH BEFORE DEPOSITING

DATE	DESCRIPTION	REFERENCE		AMOUNT
6/27/63	Contribution of the Dept. of Work in Home Fields - W.D.C.S. for the fiscal year 1963-64.		Chg. - Cooperative Work (Southern Regional Council, Inc).	1,200.00

ATTACHED CHECK IS IN FULL PAYMENT OF ITEMS LISTED

WOMAN'S DIVISION OF CHRISTIAN SERVICE

OF THE BOARD OF MISSIONS OF THE METHODIST CHURCH

№ 22208

ck. 1,200.00
7/1/63
LK

Woman's Division of Christian Service of the Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

OFFICE OF THE TREASURER
MARGUERITE HAWKINS
Assistant Treasurer
Department of Work
in Home Fields

June 27, 1963

Southern Regional Council, Inc.
Mr. Leslie W. Dunbar, Exec.-Director
504 Forsythe Street N. W.
Atlanta, Georgia

Dear Mr. Dunbar:

Enclosed here is our check NC-22208 for $1,200.00 which represents the contribution of the Woman's Division of Christian Service through the Department of Work in Home Fields to the Work of the Southern Regional Council, Inc., for the fiscal year 1963-64.

Sincerely yours,

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields

MH:ERA
Enclosure

LKV
RHAV
MMV
PA

Woman's Division of Christian Service of the
Board of Missions of The Methodist Church (Gen)

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

file

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

THELMA STEVENS
Executive Secretary
MARGARET R. BENDER
Executive Secretary
THERESSA HOOVER
Associate Secretary

Met with Church & S.C. May 25
Edit. 7-4210 for ay Pool

July 29, 1963

TO: JURISDICTION AND CONFERENCE SECRETARIES AND CHAIRMEN OF CHRISTIAN SOCIAL RELATIONS

Dear Friends:

This is a very important letter which you may wish to share as soon as possible with your district and/or local leaders. Especially will you want to share it with your own Jurisdiction and Conference officers. All Jurisdiction and Conference presidents and secretaries of the Wesleyan Service Guild are on the mailing list of the Department of Christian Social Relations.

As you know, a nationwide "march" to or more specifically "in" Washington has been scheduled for August 28th. Many Protestant, Catholic and Jewish groups from all over the nation are going to Washington on that day to unite with others in an all out effort for the speedy enactment of an adequate Civil Rights law by the Congress. You received information last week on the pending legislation.

This letter is being sent to tell you the plan for participation of Methodists in this Witness on August 28th. As you know, the Quadrennial Conference on Human Relations will be in session the last week in August with its chief focus on racial structures and practices in our own church. This responsibility is so grave and urgent that nothing must sidetrack our efforts or divert our interest.

But - because the Civil Rights legislation is a part of our church's responsibility, too, we must make it as clear as a whistle that Methodists, too, are a part of the August 28th visible symbol of the nation's belief in freedom and equality. It is hoped that many thousands of Methodists - lay (men, women and youth) and clergy - from across the nation will go to Washington on August 28th.

Dr. Grover Bagby, new Associate General Secretary of the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns, will act as coordinator for Methodist participation on August 28th.

The Methodist Conference on Human Relations in Chicago will send an official delegation of its top leaders to Washington for August 28th, and in addition take special note of the march in Washington in a very significant way on August 28th.

Under the guidance of the Emergency Commission on Race recently appointed by the National Council of Churches it is hoped that 40,000 Protestants will be a part of the great host of concerned marchers in Washington on that day in August. Schedules are available on request from local units of the Urban League, NAACP and CORE. If you wish you may also get details by writing Dr. Bagby, but it will save you time to request them locally where possible.

It is hoped that the five days in the Conference in Chicago will continue to be a significant priority for all who can plan to come. Many thousands of others will go to Washington, I hope.

Sincerely yours,

Thelma Stevens

Thelma Stevens

TS:vg

File
Rel. Organizations
The Meth. Church
Woman's div. of Christian Ser.

May 26, 1964

Miss Thelma Stevens
Woman's Division of Christian Service
The Methodist Church
475 Riverside Drive
New York, New York

Dear Thelma:

Elbert's appointment was wonderful. God bless you.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
cc: Mr. Frank Smith

Woman's Division of Christian Service of the
Board of Missions of The Methodist Church

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

THELMA STEVENS
Executive Secretary
MARGARET R. BENDER
Executive Secretary
THERESSA HOOVER
Secretary

MET ✓
PAV
ES ✓
MJ-file

June 9, 1964

Dr. Leslie W. Dunbar
Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta, Georgia

Dear Leslie:

Thanks for your note. I think we will always be grateful that we could work out plans for using Elbert at this important time in the history of our Church. Thank you for your faithful interest and deep concern. I shall look forward hopefully to seeing you at least in October when I come to Mrs. Tillie's meeting. With my gratitude, I am,

Hurriedly yours,

Thelma

Thelma Stevens

TS:gag

File
Cr. ref. Elbert Jean
S.C.P.P.

File
Rel. Orgs.
The Meth. Church
"Woman's Div. of Christian Service"

July 1, 1964

Mrs. Marguerite Hawkins
475 Riverside Drive
New York 27, New York

Dear Mrs. Hawkins:

This will acknowledge receipt of the contribution of $1200 of the Woman's Division of Christian Service of the Board of Missions of The Methodist Church through the Department in Home Fields.

We are indeed grateful for your continued support. We are encouraged and strengthened by your support and it is our hope that we will continue to merit your confidence.

If we may at any time be of service to you, please call us. Our official receipt is enclosed.

Sincerely yours,

Vernon E. Jordan, Jr.
Assistant to the
Executive Director

VEJ:slw
Enclosure: (1) Official receipt

Woman's Division of Christian Service of the
Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
10027
RIVERSIDE 9-0700

OFFICE OF THE TREASURER
MARGUERITE HAWKINS
Assistant Treasurer
Department of Work
in Home Fields

VJ, please

June 17, 1964

Southern Regional Council, Inc.
Mr. Leslie W. Dunbar, Exec.-Director
504 Foraythe Street N. W.
Atlanta, Georgia

OK 6/19/64
RHA

Dear Mr. Dunbar:

Enclosed here is our check NC-25970 for $1,200.00, which is the contribution of the Woman's Division of Christian Service through the Department of Work in Home Fields to the work of the Southern Regional Council, Inc., for the fiscal year 1964-65.

Sincerely yours

Marguerite Hawkins

Marguerite Hawkins
Assistant Treasurer
Department of Work in Home Fields

MH:ERA
Enclosure - Check

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a full rate telegram	
FULL RATE TELEGRAM	
DAY LETTER	
NIGHT LETTER	

$
S
E

WESTERN UNION

1206 10-51

W. P. MARSHALL, PRESIDENT

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			Southern Regional Council 63 Auburn Avenue, N.E.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Pres. Methodist Women SEJ

December 6, 1954

Mrs. E. Robinson
675 North Water Street
Gallatin, Tenn.

Will see you at the Hermitage 10:00 A.M. December 10.

M.E. Tilly

March 2, 1955

MAR 7 1955

Dear Mr. Mitchell:

Thank you for your letter and the information that you have placed the date for Clark College on your calendar.

October 12-15 (ert)

Miss Day is away from the office but we wrote her that you were pleased about the location of the conference.

Sihcerely yours,

(Mrs.) Anna L. Watson
Secretary to M. Day

1955

accident. man's secretaryless
and doing his own

Dear Mrs. Hestir,

Mrs. Henderson write me to be in touch with you. I've had hon. operator be in touch with your phone all day but 'tis a d.a. So I write Air Mail quicko.

I do now quite understand that it is ~~Wednesday~~ Thursday? evening November 30th that I make my talk to your group.

As to travel. I am flying Delta's flight 791 which leaves Atlanta at 12.25 Wednesday (mid-day) and gets to Love Field Dallas at 2.03 Wednesday, p.m. I hope to hop a plane ride (they say that's done, though nobody saves space - you just get your ticket written Ft. Worth and hop) to Aymon Carter Field, and could undertake to be at Aymon Carter by plane or by limousine by three-fifteen Wednesday afternoon. Of if you prefer I could get myself to some spot in Downtown Fort Worth by say three-thirty, Wednesday afternoon. Had you rather have me at Aymon Carter to be taken to Camp Carter, or should I start from downtown Fort Worth, or would you wish me to thread my way (which I could doubtless do) to Camp Carter. I'm a good threader, but I would need some hints.

I'm here in my office all day tomorrow, Tuesday, and till 11 A.M. EAST time Wednesday. If you will wire or phone me at Walnut 1821 or Walnut 7963 (both this office) I'll know what to do.

Supposed to head back this way from Love Field at 4.30 PM. Thursday. So I'm at your service Thursday monring.

Sincerely,

George S. Mitchell

File

A SUMMARY REPORT OF THE CONSULTATIONS OF 1958

Conducted by The Department of Christian Social Relations of The Woman's Division of Christian Service of The Methodist Church

On December 3, 1956, in line with authorization granted by the Woman's Division in September 1956, the Department made application to the Fund for the Republic for a grant to cover a program estimated to cost approximately $20,250. The program as outlined in the application was to be directed toward:

(a) Creating a climate for discussing controversial issues in church and community.

(b) Bridging church and community racial barriers to establish "freedom of communication."

(c) Working to implement the Supreme Court Decision of 1954 on segregation in public schools.

(d) "Desegregation" and integration of churches.

The possible types of projects outlined in the application included:

(a) The special experimental workshop to be held in Frankfort, Kentucky, as a part of the Lincoln Leadership School. This workshop was planned to include forty to fifty carefully selected Negro and white women from Kentucky, Ohio, Michigan, Indiana and Illinois with the majority coming from Kentucky and selected by "pairs" from local communities.

(b) Eight to twelve "saturation" workshops located in special areas of tension in the southern states where integration had not begun or where progress seemed slow.

(c) A training period for workshop leaders who would work in the workshop on "Techniques for Discussion and Action on Current Issues"; this workshop to be held in Jurisdiction and Conference Schools of Missions in the summer of 1957.

(d) Followup research to make available for wider use the "lessons" learned in such activities as those listed above.

In late May 1957 a grant of $10,000 was received from the Fund for the Republic to help finance plans that would advance the purpose and program outlined above.

It is clear that the major specific plans outlined above could not be carried forward at that late date. The "specific plans" referred to in (a) and (c) above were scheduled for the summer of 1957. The Department Planning Committee then set about to adapt the program to possibilities implicit in (b) and (d) above. It was, however, possible even at that late date to make available packets of leadership resources for the workshop leaders envisioned in (a) and (c) above.

As the Planning Committee studied the needs and resources at hand it seemed that the major emphasis should be given to plans that would be directed primarily to experimenting with some procedures that would help establish "freedom of communication" where racial tensions were high. As a first experiment toward this end five "regional" consultations were envisioned as outlined in the following item of information brought to the Woman's Division in January 1958:

"There has been a growing demand across The Methodist Church for Christians to explore new and better ways to establish or restore communication across racial lines in our communities.

"In response to this demand the Department of Christian Social Relations has developed a plan which may contribute in some small measure to this process. A number of 'Consultations' have been planned to be held across the nation where women with varied experiences and often with completely opposite viewpoints can come together in small groups to talk about our common concerns in the face of grave and soul-searching responsibilities. Such consultations will be scheduled across the church in various regions in the months ahead--possibly over a period of two years -- as time and money permit.

"The first of this series of consultations will be held in the spring of 1958 in Washington, D. C., in Georgia, in Alabama, in Mississippi, and in Arkansas.

"The following guiding principles are suggested as plans are made:

"1. All expenses will be paid by the Department of Christian Social Relations from a small grant from a foundation for this purpose.

"2. Each conference president and conference secretary of Christian Social Relations will be needed as participants in the consultation.

"3. An additional four to six women should be selected by each conference, keeping the following points in mind:

"Select two or more from the same community.

"Consult where possible with the president and conference secretary of the overlapping conference in your region, assuring where possible both Negro and white women from the same community.

"Since these regions are largely 'rural' states, it might be helpful to have 'teams' from communities with populations under 10,000. This, however, will be best determined by your own knowledge of your State. 'Official status' is not essential, but now and then a district officer might be helpful on the local team!

"Women of varied viewpoints, experiences, and even age groupings might be helpful.

"In some instances it will be helpful to plan for some conversations with conference representatives before they come together with the entire group.

"In order to be sure that the consultation is used to provide the greatest opportunities possible in such a setting, there will be specially skilled resource persons on hand for the four days, and for preliminary discussions where needed."

In preparation for these five consultations a briefing conference for the planning committees of each region was held in Atlanta, Georgia, in late January 1958.

The following financial summary of the cost of the activities here outlined is presented for information:

1. Briefing conference for five regional planning committees for consultations. (Total number of persons in attendance including resource people 33.) The Briefing Conference was held at Clark College, Atlanta, Georgia. Total expenses - $2061.12.

2. Regional Consultation at Clark College, Atlanta, Georgia. (Total number of persons in attendance including resource people - 34.) Total expenses - $1061.

3. Regional Consultation at Bethune-Cookman College, Daytona Beach. Florida. (Total number in attendance including resource people - 29.) Total expenses - $1542.39.

4. Regional Consultation in Washington, D. C. (Total number of persons in attendance including resource people - 43.) Total expenses - $1434.39.

5. Regional Consultation at Aldersgate Camp, Little Rock, Arkansas. Total number of persons in attendance including resource persons - 53.) Total expenses - $1500.00.

6. Regional Consultation at Gulfside Assembly, Waveland, Mississippi.

(Total number of persons in attendance including resource people - 36.) Total expenses - $1514.47.

7. (a) Resource materials and packets used for the consultations: $403.26.
(b) Resource materials and packets for Frankfort workshop, and Jurisdiction School Workshops on "Techniques for Discussion and Action on Current Issues" - $499.48.

Grant Total - $10,016.11

Grand Total in Attendance - 228.

Evaluation of The Regional Consultations as submitted in the reports from the Five Regional Planning Committees:

I. Aldersgate Camp, Little Rock, Arkansas. April 24-26, 1958

The Consultation at Aldersgate Camp at Little Rock, Arkansas, included women from five Methodist Conferences -- Memphis, Tennessee (Central Jurisdiction) North Arkansas, Southwest and Little Rock. About 38 representatives from these 5 conferences attended, in addition to the leaders and speakers.

It is my personal opinion that it was the most valuable effort toward understanding many of our problems that has been made recently in our State.

We were harrassed by the Citizens' Council members in various ways in an effort to break up the meeting but we stood our ground and went forward with our plans.

The preparation involved turned out to be quite an effort, as our committee was so scattered. Some of the plans would have worked better, if we could have had the full committee working together constantly.

Some extra expense was incurred the day before we opened, when our anthropologist failed to come to us. The whole cause we feel would have been better served had she come.

As leaders, and members of the group, we wish to express our thanks to the Woman's Division for making such a high level experience possible for us. We know we grew in understanding each other, as well as learning facts that we can rely upon from our speakers. Their messages were superb.

We feel - many us do - that our Church could well use the Consultation idea in these needy times. (Mrs. E. D. Galloway, Chairman)

This Consultation was well conceived and planned, with a good balance between worship, formal addresses, and discussion. Much credit is due those who formulated and carried out the plans. Aldersgate supplied a most favorable setting. This secluded spot furnished living conditions that enabled people to relax and to put the whole of their thinking to the subject at hand . The regular demands of jobs and homes no longer were a part of those attending the conference.

The experience in interracial living was a big step for most people not accustomed to bi-racial meetings.

The leadership was outstanding. Their ability to present their subject with great clarity and knowledge created a climate for good discussion and better than average questions.

Miss Louise Young as coordinator has the experience, training and personality to put people at ease and soon all were in the frame of mind for a learning session. Her teaching experience was a valuable asset in the role of the coordinator.

The Rev. Charles Baughman from Crossett, Arkansas, lead the opening worship. His great concern about the race problem made us grateful that a young minister of his caliber is working in the southern part of the State. His eagerness to be a part of the Consultation brought out rather boldly the great need for ministers to have such an opportunity for study, training and discussion in the vital area of race relations. They carry great responsibility and few men in their congregations have the opportunity or take the time to discuss these issues either in their community or in area meetings.

Dr. Robert A. Leflar of the University of Arkansas spoke on "Law and the Constitution." In his presentation he discussed how laws are made, the different kinds of laws, the relation of States Rights, and the Federal Constitution. Dr. Leflar spoke in terms understood by all and gave the group a real understanding of real States Rights.

Three young lawyers - Mr. Ed Laster, Mr. Chris Mercer and Jim Chestnutt - discussed individual rights according to state and federal law. The right to the vote and the power of the vote was stressed. The fact that they were local men gave added interest and pertinence to what they had to say. Mr. Chris Mercer gave a brief history and description of the nature and method of operation of the N.A.A.C.P. The discussion that followed cleared up many misunderstandings about the purpose and the way of work of the organization. The most serious accusation was that the N.A.A.C.P. was communistic. Some people were almost convinced to the contrary but not completely.

Mr. Harry Ashmore of the ARKANSAS GAZETTE in discussing "Barriers to Communication and Their Causes" said communication almost ceases in time of tension because of fear and mistrust. The South has acted emotionally and has failed to look at history and at the world in which we live today. We must work to re-establish our channels of communication..

There seemed to be less concern and feeling when discussing race from the angle of social science and anthropology. Dr. Stephan spoke of the origin of man and then into the area of prejudice - how it comes and how it goes.

Dr. James Thomas gave a scholarly presentation of "The Church and the Bible." This gave a new experience to many of the members of the workshop. One woman expressed herself thus: "This is the first time I have heard a well educated Negro speak. He seems to be unconscious of his race." Was she too for the first time a little unconscious of race?

Perhaps the greatest impact on the group was made by Dr. Will Campbell in his talk on "Christian Heresy." He gave the group greater insights into the position of the Southern churches. He pointed out that the church had been made to conform with the prevalent idea of the social standards of living. We must help the church to form itself according to God's will as revealed in the Bible. It is the church's responsibility to work actively toward solving the problems created by man in the field of race relations. People were perceptibly shaken by his talk.

The women attending the Arkansas-Tennessee Consultation at Aldersgate came from different sections of the States -- some from the plantation and "deep South" portion of each state and others from the "border state" type of community. There was perhaps greater variance of background among the white women attending the conference than found among the Negro women.

The proportion was good of the people experienced and inexperienced in the realm of bi-racial meetings and cooperation. This meant that all people present were not in a new and strange situation. There were fewer Negro women than white women who had worked together on the basis of equality. The women rather quickly became a group and discussion came rather freely, especially from those women who were accustomed to leadership roles even in a small way. The Negro women as a whole were a little more hesitant to enter into the discussion with the exception of those who had more educational and job opportunities.

We found that it is very necessary to understand each other and that different words and pronunciations mean different things to each race. A tension among the Negro women developed the morning of the second day. In time it came to light that some of the white women did not pronounce "Negro" correctly but were saying "Negra". This was skillfully brought to the attention of the group by referring to the pamphlet on etiquette to be used in

dealing with race. It was also suggested that Negroes seek to be more understanding and patient with white people who are their friends but who inadvertently make a mistake.

It was quite interesting to feel the good "rapport" re-established in the total group and a better understanding between the two races because this point of sensitivity had been brought into open discussion.

Meeting together, eating together and living together was a new experience for most of the group. To most it gave greater understanding that we are all human beings and God's children.

One Negro woman said, "I did not want to come. I was afraid. I did not want to be hurt and misunderstood. I am no longer afraid. I have hope. I know now there are some white people who care and want to help us."

There was ample opportunity all along for questions, some of which were dealt with on the spot and others of which were recorded for consideration in periods set aside for that purpose. Broad participation was secured by dividing at intervals into small groups. At the closing session, the leaders elected by six such groups took part in a panel, and led a discussion rom which the resource people and other leaders were excluded, the main purpose of which was to consider the acceptance by individuals of specific responsibility for making a Christian witness in the difficult social situation that now confronts us.

Much credit is due Mrs. E. D. Galloway, Chairman of the Planning Committee, and those who worked with her in planning the program.

Just to put in an observation -

It is our opinion that double the number present could have been handled just as successfully.

In some way this meeting or one like it could be open to more people, perhaps from other churches (their Sec. of Christian Social Relations, or President), United Church Women, Y. W. C. A., or interested people with the approval of the Committee, and these people or churches carrying their own expense. This might not bring people from a distance but certainly would close by.

We believe it is very necessary to increase the number of people having such an opportunity to hear outstanding speakers and leaders in the area of race relations. We must increase the number of persons who believe in the equal rights of citizenship and in "open church membership" for all people.

II. Clark College, Atlanta, Georgia, February 27-28 and March 1, 1958

Thirty-five women from the five conferences in South Carolina and Georgia were invited to the Atlanta Consultation. Thirty-four of these were present. As an interracial experience it was entirely new to about one fourth of the group. Another fourth were veterans of such groups and the remaining half had had one or two such experiences. The fact that friendships across racial lines already existed in the group contributed much toward quickly creating a relaxed atmosphere that made conversation possible almost from the beginning. There was not

a person present who did not participate at some time during the meeting.

In this meeting together of Negro and white women was demonstrated the untruth of the oft-heard statement that communication has broken down between the races. A certain kind, that of superiors and inferiors or the "back door" communication has largely gone, but that of mutuality among equals is available to all who desire it.

Many were led into new consciousness of the meaning of the word empathy as Mrs. Bender skillfully assisted us in placing ourselves in another's place. Respect and appreciation of each other were natural results.

We separated often the short time together knowing that each was returning to a segregated situation but it would really never again be as segregated as it was formerly because of the meeting of minds and hearts that had been experienced.

I wish every community in America could have such an objective and practical interracial study.

1. In brief The Consultation was most worthwhile

A. Because it provided a channel through which Negro and white women of The Methodist Church could discuss some of their mutual problems.

B. Because it enlightened women of both races in the following areas:

1) Barriers to communication and their causes
2) State legislation (proposed and passed) to curb registration and voting of Negroes
3) Scientific approach to human relations
4) Facts on the Bible and race
5) World implications of race relations in the U.S.A.

C. Because it helped the group analyze the veracity or error of attitudes and statements made. There were positive and negative attitudes among both races, some were based on facts and others on myths or traditions. Many points of view reflected the power and influence of the "slanted" press.

D. Because it provided a forum where conditions and problems conditioning attitudes might be discussed. The following concerns were among those discussed:

1) Fear of intermarriage and mutual distrust of races
2) Recognition of fear, intimidation and ridicule as powerful weapons used by some groups against the Negro
3) Attitudes of Negro women as conditioned by inequalities and restrictions in areas of housing, employment, recreation, transportation, etc.

2. Tone of Conference

Women of both races discussed rather freely and courageously some of the things that disturbed them most. Each group was frank, courteous and respectful, yet positive and factual, seeking to understand one another. There was constant effort to overcome the lack of trust occasionally evident in both racial groups.

There was not a great deal of unity of thought because each group stood from a different vantage point; naturally it is not easy to know the sufferings and injustices of another if you have not experienced them. Yet there was a oneness of feeling as the Consultation progressed. Each woman expressed or indicated a sense of personal responsibility to do something about it in some way.

III. Consultation held at Daytona Beach Fla., at Bethune-Cookman College, March 28 - 30, 1958

The attendance:

All five Conference Woman's Societies involved were represented - North Alabama, Alabama-West Florida, Central Alabama, Florida (Central Jurisdiction) Florida (Southeastern Jurisdiction). Alabama-West Florida Conference had only two enrolled. The Central Alabama Conference brought one of their ministers, the Rev. Mr.Smith, from Montgomery. He made many fine contributions to the discussions.

Two cities, Jacksonville and West Palm Beach, had Negro and white delegates. A third city, Decatur, Ala., had planned to have representation from both conferences but illness prevented the Negro delegate from attending. Mrs.Grizzard, the white delegate, took her packet and planned to meet with her to share materials.

For many of those attending the Consultation this was a new experience -- both in being on a Negro college campus and in being in such a group experience. It proved to be a very fine experience for all of them. Speaking for four women, for whom it was a new experience, I would say that a couple of them were quite tense on the first day and night but after that they were at ease and came away feeling that they had gained much in several ways.

The Place of Meeting

Bethune-Cookman College certainly put out the"red carpet" for us! The entire staff, from the president to individual students, left nothing undone that would contribute to our enjoyment and to the success of the meeting. Our deepest thanks to every one of them!

The Program

The program had been well planned; the speakers and resource people gave valuable and reliable information. Dr. Claude Thompson, from Emory University, directed our thinking on The Bible and Race; Dr. Guy Johnson, from North Carolina, on Sense and Nonsense About Race; Miss Lorena Kelly, missionary to Africa, on World Implications of the Race Issue in the U.S.A., and Mrs. Clifford A. Bender on Barriers to Communications and Their Causes. They were all very fine in presenting the facts, exploding myths, and answering the many questions that came from the group.

The Rev. Caxton Doggett, from the Florida Conference, set the tone for the entire meeting in the opening worship period. He was most helpful in the discussion following Dr. Thompson's message.

Mrs. Small and Chaplain Roger P. Fair, from Bethune-Cookman College, were most helpful as resource people.

Mrs. Cathcart and Mrs. Carter had done so very much work in making ready for the meeting that everything ran smoothly and on schedule.

Discussion Groups

Everyone present entered into the discussion periods in a fine way. Many learned things that they had never known before that will be helpful to them and others in many ways. Some things that came out of the discussion were:

1. Why not hold Church-wide meetings, such as General Conference, The Assembly, etc., in cities that are not wholly open to all in our Church so that they may be helped to grow?

2. The responsibility for finding solutions to our problems rests upon both groups.

The group discussed the things they planned to do back in their home communities, such as, small discussion groups on these same topics with responsible resource people, personal contacts with people of other races, sharing the materials with others, using their influence on all with whom they came in contact, make use of every opportunity to present the information gained at this meeting, helping to get the fifth commission organized in conferences, districts and local churches.

It was most regrettable that Mrs. Hurley, from the N.A.A.C.P. was unable to be with us. That is one area in which correct information is badly needed.

Our sincere thanks to the Department of Christian Social Relations of the Woman's Division of Christian Service for making such a Consultation possible. This is one of the finest things that the Department has done!

IV. Louisiana-Mississippi Consultation, May 20-24, 1938, held at Gulfside, Mississippi

By the evening of May 20, most of the representatives had gathered. The total included 16 from Central Jurisdiction, 11 from South Central and two from Southeastern. Rooming arrangements from 6 conferences happened to be according to Jurisdiction affiliation. It was readily apparent to the recorder that had they been across jurisdiction lines, everyone would have been happy. For at least three of the women, this was the first truly inter-racial fellowship. The weather was good, the preparations were excellent so that the women gave themselves completely to the matter at hand. Dinner the first evening was the first time the group saw each other and they entered the dining room more by rooming groups and sat together. This was the only time during the consultation this practice was followed. Nothing was said to direct them but everyone seemed to be trying to eat with everyone else at least once.

The first session of the consultation was opened with a thought provoking workshop program where with the vision of Peter, the women prepared themselves to look upon God's world as His and everyone in it as precious in His sight. With Jameson Jones to lead the way, deliberation was challenged with these opening words, "It would be a shame for us to meet in a time like this and not take into account the changes taking place in this our world. With the sputniks and the mountains of sleeping pills...we are afraid to be human, we had rather be cogs or noses in a census...to be ourselves is dangerous, it makes us stand out,

to be conspicious...we just are not sure of a concept of togetherness...we tend to limit it to cooking hamburgers in the back-yard. Real communication in the spirit of Christ...very little of this is going on. We are silent, afraid to speak, we follow the crowd without even knowing where the crowd is going, and we feel little compulsion to accept responsibility for the lack of 'togetherness'." Surely he led the group to see that it begins quietly taking place as one person reaches out in loving fellowship to another...and because one to one is not the whole answer, always to God for it is His world. "Through us, or in spite of us, God's will will be done. He cannot be ultimately defeated. Committed Christians facing problems in the spirit of a dedicated Christ are dynamite! And for this we meet in faith, and hope, and love." Though the Commitment Service was two nights away, this group was then and there committed to the task for which they had come.

Fellowship Hour in the lovely home of Mrs. Harvey was spontaneous and gay..jokes about her thoughtful preparation of light and dark cookies, and a real excitement of "getting to know you" made the first day meaningful.

With devotional thoughts that serving God in the newness of life is to walk with a risen Christ, Mrs. Kilpatrick led us to see that walking is neither effortless nor pointless. It is something we must do for ourselves. Christianity is the way that we walk...not the way we talk...to move on out from where we are in the strength of loving faith.

Miss Height prepared members of the group to list the barriers to communication and their causes by challenging us to take the task at hand very seriously, and ourselves less so...to seek for ourselves a sense of "presence" in the problem like the little girl saying to her mother, "Now, hug me tight and don't think about another thing at all."

We decided that person-to-person messages exchanged are not real communication at all, that different information about the same problem or the same symbol with different meanings, that leadership out of touch with the group it is attempting to lead -- are all examples of the lack of communications. In defining real communication, several prerequisites were listed; sincerity where the words play only an equal role with attitude and knowledge; a two-way bond where you give and where you get something back, a basic sense of trust; the sense that the other person is listening; the absence of superficiality of relationship; not coming to the experience "cold" or unprepared; an understanding of the bounds of "official policy" which might bind or gag those seeking to communicate.

From the discussion welling up around this came the general conclusion that we must learn to identify the things that are important to other people-- the common concerns of others. Our life experiences condition us and this conditioning then guides our understanding...sometimes limiting it. Of this we have to be conscious and work for mutuality.

The group was most interested in understanding terminology and coming to the understanding that we often times think we have inter-racial meetings when all we have is a bi-racial meeting. Miss Height found the agreement of the group in her premise that only with inter-action in a bi-racial group do you have inter-racial experience, thus adding a "quality factor" to the relationship. Asides at this minute were most interesting and exultant.."this is what we have" noting that where we are in the power structure effects how people communicate and what we communicate to others. Facing the problem of getting people to accept what

to hear,
they do not want/we realized that too often maintaining a relationship is made a substitute for communication.

Leadership was another term coming under consideration, and the observation made that it is necessary to cease to consider it as status but as function with response to need. In this way we have the common responsibility with all to be more helpful in bringing together the People and the Task....to get the relationship as such that total acceptance to the task will be assumed by the people. Deploring the fact that negative forces continue to get wider hearing than the positive forces, the group divided into groups of five for discussion of BARRIERS TO COMMUNICATION. Among those listed in a brief period were:

Fear...."ungrounded but ingrounded"
(Several listed included fear of change itself, economic reprisal, embarrasment of humiliation, social ostracism.);

Language (inflections, colloquialisms, etc.);
Premediated opinions;
Prejudice;
Failure to express and seek whole truth
Mechanics of maintaining a tradition (not involving prejudice)
Lack of respect for differing cultures
Lack of knowledge for real understanding
Gradualism
Failure of the group of need (a minority group) to express itself
Lack of committed leadership
Free-will communication interrupted by controversy has not resumed under legal compellment.
Churches closed off by lack of positive stand, from providing good climate for changing patterns;
Capture of the mass-media, particularly the newspapers, by negative forces.
Diversity of educational backgrounds and opportunities and tending to measure intelligence by cultural and educational opportunity rather than by innate ability.

These were named fairly rapidly by the group and no defensive attitudes assumed by a single member of the group. Singularly lacking and adding to the maturity rating of the members were references to pressure groups so often mentioned first and blamed bitterly. This group did none of this and even in the midst of listing these barriers, was forging on to talk of the elimination of them, even to the point of wanting one or two of them summarily removed from the list. Quite heated and excited was the discussion of "Gradualism" and the group was down-right smug when they finally decided that they ALL meant a steady progression toward a given goal. Then Miss Height helped us to see that we were not segregated because we were prejudiced, but were prejudiced because we were segregated. "As people caught with a pattern more superficial than we want to admit, the Supreme Court Decision found us unable to say, 'Isn't this fine, this is what we have been working for', for we had been communicating as unequals and were not ready to communicate as equals. The imbalance taught the Negro to hate 'Uncle Tom', yet he taught them to take hat in hand to get what he wants. We must meet eye to eye and face facts. We are torn between the danger of going back to the good old days and the opportunity to make for ourselves a level of real understanding."

Rev. Rupert Coles led the group in a study of the Bible and Race. With a well-prepared outline, he led the group to consider first the ways that the Bible is being used by the Segregationist Groups. (It was humorous that at times indignation from members of the group actually seemed to be directed against Mr. Coles himself, so clear was his presentation.) From this he moved to the consideration of those sections of most value in strengthening our convictions. Because this is one of the most widely used methods for recruitment for the negative forces, the group showed enthusiastic interest in this intensive "follow-through" and talk was heard all around of trying this in study-groups when they return home. Humor was close to the surface of the thinking of this group all the way through and they laughed at and with each other. One Negro woman led the laughter against herself as in a rather enthusiastic outburst at something Mr. Coles said, she blurted "...Japs and Chinks" Give-and-take was definitely the order of the day, and the recorder observed them speaking naturally as individuals, not as members of a group or self-consciously TO "members of a group".

Observations made here:

"Everything we do here is really aimed at getting an openness to the situation we live in."
"We must always be trying to look for ourselves behind the barriers at the causes...we do want information or facts, but feeling cannot be met with fact alone, we must also show appreciation for them as persons to help them accept facts."
"We must be trying to reach for the "uncommitted in-betweens"
"We will remember to ignore race when choosing the best person for a job."
"This is not a 'high cause' we are engaged in, just something we must do."
"When we are caught in situations where we cannot achieve all, we are called on to decide on compromise of speed, or a compromise of direction."
"We must learn to recognize the 'natural moments' when we should do things.
"People only implement a discussion when they are involved...Only at a point of concern can we reach a person in prejudice...but he must be reached."

Jameson Jones made a simply wonderful talk on the International Implications of the Race Problem and the women hung on every word. Compelling was his message and finished with ample time for discussion which never came. They had been intensely interested in what he had to say, but quite out of character for this group, they seemed to ask only a few polite questions. Since it had been noted that the group was quite well-informed, and discussion could have been easy, the recorder believes that they heard with complete acceptance things they knew to be so, with the need for discussion diminished by the last statement of the speaker - "a faith worth taking, and a witness worth making". The implication had been that the world was so small now as to be looking over our shoulders so that the important relationships were the person-to-person relationships. That thoughtful contemplation of this fact precluded discussion of the nature of all previous periods, is merely the theory of this recorder.

Members of the group were interested in talking about the laws concerning voting, the increase and decrease in registration and exchanging first-hand information and experiences. The number of Negroes voting is up in Louisiana and down in Mississippi. Dr. Edmondson, the anthropologist from Tulane, proved to be a most interesting speaker and showed real understanding of the purpose of the group. With surprisingly little technical language, he presented a difficult subject to the group in a package they could take home for future use. By the comments and

questions members put, one realized they had already accepted the sociological explanation of the term "race". All the popular biological fallacies were, however, put to Dr. Edmondson by members of the group; but you knew that it was for the purpose of getting the "right answers" for future use, rather than clearing any doubt in their minds. Members of the group filed for future reference a research work to be published next year, THE EIGHTH GENERATION, in which Dr. Edmondson participated. (probably will be published by Harpers)

Mrs. Carmichael, Editor and Publisher of a liberal little newspaper in Bay St. Louis, shared both her philosophy and humor with the group. She sells real estate to make a living she says, for her paper, with its editorial policy, certainly cannot do it for her.

When the group came at last to talk of "what we shall do" they met in two groups, Louisiana and Mississippi. These are things they said they wanted to do.

MISSISSIPPI

1. We will start immediately a round-robin letter among the group of us so that we may share each others day-to-day experiences and give help, direction, and leads for cooperation.

2. One woman is going to approach her Bishop with prayer and a new dedication trying to communicate to him the rightness and joy of this experience of fellowship in the hope that the direction of his leadership might change.

3. Plans for getting the Holly Springs Societies together on a project of landscaping grounds of Rust Campus as an "ice-breaker" for communications there.

LOUISIANA

1. Carry out Personal Witnessing
2. To seek ways of helping individuals register and vote.
3. Hold meetings (Citizenship Brunches) on the above.
4. To counsel with the Mayor (New Orleans) to get his aid in creating a climate of good-will, maybe by setting up a commission of church women to report incidents to him.
5. To counsel with department store managers on rest-room facilities and charge-plate discrimination.

Though this discussion period was short, the recorder noted that the women avoided the pit-falls of generalizing and listing things to do which would in theory solve the whole problem. They were fiercely sticking to the things they <u>intended</u> to do and knew as individuals they <u>could</u> do.

Determination and happy assumption of responsibility were already a foregone conclusion for this group as they came at last to the service of committment. The leader of this service had been at supper with the group and heard the summary given by the recorder. He caught the spirit of the group and lead them in a beautiful service that seemed to be fulfillment for each one. As one of the members put it, "I feel more complete as a person than ever before in my life."

For a group such as this with such varied backgrounds of experience - three who had never before enjoyed interracial fellowship to a Board of Missions member with much experience - unusual maturity was apparent and adjustments to the group natural and immediate. Is it any wonder the recorder heard on several occasions, "Oh, how I have been wanting something like this!"

V. Consultation in Washington, D. C., on April 21,22,23 1958

There were representatives from the following conferences: West Virginia, Virginia, Washington, Delaware, Peninsula, and Baltimore.

There were 38 delegates in attendance, three speakers, and one resource person from the Woman's Division.

The purpose of the Consultation was:

1. To consider some of the important issues facing Methodist women, particularly in the field of race relations.

2. To seek a positive approach to race difficulties in the light of local needs.

3. To set the stage for an immediate approach to clear the air of misconceptions about minority groups.

4. To attain a world point of view for emerging peoples.

5. To reconvene for appraisal of our efforts at another period.

The subjects on which we had speakers and group participation were as follows:

The Christian Basis of Our Concern
Law and Social Change
Sense and Nonsense About Race
The Bible and Race
International Implications About Race

Speakers presented all of these subjects in addresses. These were followed by the use of different group techniques, such as buzz groups, vignettes, role playing, questions and answers, and conversation groups. Participation and fellowship were extremely fine throughout the conference. The "warming up" took minimum time as compared to other conferences of this type.

We felt that the fact that our sessions began with a dinner rather than a meeting broke the ice and set the climate of the entire Consultation.

Mrs. Tyrell's leadership, with Mrs. Bender's fine support has created an atmosphere of fellowship.

A sincere welcome was issued to us in both churches where we have met. We appreciate the interest of the ministers of these churches, who stayed with us during the sessions.

Dr. Claude Thompson, in his opening address on "The Christian Basis of our Concern," lead the way for discussion on the Christian imperative and moral obligation for Christian action. "Our Christian concern rests really upon the mission, message and ministry of Jesus Christ our Lord." Dr. Dorsey E. Lane gave a clear, practical and scholarly interpretation of "Law and Social Change." Law is responsive to social change, it is inextricably bound up with morals. Law is not equipped to conform hearts but to conforming action. The church must assume its proper leadership in this realm. His clarity was good for the lay person, as the discussion which followed verified. Mrs. Bender was unique in showing ways and methods of using group techniques in getting across ideas that were hard to put in lecture form. While talking about World Implications of Race Issues, she said, "When we go to the United Nations we go to a world in miniature - as we go there and watch it function we watch the world in miniature." We have a big job to do in order to understand our world and set our problems within a certain pattern.

Dr. Leo Hansberry approached the discussion on Anthropology in a different way by beginning with the Continent of Africa and its potentialities. It took some time for the group to comprehend the implications, but these were brought out later with pertinent questions. Dr. Thompson in his closing address gave us the Bible as the only authoritative source for the solution to our problems as we seek together across the world to walk in the light. "Christianity offers a way of avoiding disaster if we will take it, and a way of confronting disaster if it actually happens."

I feel that this was one of the best meetings we have had to focus our attention vigorously on the implications of the Supreme Court's decision on education, and that ways and means were brought out to help Christians go forth as Christians.

The concluding worship based on the theme "As Christians, We Go Forth" was most effectively done, the summary and evaluation periods were valuable and the meeting ended, I felt, on a high note of optimism as to what could be done locally by the individual woman to meet the existing issues.

Some suggested ways to implement what we learned in the Consultation are:

1. To share what we learned with the local societies, for it is through them that our greatest accomplishment will be made.

2. To share understanding of this problem with the men of our churches.

3. To make our attitudes on the subject known to our minister. Let him know he has our support.

4. To exchange summer school students, with a merger as the final goal.

5. To read literature and apply it to what we have learned.

When things seem impossible and we seem to be making no progress - we will think back on the fellowship created by this meeting and all grounds of mutual understanding that were established and be inspired to continue our work.

INDIVIDUAL EVALUATIONS:

Some quotes from "What has this Consultation meant to me" -

"Answers came to questions I did not know I wanted to know."

"I saw Negroes in a new role."

"My knowledge of the N.A.A.C.P. was very limited; I have learned much, but I still do not approve of their action."

"Greater appreciation for N.A.A.C.P."

"The give and take across racial barriers has been very rewarding."

"Was glad to get the interpretation of the U.S. Supreme Court decision."

"We need to analyze our own prejudices."

"The very warm fellowship has made me feel that I was among friends thus replacing the usual (may I say) barrier of tolerance with that of a feeling of acceptance.

"You have won my admiration for being courageous enough to give time on your program to clear up this misinformation concerning N.A.A.C.P."

"Mrs. Bender's leadership has been one of quietness and confidence.

"A climate for discussion was set in the location of the Consultation.

"Consultation shows need for continuing study."

"I have had a telephone conversation with one of the local white officers of the W.S.C.S., discussing the three books and materials I received at the Consultation. Some interest was shown.

"I wrote an article for the newspaper explaining a recreation program that my local church is spearheading this summer. I was able to bring in a few of the many recreational needs of our people. It was printed in the small space allotted for Negro news. I sent a letter of gratitude to the local TV station for presenting a group of Negro Boy Scouts in a local show.

"The feature that helped me most was the contribution on anthropology by Dr. Guy Johnson, as well as the opportunity of fellowship with those who care.

"I observed that people are generally people. What we truly learn shows in our lives - that the only salvation, the only hope for the peace of which Jesus spoke is in teaching."

"The Consultation has provided a wonderful fellowship between the two races.

"The resource persons were well informed. Their instruction provided much information that was helpful and needed by both groups."

"I only wish our Methodist ministers could have a chance to hear Dr. Campbell's message."

"The extent to which members of both groups were able to "throw themselves" into the Consultation and freely speak their minds, seek answers to questions, and gain pertinent information and deeper insights into this matter from competent consultants and resource personnel has indeed been a pleasant experience to witness."

"This is the first opportunity I have had to sit down and talk to women of the Central Jurisdiction about race. The friendly climate and sincerity of all attending was an inspiration to me. The new insights I have received from all the speakers and discussion groups have helped me to broaden my horizons. I just hope that I will be equal to the task, and be able to witness for Him in the manner He would have me to do. The relaxed, unhurried atmosphere of the meeting has been helpful. The leadership of the Consultation has been wonderful, and we are indebted to Mrs._____for making the Consultation such a wonderful, enriching, Christian experience."

"It was good for me to hear voices like Mr. Ashmore, Dr.Leflar, Dr. Thomas, Mr. Thomas and the others who have talked here.

"However, I am a little disappointed that I have not heard yet from as many of the Negro members of the Consultation as to what they feel, how they feel, and what they think might be a helpful approach to educating others to accept the Negro for what he is, a child of God."

"Being the product of a completely segregated life I think my utter lack of any reaction in this, my first interracial living experience, is significant.

"Dr. Thomas is the first Negro man I have ever encountered with no consciousness of his race.

"I am still uncertain about the total objectives of the N.A.A.C.P., and its freedom from ulterior motives.

"Real equality means a natural, free intercourse between people. The extreme in courtesy and deference shown by some of the white guests toward the Negro guests contradicts the spoken sentiments.

"The imperative for very thoughtful, prayerful, practical planning is my chief concern. Perhaps we can avoid some of the pitfalls knowing what some of them are. And the pitfalls before a stronghold of segregation can be deep and many."

"A broader concept of the problem.

"Opportunity to study the issue on a basis I have never had before.

"I will feel stronger in my conviction and more secure in my position on the subject."

"The conference has been an experience of revelation where black and white are able to meet together and discuss mutual problems. I think meetings of this sort should be held on all levels of church organization from the ministers down through the children's groups!"

"This experience has been a great inspiration and encouragement to me. I was raised in California, and so have not been indoctrinated with the traditional social mores of the South. For this reason, since becoming a member of the faculty at College in 1951, I have felt that I was a real 'lone wolf'. Meeting other women, especially those who are white, Southern, and who have broken through their own tradition and committed themselves to seek communication with Negroes, has given me a tremendous stimulus to be more aggressive in the expression and living out of my feelings with whites in my own community.

"In a sense I guess my reaction is somewhat unique. Though white, I have already worked and lived with and appreciated the Negro, on the basis of equality, for eight years. During this time I have also been accepted - though slowly and not completely - by the white society in my community. This experience, then, was not necessary for the improvement of my relationships with the Negro, but rather has served to strengthen and convince me that I must use my position to exert greater influence and leadership in establishing real communication between the races in my community.

"I believe every woman who has been at this Consultation will go back and act as leaven in her community. I know this is only the beginning of the huge task we have before us, and feel so strongly that we will need more of these assemblies for future renewal of strength, exchange of experiences, and the inspiration and challenge of such a 'mountain-top' experience. I wish so much that many other women, in the future, could be given this experience."

"As we reach the end of this conference I am confronted with the evidence that more and more the Negro wants his white friends to go all out for him but is unwilling to reach even half way. He accuses us of patronizing and yet acts like a child when we, quite innocently, use a term which does not flatter him."

"Tonight four of us went into a drug store and were completely ignored. When I asked the girl if we might have ice cream she said 'no.' We had only asked for cones to take out. I know the white drug stores in our city are glad to serve a Negro if he takes it out to eat! Why could we not be given the same courtesy in a Negro owned store?"

"This meeting has:

"1. Created in me greater faith in my church and in members of the white race. I can see that they are thinking about the problem.

"2. Created in me a greater interest in the Woman's Division of the Church.

"3. Encouraged me to try to establish some communication with the whites of my community. This will take <u>much tact</u>. I wish the group would devote just a little of its time to making some suggestions along this line for my particular situation. I realize that is why I was invited to attend - not to allow what has gone on in this meeting to die with me."

"This Conference has been an answer to prayer - an opportunity to meet with a group of church women who are sincerely trying to find answers in the light of the spirit of Christ - not just in the light of good citizenship or science.

"Information and insights gained by this small but influential group can have a far-reaching influence for good. More well planned meetings of this sort are needed. (And this one has been so well planned)"

"I see now that we will have to make some compromises and take less in some places than we had first thought we might gain. Integration may not come in my lifetime, but I now will be willing to take present setbacks in order to achieve our total goals eventually. This is hard to do but I believe we must do it."

"To see the sincerity with which people are desperately trying to find the answer to one of today's great problems, to hear wonderfully inspirational messages by brilliant people of both races, to feel the warmth of Christian fellowship radiated among the group, has been an enriching experience long to be remembered."

"It has helped me to see that each has a part in discovery of truth and I can do something to develop the orderly plan of the universe.

"The fellowship has helped me to see the deep meaning of "Our Father."

"The Negroes have been represented by a very smart group. This is not the group with which we work at home.

"We, the white people, have listened and want to be helpful but our side has not been presented. That is, if we have a side. We surely have taken most of the blame.

"I have learned much but it will be very difficult to go back and even tell my people that I have been to such a meeting."

"Reference people were all good. Mrs. Bender's talk and discussion personally provided me with most constructive promise.

"Discussion leader injected too many of her own personal views into the discussion. Somehow we did not feel as free when she led the discussion."

"The sharing of interests and concerns furnishes impetus for action.

"It is <u>most</u> helpful to learn <u>facts</u> to refute misinformation."

"A deeper insight into the problems confronting members of both groups in their efforts to keep open wholesome lines of communication in the face of tremendous odds.

"My own personal growth in the area of racial understanding and tolerance can only be measured in terms of my change of attitude toward the entire problem and the sincere pledge to continue trying to 'break down' the barriers."

Memo . . . FROM THE DESK OF

. . . . . RNF . . . . . .

Background sheet prepared at Mrs. Tilly's request for the information of Dr. Harvey C. Holland, member of the Budget Committee, Methodist Board of National Missions.

HCF/mf

The Southern Regional Council was organized in 1944, as the successor to the Southside Commission on Interracial Cooperation. It was chartered by Bishop Arthur J. Moore, Mr. Ralph McGill, Dr. Charles S. Johnson, and Dr. Rufus E. Clement. The aim of the Council is to achieve, through education and action programs, the ideal of equal opportunity for all the South's people.

Like the Commission before it, the Southern Regional Council from the beginning has had the active support and participation of lay men and women and the clergy of the various denominations, and particularly of The Methodist Church. Mrs. M.M. Tilly, former Jurisdictional Secretary, Christian Social Relations, has directed women's work for the Council since its inception and is still one of its most valued and effective staff members. Over the years, the Council has worked closely with Methodist leadership in planning and implementing the Social Action Program of the Church. Most recently, Dr. George S. Mitchell, executive director, has consulted closely with the Board of Social Economic Relations. The Council's materials on race relations have been widely used by Methodist groups.

The working relations between the Council and Methodists has been strengthened by steady and generous financial aid to the Council by various Methodist bodies. (See itemization attached.)

The present challenge facing the South imposes an unprecedented task on those who are seeking Christian and democratic solutions to the problem of segregation. The Southern Regional Council is looked to as one of the few resources in the South to which groups and individuals can turn for help and guidance. A recent grant to the Council from the Fund for the Republic has made it possible to assist forward-looking people of both races to establish staffed human relations groups affiliated with the regional organization. However, the grant is far from enough to finance this activity alone in the twelve Southern states. To do that job successfully, and to maintain its central services and publications program, the Council must rely more heavily than ever on those who have recognized the critical importance of this work to the nation and the world.

~~Southeastern Jurisdiction, WSCS and $25. each from the various conferences of the Southeastern Jurisdiction WSCS.~~

REPORT ON RECEIPTS FROM METHODIST CHURCH as SEC

From the Board of National Missions

We have received $1,000 per year from 1944 through their fiscal year which ended May 31, 1954. Apparently no appropriation made for the year June 1954 to May 31, 1955.

From General Board of Education

Received $250. each year from 1946 through 1948
Received $200. in 1949, 1950, 1951
Received $250. in 1953
Received $300. in 1954

Woman's Division of Christian Service

Received $1,000 each year from 1946 through 1950
Received $1,100 in 1951
Received $1,200 in 1952, 1953 and 1954

Have received gifts of $50. each year from the Southeastern Jurisdiction, WSCS and $25. each from the various conferences of the Southeastern Jurisdiction WSCS.

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a full rate telegram	
FULL RATE TELEGRAM	
DAY LETTER	
NIGHT LETTER	

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W. P. MARSHALL, PRESIDENT

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Mrs. E. U. Robinson,
675 North Water St.,
Gallatin, Tenn

Will be Wilwaukee twenty fourth Make luncheon reservation thanks for eight minutes on agenda.

Dorothy Tilly

File of Thelma Stevens' last ltr

Woman's Division Christian Service
The Methodist Church - Clark College

BRIEFING CONFERENCE - AGENDA

I - Purpose of the Conference

To try to find ways of helping Christian women in church and community restore "communication" across racial lines in order to remove fears of one another and face together their common problems.

The focus will be on:

(1) - Barriers to communication and their causes

(2) - Finding answers to questions commonly raised:

a - The Bible and Segregation
b - The Racial Myth and White "Superiority."

(3) - Law and Community Progress

(4) - World Implications of the Race Issue in the U. S. A.

(5) - Evaluating possible plans for use in Regional Conferences.

II - Possible Agenda

1 - Discussion of The Purpose of the Briefing Conference

2 - A Service of Worship and Dedication led by Ernestine Henderson

3 - A listing of questions commonly heard in church and community.

4 - Background address

Barriers to Communication and Their Causes Harold Fleming

Discussion

5 - The Bible and Segregation Dr. Claude Thompson

6 - The Racial Myth and "Superiority"

7 - "Law" and Social Change

~~Harold Fleming~~ Morris Abram Jan 23
~~Dan Dodson~~

8 - World Implications of The Race Issue in U. S. A. Ralph McGill Jan 23 evening or Jan 24 a.m.

9 - Evaluating Possible Plans for Removing Barriers

10 - Five Regional Committees at Work

Reports From Committees

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

Program Committee Summary 5/16/62

Conference registrants will be broken into four forum groups and within each forum group into workgroups of about 25 members each.

As indicated in the program format which is emerging, the forums will meet simultaneously Tuesday afternoon and perhaps one other time later in the week.

The forums will hear a presentation and case history material on one of the major topic areas listed below. Following this, people will separate into workgroups for at least three meetings together during which they will consider case history material, discuss what we know, what help we need as religious institutions, what we do.

Chairmen from these workgroups will meet together to work out a concensus of practical recommendations for the plenary body to consider prior to the close of the Conference.

Each workgroup will need a chairman, discussion leader and a resource person.

The present feeling of the Program Committee is that each forum will deal with one of the following topic areas:

1 The inner life of the local church and synagogue

Racial exclusion; discrimination in institutions of the church or synagogue; programs to desegregate the churches; the effect of denominational statements on the local congregation; the role of policy; educating congregations on the moral issue in concrete and meaningful terms; the problem of racial churches in the Northern city; the problem of racially

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Department of Racial and Cultural Relations
National Council of Churches

Social Action Commission
Synagogue Council of America

Social Action Department
National Catholic Welfare Conference

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exclusive churches in the South; a Christianity with divided congregations; lack of ministerial cooperation and communication in the racial crisis in the South; role of the synagogue; the role of the lay leader and the clerical leader in reconciling a division in the local church or synagogue; varying roles of Negro and white clerical and lay leadership. eg., Chicago's South Lawndale....

2 The church and synagogue in its institutional management

Church and synagogue employment practices; use of real estate and other investments to encourage racial integration; use of welfare programs; use of the contract and purchasing power of the church and synagogue....

3 Role of the religious leader

Prophecy versus prudence; complimentary roles of official and non-official church interracial action organizations; problems of communication between clergy; varying roles of clerical and lay leadership....

4 Church and synagogue in relation to community (to emphasize concrete and unique contributions to be made by church and synagogue in securing equality in racial and religious relations in civic society).

Church and synagogue religious response to racial crisis situations; implications in such case histories as Little Rock school crisis, interfaith cooperation in Skokie, Illinois when first Negro family moved in, interfaith cooperation to open restaurants hotels and beaches, Jewish, Protestant and Catholic ministerial leadership in one common neighborhood religious leaders association. Eg., Chicago's South Lawndale, Woodlawn....

The church and synagogue in all white suburbs.... commitment to altering housing patterns, role of religious leaders, offering the protection of religious leaders, role re education of white community and city officials and real estate industry -- eg., Friends in Park Forest, Illinois....

The church and synagogue in changing neighborhood: establishing stable integration....role in 1950s in Chicago's Hyde Park; the role of the Catholic parish unit; the inner city programs of the churches and synagogues; relationship between church and community re social action, citizens participation or community organization work; the church, synagogue and the people versus power interests (city and real estate industry): is there a conflict of interest; Chicago interreligious conference on the church and synagogue on problems of housing and race and urban renewal....

Organized religion and nonviolent action programs: the interreligious leaders meeting in Jackson, Mississippi; the freedom ride of the Episcopal Society for Racial and Cultural Unity; the Southern Christian Leadership Conference; priests, rabbis and ministers in Baltimore; Bishop Reed and Catholic priest in Oklahoma City; is there a split between Negro and white religious leaders? How deep is the commitment of the churches and synagogues....

National Conference on Religion and Race - Program format as emerging from discussion of Program Committee

5/16/62

Monday, January 14, 1963	Tuesday, January 15, 1963	Wednesday, January 16, 1963	Thursday, January 17, 1963
	Plenary Session - the Religious Basis of Equality of opportunity - the challenge today and tomorrow. - the Social-Historical-Cultural selling of Religion and the Race Question	Work groups	Plenary Session - Report on work groups in 4 forum areas approval of recommendations
1 - 3:30 Registration 3:30 Opening Plenary Session Statements by three faith leaders.	Luncheon Session - an over view of the activity of the religious communities in race relations - Panel 3:30 - 5:00 4 opening forums	? Luncheon 2:30 - 5:30 Work groups	2:30 Closing Plenary Session Adoption of Statement of Conscience
8:00 Plenary Session President John F.Kennedy Three faith leaders Contata based on the Emancipation Proclamation	Work groups ? Reception	? Banquet Work group chairmans work up summary of sessions	

May 4, 1962

TO: Mr. Francis Clark, Catholic Interracial Council
Dr. J. Oliver Lee, National Council of Churches
Rabbi Solomon Bernards, B'nai B'rith Anti-Defamation League
Rabbi Philip Hiat, Synagogue Council of America
Dr. Calvin Weaver, United Church of Christ
Mr. Harry Fleischman, American Jewish Committee
Mr. Arnold Aaronson, Natl Community Relations Advisory Council
Miss Naomi Levine, American Jewish Congress

FROM: Rabbi Marc H. Tanenbaum, Chairman, Program Committee
National Conference on Religion and Race

This will confirm that we will hold the second meeting of our Program Committee on Friday morning, May 11th, 9:30 A.M., at the American Jewish Committee building in room 406.

In addition to our committee members we are inviting several specialists who have been working in the race relations field.

Also, enclosed is a summary of the minutes of our April 23rd meeting. It would be most helpful if you would study these minutes, giving further thought to possible ways of strengthening the program. Our next session will be devoted primarily to organizing effective programs for the work groups and the closing session.

Please let my secretary, Miss Frances Baron, PL 1-4000, ext. 334 know whether you will be with us. I look forward to seeing you on Friday.

MHT:fb
Encl.

SUMMARY OF MINUTES OF PROGRAM COMMITTEE, NATIONAL CONFERENCE [illegible]

PARTICIPANTS:

Mr. Dennis Clark, Catholic Interracial Council
Dr. Oscar Lee, National Council of Churches
Rabbi Solomon Bernards, B'nai B'rith Anti-Defamation League
Dr. Galen Weaver, United Church of Christ
Rabbi Marc H. Tanenbaum, American Jewish Committee

The Program Committee first considered the question of its authority and accepted the view of Dr. Lee that for the sake of continuity this committee shall be authorized to serve as the permanent Program Committee for the conference; that this view represented the consensus of the convenors of the conference, namely, the National Council of Churches, National Catholic Welfare Conference, Synagogue Council of America. It was also agreed that the Committee would enlarge its representation to include additional persons who have special competencies in race relations.

As guidelines, the Committee accepted the following general purposes for the conference:

1. To focus national and international attention on the religious and moral obligations of each citizen to help secure equal rights to all Americans and equal opportunities to education, employment, housing, voting, religious institutions, social services, recreation, etc.

2. To regenerate a higher sense of mission in giving members of all groups in American society, in particular the disadvantaged Negro and other racial groups - a sense of acceptance and belonging.

3. To explore in depth practical methods how best to implement our moral commitment to the equality of all men under God through joint and cooperative action on the part of national and local religious bodies in coordination with other civic forces.

Program Recommendations:

It was agreed to explore the possible arranging of a meeting with President Kennedy with an interreligious group on January 1, 1963 to commemorate the Centennial of the signing of the Emancipation Proclamation. At this meeting the President would be formally invited to address the Opening Plenary Meeting on Sunday, evening, January 13th in Chicago. It was urged that as soon as the Steering Committee approves the suggestion, overtures be made to the White House to arrange for such a meeting.

With regard to the opening Plenary Meeting, Sunday evening,

January 13, 1963, it was agreed to consider two alternatives as program arrangements:

A. A ceremonial presentation involving 20 minute statements each by three prominent Catholic, Protestant, and Jewish religious leaders; an address by the President of the United States.

B. Ceremonial presentations by the three religious leaders; an original cantata based on the Emancipation Proclamation motif.

Questions:

1. Can hotel arrangements be made for Sunday night?

2. Shall a committee of nationally prominent composers, musicians, writers, theatrical people be appointed to implement the cantata idea?

Monday, January 14, 1963

Morning Session - Plenary Meeting

Chairman:

Invocation:

Address: "The Religious Basis of Equality of Opportunity" (Suggested speaker: Dr. Abraham J. Heschel, Professor of Jewish Ethics and Mysticism, Jewish Theological Seminary of America).

Address: "One Hundred Years of Movement Toward Racial Equality" (Legal, administrative progress on national and state levels)

Suggested Speakers: John Hope Franklin of Brooklyn College
St. Vaun Woodward, Johns Hopkins University
Frank Lichell
William Hastie

Luncheon Meeting - 12:30

Presiding:

Invocation:

Address: "One Hundred Years of Progress of Religious Communities in Race Relations - The Public Mind"

Suggested Speaker: Father John Courtney Murray

Panelists: Catholic, Protestant and Jewish authorities will react to Father Murray's paper.

Suggested Panelists: Msgr. John Tracy Ellis
(Either 3 or 6) Dr. Oscar Handlin

Father Hesburgh
Bishop John Wright
Prof. Milton Konvitz
Dr. Roger Shinn
Dr. John Bennett
Marshall Dregger, (Cincinnati)
John Lassoe
John Morris
Norman Long
Dorothy Knight
Cynthia Wedell
Mrs. Douglas Horton
Tom O'Dea
Dr. John O'Connor
Sullins Stevens
George Kelsey
Horace Mann Bond

Themes of Address

A. To note bench marks in the [illegible] evolution of democracy;

B. To establish the historic and religious context of race relations;

C. Stock taking - the strengths and weaknesses of religions, contributions to race relations in our present day situation.

Monday, January 14, 1963 (continued)

Afternoon Session - 2:30 to 5:00 P.M.

Panelists discuss implications of morning and luncheon papers.

5:00 P.M. - Address: ("Human Rights - Equality of Opportunity on National and International Levels")
the new deal

Suggested Speaker: Justice William Douglas

Tuesday, January 15, 1963

Morning Session - 9:30 A.M.

Alternatives: A. If not possible Monday evening, it was suggested that Justice Douglas speak Tuesday morning;

B. If Justice Douglas speaks Monday night, it was suggested that work groups begin discussions at this session.

Work Groups: Maximum size 30 persons in each group.

Required for each group: Chairman, discussion leader, resource person.

Program Committee members were asked to suggest names for each of these assignments. It is essential that group leaders have experience in leading group discussion.

Luncheon Speaker

Afternoon Session - work groups continue discussion

Wednesday, January 16, 1963

Morning Session - 9:30 A.M.

Work groups continue discussion

Afternoon Session: 2:30-5:30 P.M.

Report session - reports from work group chairmen on summary of their groups' recommendations for implementing active race relations program on national and local levels.

Thursday, January 17, 1963

Morning Session: Concerns of the conference (to be prepared by Three Faith Resolutions Committee).

Statement of Concerns (to be issued to the general and religious press).

Recessional

(#2) SUMMARY OF MINUTES OF PROGRAM COMMITTEE, NATIONAL CONFERENCE [redacted]

PARTICIPANTS:

Mr. Matthew Ahmann, (NCCJ)
Mr. Arnold Aronson, (NCRAC)
Rabbi Solomon Bernards, (ADL)
Rabbi Philip Hiet, (SCA)
Dr. Oscar Lee, (NCC)
Rabbi Marc H. Tanenbaum, (AJC)

(Dr. Galen Weaver, Dennis Clark, Harold Kunton telephoned their regrets over not being able to attend)

The Program Committee approved the minutes of the April 23rd meeting.

It was suggested that invitations to join the Program Committee be extended to Dr. Eugene Pentimalli, New Rochelle; Dr. Thomas Pettigrew of Harvard; John Lassoe; and Harold Fleming of Potomac Foundation.

Mr. Ahmann suggested that the suggested program outline concentrate more centrally on the role of the churches and synagogues in meeting their own and community racial responsibilities and be devoted less to general civil rights issues. Practically, this meant substituting religious leaders as speakers in the place of Justice Douglas and John Hope Franklin; and also defining the work ahead issues in terms that are more immediately of religious concern. In this connection, Mr. Aronson suggested several topics which are incorporated in the program outline below.

It was agreed to shorten the notion of beginning the conference on Sunday evening in view of hotel travel and related problems. The program will therefore be proposed to the Steering Committee in somewhat the following form:

[redacted]

1:00-3:30 PM - Registration

3:30 - Opening statements by three faith leaders

8:00 P.M. - Plenary Meeting:

President John F. Kennedy

Three faith leaders

Cantata based on the Emancipation Proclamation

Tuesday, January 15, 1963

Morning Session - Plenary Meeting

Chairman :

Invocation:

Address: "The Religious Basis of Equality of Opportunity"- the challenge today and tomorrow: (Suggested speaker - Dr. Abraham J. Heschel) Cross + Morningside Life

Address: "The Social - Historical - Cultural Setting of the Religion and Race Question" - (See April 23rd minutes for suggested speakers).

Luncheon Session - 12:30-3:00

Presiding:

Invocation:

Address: "An Overview of the Activity of the Religious Communities in race relations during the past 100 Years - the tasks ahead."

Suggested Speaker: Father John Courtney Murray or Dr. Franklin Littell

Panelists: Msgr. John Tracy Ellis
Dr. Oscar Handlin
Father Hesburgh
Bishop John Wright
Prof. Milton Konvitz
Dr. Roger Shinn
Dr. John Bennett
Marshall Bragdon, (Cincinnati)
John Lassoe
John Morris
Norman Long
Dorothy Height
Cynthia Wedel
Mrs. Douglas Horton
Tom O'Dea
Dr. John O'Connor
Thelma Stevens
George Kelsey
Horace Mann Bond

Lambert

3:30-5:30 P.M. - [illegible]

1. There will be 10-12 work groups with 30 persons maximum in each group.

2. Required for each group - chairman discussion leader resource person.

3. There will be 4 "forums" to meet simultaneously. The forums will be devoted to the following issues:

   A. The inner life of the local church and synagogue - (racial exclusion in the church; divided churches; desegregation programs in the church, etc.) policy

   B. The church and institutional management (employment, real estate, social welfare, etc.)

   C. The church and community (to emphasize equality in racial and religious relations - Dr. Lee suggested that discrimination against Jews in Russia for example might appropriately be considered here) - education, housing, employment, changing neighborhoods, non-violent action. 4 Quest action

   D. Role of the religious leaders (both clergy and lay; problem of communications between clergy, etc.)

[illegible]:

In each forum and work group we will concentrate on trying to find out: 1. What do we know?
2. What do we need?
3. What do we do?

In each forum - case histories will be presented to illustrate problems and formula in concrete ways.

Each forum will be attended by the members of 3 work groups. Following a 15-20 minute presentation of a paper on each forum theme, the work groups will each go to their own table and discuss the forum topics.

[illegible] - work groups meet in morning and afternoon [illegible]

2:30-5:30 [illegible] work group chairmen discuss leaders and resource persons [illegible]

[illegible] - 9:30 A.M.

A report representing consensus of chairmen of work [illegible]

is presented to Plenary Meeting.

2:30 Session - Statement of conclusions is presented.

MOTIONS:

1. It was suggested that a "Statement of Conclusions" or "Declaration of Principles" be drafted in advance of the conference and be submitted in advance to the convening bodies. This declaration is to be adopted by the Plenary Meeting.

2. Specific recommendations that come from the work groups are to be ~~considered~~ accepted but not adopted by the conference.

3. A Drafting Committee is to be appointed; also a "follow-up conference committee" is to be appointed.

draft statement

Rabbi Mark E. Tanenbaum, Chairman
Program Committee
National Conference on Religion and Race

MET:fo

May 28, 1962

Mr. Mathew Ahmann
Executive Secretary
National Conference on Religion and Race
21 West Superior
Chicago 10, Illinois

Dear Mat:

I shall be glad to serve as a consultant to the Program Committee for the National Conference on Religion and Race. Let me know what you want me to do. Unfortunately, I cannot come to your meeting this Friday. By coincidence, I will be in New York the day before but there is no way I can stay over for Friday. If you have any need of me, however, I shall be checking into the Barbizon Plaza late Wednesday night and will be in and out of it until about 3:00 p.m. on Thursday afternoon.

I have read over the materials you enclosed with your letter, but will need to study them again before offering any comments. I think you might want to be in touch with Herman Long, in case you are not already, regarding a somewhat similar, but regional, conference under the sponsorship of the Fellowship of Southern Churchmen which is planned for next December. Herman is in charge of shaping the program.

Best wishes.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

Challenge
to Justice
and Love

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MAY 25 1962

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

May 24, 1962

Dear Leslie,

Though no public announcement has yet been made, you may know of the National Conference on Religion and Race which is being prepared by a variety of religious organizations to be held in Chicago in January of 1963. On behalf of the conveners and the Steering Committee for the meeting, I would like to invite you to serve as a consultant to the Program Committee for this meeting. The next meeting of the Program Committee will be in the office of the American Jewish Committee in New York from 10:00 a.m. to 12:30 p.m. on Friday, June 1st.

It may be unlikely that you can attend very many, or any, of the meetings of the Program Committee, but we would very much value your suggestions on the program as it develops and any leads as to resources in the churches and synagogues in the South which you think we should tap. I am enclosing with this letter copies of minutes of two of the meetings of the Program Committee, and also a summary prepared for the Steering Committee meeting to be held next week. I will welcome your very candid reactions to this, and any further leads you might have. And I certainly hope that you can join the committee as a consultant.

Very sincerely yours,

Mathew Ahmann
Executive Secretary

MA:rmd
Enclosures

Mr. Leslie Dunbar
Executive Director
Southern Regional Council
5 Forsyth Street
Atlanta 3, Georgia

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National Council of Churches

Social Action Commission
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SECRETARIAT/National Catholic Conference for Interracial Justice • 21 West Superior • Chicago 10 • MO 4-8222

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JUN 18 1962

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NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

FOR RELEASE PM PAPERS, June 21, 1962

For further information: Mathew Ahmann
National Catholic Conference for Interracial Justice
21 West Superior
Chicago 10, Illinois MO-4-8222

U.S. RELIGIOUS GROUPS CALL CONFERENCE ON RELIGION AND RACE

A National Conference on Religion and Race will be jointly convened by Protestant, Catholic and Jewish groups in Chicago next January.

The Conference, the first such meeting across major religious lines, will mark the centennial of President Lincoln's signing of the Emancipation Proclamation. It will bring religious denominations and religiously identified agencies concerned with interracial justice to Chicago's Edgewater Beach Hotel, January 14 through 17, 1963. 600 clerical and lay religious leaders will be invited to take part in the meeting.

More than 40 Protestant, Jewish, Catholic and Orthodox groups are expected to participate in the meeting. This is in response to a joint letter signed by Mr. Irwin Miller, President of the National Council of Churches, Archbishop

more

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William E. Cousins of Milwaukee, Chairman of the Social Action Department of the National Catholic Welfare Conference and Dr. Julius Mark, President of the Synagogue Council of America.

Purpose of the Conference the conveners said, "is to bring the joint moral force of the churches and synagogues to bear on the problem of racial segregation. The meeting will deal with the distinctive role that religion and religious institutions have to play in removing racial segregation and securing acceptance for all Americans. The conveners hope it will begin a broader religious attack on problems of racial injustice."

Dr. J. Oscar Lee of the National Council of Churches, Rabbi Philip Hiat of the Synagogue Council of America and Father John Cronin, S.S. of the National Catholic Welfare Conference indicated today that they expected the meeting to examine the actual role of religious institutions in racial situations and increase the effectiveness of religious action in this area. They expect it 1) to promote the development and exchange of ideas on programs, 2) to develop greater friendships and working relationships in the field of racial justice among churchmen of different faiths, 3) to demonstrate the concern of the nation's religious leaders over racial segregation by a statement of conscience, 4) to result in cooperation on practical local programs.

Mr. Miller, Archbishop Cousins and Rabbi Mark sent the recent letter of invitation on behalf of the three convening organizations: The Department of Racial and Cultural Relations of the National Council of Churches, the Social Action Commission of the Synagogue Council of America and the Social

Action Department of the National Catholic Welfare Conference.

A representative planning committee is finalizing a program which will encompass at least these four areas:

1) The "inner life of the local church and synagogue." This will cover such subjects as segregated churches, problems of educating congregations on racial justice, problems of the racially exclusive church in the South, the effect of church policy, and racial discrimination in the institutions of the church and synagogue.

2) "The institutional management of the church and synagogue." This part of the program will deal with employment practices of religious institutions, the use of church, real estate and other investments to encourage racial integration, the role of religious educational systems and charitable programs, and similar concrete topics.

3) An examination of the "role of the religious leader" -- lay or clergyman -- will consider the lack of communication between white and Negro clergymen, the religiously inspired direct action movements, the role of the local rabbi, minister,or priest in racial crisis situations such as in Little Rock, or when the first Negro family moved into Levittown, Pennsylvania.

4) The "role of the church and synagogue in relation to its local civic community" will treat of religious institutions working for racial integration in all white suburbs or changing neighborhoods, the role of religion in relation to city and other civic officials, and in relation to such institutions as the real estate industry. This section of the meeting will emphasize the special

more

and unique contributions to be made by churches and synagogues in securing equality and acceptance for everyone.

Conference planners are also working on a plan to extend the impact of the meeting into local work around the country, and to aid in closer interreligious cooperation to secure interracial justice.

In Chicago today a 60 member host committee held its first meeting and was addressed by its honorary chairmen: Albert Cardinal Meyer of the Catholic Archdiocese there, Rabbi Ernst Lorge, President of the Chicago Board of Rabbis and Mr. George F. Sisler, President of the Church Federation of Greater Chicago. Federal Judge James Parsons (Northern District, Illinois) is serving as chairman of the Chicago committee which will lay local plans for the meeting.

Initial grants from the Rockefeller Brothers Fund and the William J. Kerby Foundation have made possible the early planning stages of the meeting. The Secretariat is the National Catholic Conference for Interracial Justice at 21 West Superior, Chicago 10, Illinois.

end

July 12, 1962

Mr. Mathew Ahmann
National Catholic Conference for
Interracial Justice
21 West Superior
Chicago 10, Illinois

Dear Matt:

I have jotted down a few names, most of which I am sure you already have in the pot. Vivian Henderson is a good economist, an active church-goer and worker who has some interesting ideas about how well and how poorly the church has done. Samuel DuBois Cook is a very able political scientist at Atlanta University who has interestingly questioned whether democracy has any relationship to Christianity. Joe Elmore teaches Religion at Earlham College; he is a Methodist. John Yungblut is director of Quaker House in Atlanta. All the other names I have noted I suspect are well known to you.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosure - 1. (Questionnaire from Nat'l. Conf. on Religion and Race)

_____ I will attend the Program Committee meeting of the National Conference on Religion and Race on Monday, July 9th, at 9:30 A.M.

_____ I cannot attend the Program Committee meeting of the National Conference on Religion and Race on Monday, July 9th, at 9:30 A.M.

Comments:

Signature: _____

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to Justice
and Love

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JUN 27 1962

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

June 26, 1962

Dear Leslie,

Please forgive me for having omitted you name from the Program Committee members, and for not having sent you the enclosed materials earlier. It is an oversight on our part, and I will correct it in the future.

I would be very grateful if you could take the time to look over the enclosed program materials very carefully and return your suggestions to me on the attached questionnaire.

I would also be very grateful if you could attend the next Program Committee meeting (indicated on the attached notice) which will be in New York on the 9th of July.

Very sincerely yours,

Mathew Ahmann

MA:rmd
Enclosures

Mr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

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Challenge
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NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

June 19, 1962

To: Members of the Program Committee

Dear Friend,

nota bene! The next meeting of the Program Committee of the National Conference on Religion and Race will be held at 9:30 A.M., Monday, July 9, at the office of the American Jewish Committee, 165 E. 56th Street, New York.

This will preceed by one day a meeting of the Steering Committee. Purpose of both meetings is to make a determination on the speakers, panelists, etc., for the Conference in January.

Within several days you will be sent a summary of the Conference format, with a request for suggestions re case histories, speakers, panelists, resource people, discussion leaders, etc.

Can you please return the enclosed post card as soon as possible, to let me know you will be with us?

Cordially,

Mathew Ahmann

CONVENERS

Department of Racial and Cultural Relations
National Council of Churches

Social Action Commission
Synagogue Council of America

Social Action Department
National Catholic Welfare Conference

118

SECRETARIAT/National Catholic Conference for Interracial Justice • 21 West Superior • Chicago 10 • MO 4-8222

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

June 22, 1962

To: Planning Committee
Steering Committee
Program Committee

From: Mathew Ahmann

Rabbi Marc Tanenbaum, the chairman of our Program Committee, has summarized its deliberations for us. The Committee would like your suggestions as to speakers, chairmen, resource people, discussion leaders, etc.

COULD YOU LOOK OVER RABBI TANENBAUM'S ENCLOSED REPORT, AND THEN COMPLETE THE QUESTIONNAIRE AND RETURN TO THE SECRETARIAT BY JULY 2 AT THE LATEST?

We will come up with more exciting speech titles.

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To: Members of the Steering and Planning Committees
National Conference on Religion and Race

From: Rabbi Marc H. Tanenbaum, Chairman, Program Committee

Subject: SUGGESTED PROGRAM FOR CONFERENCE, JAN. 14-17, 1963, CHICAGO

The Program Committee appointed by the conveners of the National Conference on Religion and Race was authorized first by the Steering Committee and then by the Planning Committee to formulate a suggested program for the National Conference. Following a series of meetings the Program Committee is pleased to submit to you the following program outline. We do so with a request that you send to Mathew Ahmann by return mail and on the enclosed form the names, titles, and brief biographies of proposed speakers, workgroup chairmen, recorders, and resource people for the workgroups. Obviously it will not be possible to use all of the persons who are proposed, but we assure you that each name will be given serious consideration.

Following is the suggested program:

Monday, January 14, 1963

1:00-3:30 - Registration

3:30 P.M. - Opening Plenary

1 ---------- Statements by Tri-Faith Lay Leaders on, "An Overview of the Activity of the Religious Communities in Race Relations."

8:00 P.M. - Plenary Session

2 ---------- President John F. Kennedy (or Chief Justice Warren.)

Statements by: Mr. J. Irwin Miller
Cardinal Meyer
Rabbi Julius Mark

Cantata Based on the Emancipation Proclamation

Tuesday, January 15, 1963

9:30 A.M. - Plenary Session

3 ---------- Address: "The Social - Historic - Cultural Setting of the Religion and Race Question" (by a social historian)

4 ---------- Address: "The Religious Basis of Equality of Opportunity - The Challenge Today and Tomorrow" (an inspirational prophetic statement)

5 - Sam Cook ---------- Panel

12:30-2:30 - Luncheon Session

Chicago leaders bring greetings (Governor, Mayor, Chicago chairman)

2:30-3:45 - Four Simultaneous Forums
Presentation 25 minutes each; case histories 15 minutes each.

Forum #1

6 The Inner Life of the Church and Synagogue

a. Racial exclusion in the congregations
b. Programs to educate members on the moral issues (moral pedagogy, religious discipline)
c. Policy and programs nationally and locally to desegregate congregations

Forum #2

7 The Church and Synagogue as Institutions in the Community

a. Employment within church and real estate (use of purchasing power to advance equality of opportunity)
b. Education (in service role) - parochial, Sunday school, adult, youth groups; intercultural education; inner city services
c. Social Welfare - health, hospitals, recreation, community centers.

Forum #3

8 The Relation of Church and Synagogue to Community: Social Change and Problems

a. In urban neighborhoods
b. Suburban neighborhoods
c. Racially changing neighborhoods
d. Rural areas (migrants, Negro churches, ministers - Lancaster rural program, voting, Edgard, Louisiana)

Forum #4

9 The Church and Synagogue Communicating and Cooperating with other Community Forces

a. Relation to other community and civic groups (community organizations, communication between faith groups, communications, mass media, business, fraternal orders, labor, minority groups, civil rights groups, etc.)
b. Non-violent, direct action movements (racial crisis situations, desegregating public facilities, transportation, etc.)

c. Relation to governmental and political forces

(Tuesday, January 15th - Cont'd.)

4:00-5:30 P.M. - Workgroups meet (each workgroup to explore one of the 12 questions taken up at the Forums)

10 ---------- 8:00 P.M. - Open Evening - Special presentation by Youth panel
Women's groups, etc. (this session undecided)

Reception

Wednesday, January 16, 1963

9:30-12:30 A.M. - Workgroups Meet

11 ---------- 12:30 - Luncheon Meeting - Talk by Negro religious leader in civil rights field, or Audio Visual presentation, or Socio Dramatic Presentation

2:30-5:30 P.M. - Workgroups Meet

12 ---------- 8:00 P.M. - Banquet?
Cantata?

Workgroup chairmen, in committee, summarize consensus of sessions

Thursday, January 17, 1963

9:30-12:30 - Plenary Session

Report on workgroups in Four Forum areas
Approval of recommendations
Report on proposed follow-up

12:30 - Luncheon?

2:30 - Closing Plenary Session
Adoption of Statement of Conscience or Manifesto
Some Form of Common Dedication

Submitted by Program Committee

Mathew Ahmann	Dennis Clark	Miss Naomi Levine
Arnold Aronson	Dr. Eugene Fontinell	John Mulholland
Rabbi Solomon Bernards	Rabbi Philip Hiat	Rabbi Marc H. Tanenbaum
Rev. John F. Cronin	Dr. J. Oscar Lee	Dr. Galen R. Weaver

Consultants: Mr. Henry Cabirac, Director, Southern Field Service
National Catholic Conference for Interracial Justice

Mr. Harold Fleming, Executive Vice President
Potomac Institute, Inc.

Challenge to Justice and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

RECEIVED JUL 16 1962

July 13, 1962

To: Members of the Program Committee

Dear Friend,

Nota Bene!

The next meeting of the Program Committee of the National Conference on Religion and Race will be held at 9:30 A.M., Tuesday, August 7, at the offices of the American Jewish Committee, 165 East 56th Street, New York. The meeting will take most of the day, and will be used both to sharpen the program and to begin the selection of speakers, etc.

Much of the meeting last week was spent in a thorough consideration of the whole program, some shifts in the format, etc. Several members of the committee have accepted assignments for our next meeting.

Our next meeting is crucial. Can you please return the enclosed post card to me as soon as possible, indicating you will be able to join us on August 7.

Cordially,

Mathew Ahmann

CONVENERS

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National Council of Churches

Social Action Commission
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Challenge to Justice and Love

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NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

August 24, 1962

Mr. Leslie Dunbar, Executive Director
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

Dear Mr. Dunbar:

The major religious groups in the United States are holding an historic meeting this coming January, in Chicago. Some 40 or 50 national religious denominations or organizations will participate in a Conference on Religion and Race.

This meeting will be a religious commemoration of the centennial of the signing of the Emancipation Proclamation by President Lincoln on January 1, 1863. These religious bodies will use the occasion for a concrete examination of their racial practices, and how to improve their contribution to making interracial justice a reality in our country. They will also consider and adopt proposals on ways the religious groups can cooperate in local, regional and national work in race relations.

Enclosed is a memorandum which will explain this significant meeting in more detail.

At this time we would be grateful if you could write us with a brief expression of your feelings on the significance of this National Conference on Religion and Race. We plan to use any statement you would be so kind to give us, in news stories about the meeting in the coming months.

Please let me know if there is additional information I can furnish you.

Respectfully yours,

Mathew Ahmann

Mathew Ahmann
Executive Secretary

Enclosures

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NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

file

August 21, 1962

To: Members of the Program Committee

Preparation of program plans for the January Conference is at its most crucial stage.

Rabbi Tanenbaum has sent you a report on the recent committee meeting, listing the proposed major speakers.

As Rabbi Tanenbaum's report indicated, the next meeting of the Program Committee will be at 10:00 AM on Tuesday, September 11, at the office of the American Jewish Committee, 165 East 56th Street, New York. We will meet in Room 800 -B.

Rabbi Tanenbaum asks that you let his office know whether you will be present. In addition, could you please return the enclosed post card to the office of the Secretariat indicating your ability to attend this crucial meeting.

Sincerely,

Mathew Ahmann

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Challenge to Justice and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

Religious organizations in the United States claim that racial discrimination and prejudice are moral problems at their roots. They also claim that racial segregation is one of the most crucial problems facing our democracy. Yet organized religion has had limited impact on the "American Dilemna."

The religious groups in America hold these positions in common. They also share a common moral heritage and vocabulary concerning interracial justice. Race relations is an area for fruitful interreligious cooperation.

What is the Conference

An interreligious conference on interracial justice is being convened by the Department of Racial and Cultural Relations of the National Council of Churches, the Social Action Commission of the Synagogue Council of America, and the Social Action Department of the National Catholic Welfare Conference. At this Conference, religious and lay leaders from the various religious groups in our country will speak together on racial issues to their fellow citizens and to the world. It will be a religious conference speaking on a moral problem.

The Conveners have invited a number of national religious and religiously identified organizations which share a commitment for interracial justice to become participating organizations in the Conference.

Though the meeting is being convened by these groups, it will be attended by a larger group of leaders from the various religious groups and denominations.

The Conference will provide an occasion for a serious examination of the role of churches and synagogues in meeting religious and civic racial problems.

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Every effort will be made to freshly dramatize the moral and spiritual values which are denied by racial prejudice, discrimination and segregation. The commitment of religion to racial integration will be expressed.

The Conference will be climaxed by the adoption of a statement of conscience representing the concensus of those attending, and the acceptance of a series of action recommendations. These latter proposals, developed by committees and during the Conference itself, will enable it to serve as the starting point for increased dedication and action to eliminate racial segregation in our country.

Centennial

The Conference is being held in January 1963, as a religious commemoration of the centennial of President Lincoln's signing the Emancipation Proclamation on January 1, 1863.

Why Such a Conference

A meeting of leading laymen and clergymen from the major religious groups in the United States can:

1 bring the joint force of religion and religious values to the attention of a country striving awkwardly to correct racial abuses.

2 aid greatly in the continual creation of a national climate in which Americans more fully realize the goal of genuinely accepting all people.

3 serve as a common inspiration point, where one group learns of the commitment of another, where program ideas are shared extensively, and where additional program efforts are discussed and devised.

4 serve to develop friendships and bonds among the participants from various religious groups which can result in closer working relationships in the field of race relations on both the national and local levels.

5 with its obvious interreligious overtones, contribute constructively to a greater spirit of interreligious harmony in the United States, and further cooperation in other areas of social concern.

6 demonstrate to all the world the vitality of the interest of the religious groups in this country in a just world social order.

7 produce specific recommendations for further and concentrated joint action for interracial justice.

Structure

Each organization or denominational group invited to participate in the Conference has been asked to appoint a representative to serve on an overall

Planning Committee. This representative Planning Committee has authorized a smaller Steering Committee which is responsible for the operational plans for the meeting. More specialized committees are concerned with program, the use of audio-visual materials, budget and finances, public relations, follow up from the Conference. A local interreligious Host Committee has been formed in Chicago, selected as the site of the Conference.

Program

The Conference itself will include major public addresses of a prophetic and analytical nature.

A series of forums and workgroups will deal concretely with the experience of religious groups coming to grips with the racial problem. An exchange and development of ideas will make more meaningful the impact of religious teaching and religious institutions on our racial problems, and the development of close interreligious cooperation on civic problems at the local and national levels.

These forums and workgroups will consider the following general areas:

The Inner Life of the Church and Synagogue

a. Racial exclusion in the congregations....
b. Programs to educate members on the moral issues.... (moral pedagogy, religious discipline)
c. National and Local policy and programs to desegregate congregations....

The Church and Synagogue as Institutions in the Community

a. Employment within church and use of real estate and other purchasing power to advance equality of opportunity....
b. Education (in service role) - parochial, sunday school, adult, youth groups, intercultural education, inner city services....
c. Social Welfare - health, hospitals, recreation, community centers....

The Role of Church and Synagogue in a Racially Changing Community

a. In urban neighborhoods....
b. Suburban neighborhoods....
c. Rural areas, migrants, rural programs, voting....

The Relation of Church and Synagogue to other Community Forces

a. Relation to other community and civic groups,community organizations, non-violent direct action, communications media, business, fraternal orders, labor, minority groups, civil rights groups, etc....
b. Relationship between major religious groups....
c. Relation to governmental and political forces....

This interreligious Conference on Religion and Race has been hailed by leading American religious leaders as an historic meeting, because it deals with racial injustice, and because it is a common effort by the religious groups of America. The conveners and participating organizations plan concrete results.

October 23, 1962

Mr. Mathew Ahmann
Executive Secretary
Nat'l Conference on Religion and Race
Nat'l Conference for Interracial Justice
21 West Superior
Chicago 10, Illinois

Dear Matt:

I have your letter of October 19 asking for a brief expression regarding the importance of the Conference.

If the National Conference on Religion and Race can invigorate the nation's resolution to make race relations a subject of major governmental policy, it will be of tremendous value.

Sincerely yours,

LWD:A

Leslie W. Dunbar

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

October 19, 1962

Dear Mr. Dunbar:

Over 50 national religious denominations and organizations will take part in a National Conference on Religion and Race this coming January in Chicago.

Enclosed is a memorandum which explains this historic meeting in more detail.

Our initial releases to the mass media have resulted in nationwide comment and support of the National Conference on Religion and Race.

We would be grateful if you would send us a brief expression of your feelings on the significance of this National Conference on Religion and Race. We plan to use any statement you would be so kind to give us, in news stories about the meeting in the coming months.

For best use of your expression of feelings we will need your statement by November 5.

Please let me know if there is any additional information I can give you.

Respectfully yours,

Mathew Ahmann

Mathew Ahmann
Executive Secretary

Enclosures

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National Council of Churches

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The Conveners have invited a number of national religious and religiously identified organizations which share a commitment for interracial justice to become participating organizations in the Conference.

Though the meeting is being convened by these groups, it will be attended by a larger group of leaders from the various religious groups and denominations.

The Conference will provide an occasion for a serious examination of the role of churches and synagogues in meeting religious and civic racial problems.

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The Conference will be climaxed by the adoption of a statement of conscience representing the concensus of those attending, and the acceptance of a series of action recommendations. These latter proposals, developed by committees and during the Conference itself, will enable it to serve as the starting point for increased dedication and action to eliminate racial segregation in our country.

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a. Racial exclusion in the congregations....
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November 8, 1962

Rabbi Marc H. Tanenbaum, Chairman
National Conference on Religion and Race
The American Jewish Committee
165 East 56 Street
New York 22, New York

Dear Rabbi Tanenbaum:

Alas, I shall again not be able to meet with you when you assemble the program committee November 15. As I am sure you can understand, it is not usually feasible to travel to New York.

I would like to be kept informed, however, and in ways that we can the Council wants to cooperate with the conference. Perhaps I shall yet be able to make a meeting.

Sincerely yours,

LWD:A

Leslie W. Dunbar

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

November 14, 1962

Dear Mr. Dunbar:

I am happy to extend to you an invitation to attend the National Conference on Religion and Race in Chicago, January 14 - 17, 1963. This invitation comes on behalf of the religious groups convening and participating in this historic Conference.

Over 60 national religious and religiously identified groups have indicated they will join forces in the National Conference on Religion and Race. It is an unprecedented meeting, cutting across all major faith lines. The Conference provides religious leaders a unique opportunity to stand together in speaking on an important moral issue to the citizens of the United States and the world.

You will have an opportunity to share information and ideas with lay and religious leaders from all parts of the country. We intend that the meeting be frank and concrete in considering the role of religious institutions and movements in accepting the challenge to justice and love found in the divisive racial patterns which still exist in our country. Together we will develop concrete ideas and proposals for extending religious impact to secure true equality for all our citizens.

Registrations are extremely limited, and open only to religious and lay leaders selected by the participating groups. We have a waiting list of alternate delegates who want to receive invitations. So I urge you to register as soon as you can, if possible by November 23. If you cannot attend, please return the registration card indicating so in the space provided. We will then send an invitation to one of the alternates.

You are to make your own reservations at the Edgewater Beach Hotel. The bulk of the rooms available for Conference registrants are twin bedrooms. It will be advantageous if you can make arrangements to share a room with another registrant. There are a limited number of rooms available which sleep four, at the special rates indicated on the hotel card.

I look forward to meeting with you in Chicago at the January National Conference on Religion and Race.

Cordially,

Benjamin E. Mays

Dr. Benjamin E. Mays
Chairman

Enclosures

CONVENERS:

Department of Racial and Cultural Relations
National Council of Churches

Social Action Commission
Synagogue Council of America

Social Action Department
National Catholic Welfare Conference

OFFICERS OF THE MEETING:

CHAIRMAN

The Rev. Dr. Benjamin E. Mays, President, Morehouse College, Atlanta

VICE CHAIRMEN

Most Rev. Paul J. Hallinan, Archibishop of Atlanta

Rabbi Ferdinand M. Isserman, Temple Israel, St. Louis

Bishop B. Julian Smith, Presiding Bishop, First Episcopal District, Christian Methodist Episcopal Church

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Morehouse College, Atlanta

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Most Reverend Paul J. Hallinan, Archbishop of Atlanta
Rabbi Ferdinand M. Isserman, Temple Israel, St. Louis
Bishop B. Julian Smith, Presiding Bishop, First Episcopal District,
Christian Methodist Episcopal Church

PARTICIPATING GROUPS

(through October 23, 1962)

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African Methodist Episcopal Church
American Baptist Convention: Division of Christian Social Concern
American Ethical Union
American Friends Service Committee
American Jewish Committee
American Jewish Congress
American Lutheran Church
Anti Defamation League of B'nai B'rith
Brethren Service Commission, Church of the Brethren
Central Conference of American Rabbis
Christian Family Movement
Christian Life Commission, Southern Baptist Convention
Christian Methodist Episcopal Church
Diocese of the Armenian Church in America
Disciples of Christ: Department of Christian Action and Community Service, United Christian Missionary Society
Episcopal Society for Cultural and Racial Unity
Evangelical United Brethren Church
Five Years Meeting of Friends
Greek Orthodox Archdiocese of North & South America
Hungarian Reformed Church in America
Jewish Labor Committee
Knights of Peter Claver
Lutheran Human Relations Association of America
National Catholic Conference for Interracial Justice
National Catholic Social Action Conference
National Catholic Youth Organization Federation
National Community Relations Advisory Council
National Conference of Friends on Race Relations
National Conference of Synagogue Youth, Union of Orthodox Jewish Congregations of America
National Council of Catholic Men
National Council of Catholic Women
National Council of Jewish Women
National Council, Protestant Episcopal Church
National Federation of Catholic College Students
National Federation of Temple Sisterhoods, Union of American Hebrew Congregations
National Federation of Temple Youth, Union of American Hebrew Congregations
National Lutheran Council
National Newman Club Federation
National Student Christian Federation
National Women's League, United Synagogue of America
Philadelphia Yearly Meeting, Religious Society of Friends
Presbyterian Church in the United States: Division of Christian Action, Board of Christian Education
Rabbinical Assembly
Rabbinical Council of America
Romanian Orthodox Episcopate of America
Southern Christian Leadership Conference
Third Order of St. Francis: Action for Interracial Understanding
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America
Unitarian Universalist Association
United Christian Youth Movement
United Church of Christ
United Church Women, National Council of Churches
United Presbyterian Church in the United States of America
United Synagogue of America
United Synagogue Youth, United Synagogue of America
Women's Branch, Union of Orthodox Jewish Congregations of America
Young Christian Students
Young Christian Workers
Youth Department, National Catholic Welfare Conference

NATIONAL CONFERENCE ON RELIGION AND RACE

Aims of the Conference

Religious groups in the United States hold that racial discrimination and prejudice are moral problems at their roots. Racial segregation is one of the most crucial problems facing our religious institutions and our democracy.

The National Conference on Religion and Race is being convened to provide an occasion for lay and clerical religious leaders to conduct a concrete examination of the role of churches and synagogues in meeting religious and civic racial problems.

The Conference will provide a chance for religiously committed people to speak with one voice on racial issues to their fellow citizens and to the world. The commitment of religion to racial integration will be expressed.

Finally, the Conference has been called to provide impetus for interreligious projects, on local and national levels, aimed at the elimination of remaining racial barriers from the life of our country, and at the creation of genuine human respect, understanding and acceptance. . . . Conference workgroup participants will have an opportunity to formulate and suggest concrete proposals. . . . A "Committee on Follow Up" is already at work developing ideas and possible projects for back home application.

The National Conference on Religion and Race offers religious leaders an opportunity to cooperate in confronting a moral and social issue on which they stand together.

Workgroups

There are twelve workgroup topics, three relating to each of the forums. Workgroups will meet for a total of nine hours, 25 persons to a group. The discussion in a particular workgroup may range over the whole of a forum topic, but will concentrate on a particular sub topic. Each registrant is to list his first, second and third choices for workgroups. The Conference will try to assign registrants to their first workgroup choice.

FORUM I

The Inner Life of the Church and Synagogue

WORKGROUP 1 Racial exclusion in congregations and denominations

WORKGROUP 2 Programs to educate members on the moral issues in race relations (worship and spiritual formation)

WORKGROUP 3 Use of national and local policy and programs to desegregate congregations

FORUM II

The Responsibility of Church and Synagogue as Institutions in the Community

WORKGROUP 4 Religious institutions as employers (hiring policies and non-discrimination clauses in construction contracts)

WORKGROUP 5 Church and synagogue as administrators (admission policies, use of purchasing power, use of welfare and other programs to advance equality of opportunity)

WORKGROUP 6 Educational resources of religious institutions (intergroup education in Sunday schools, youth groups, parochial schools, colleges, adult education, seminaries)

FORUM III

The Role of Church and Synagogue in a Racially Changing Community

WORKGROUP 7 Urban neighborhoods (inner city slums, racially changing neighborhoods, restricted areas)

WORKGROUP 8 Suburban neighborhoods

WORKGROUP 9 Rural Areas (migrants, Southern rural areas)

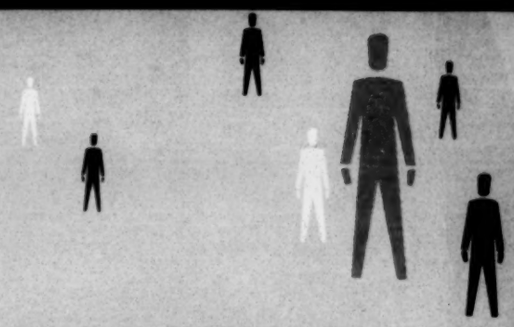
FORUM IV

The Relation of Church and Synagogue to Other Community Forces

WORKGROUP 10 Relation to voluntary civic groups and movements (direct action movements, extremist groups, mass media, business groups, fraternal groups, organized labor, minority groups, civil rights organizations)

WORKGROUP 11 Relationship between religious groups working for interracial justice

WORKGROUP 12 Relation of religious groups working for interracial justice to governmental and political forces



Program Highlights

MONDAY, JANUARY 14, 1963

10:00 A.M. - 3:30 P.M.—Registrations

3:30 P.M.—OPENING PLENARY SESSION

Address: "The Religious Basis of Equality of Opportunity"

by Dr. Abraham J. Heschel, Professor of Ethics and Jewish Mysticism, Jewish Theological Seminary of America

8:00 P.M.—PLENARY SESSION

"Interracial Justice and Love: Challenge to a Religious America"

Addresses by:
Rabbi Julius Mark, President, Synagogue Council of America
Albert Cardinal Meyer, Archbishop of Chicago
Mr. J. Irwin Miller, President, National Council of Churches

TUESDAY, JANUARY 15, 1963

9:30 A.M.—PLENARY SESSION

Address: "An Overview of the Activity of the Religious Community in Race Relations —the social, historic, cultural setting"

by Dr. Franklin H. Littell, Professor of Church History, Chicago Theological Seminary

10:30 A.M.—Four Simultaneous Forums

FORUM I The Inner Life of the Church and Synagogue

Paper: Rev. Will D. Campbell, Associate Director, Department of Racial and Cultural Relations, National Council of Churches, Nashville

FORUM II The Responsibility of Church and Synagogue as Institutions in the Community

Paper: Very Rev. Msgr. John J. Egan, Director, Archdiocesan Conservation Council, Chicago

FORUM III The Role of Church and Synagogue in a Racially Changing Community

Paper: Dr. Dan W. Dodson, Professor of Education, New York University

FORUM IV The Relation of Church and Synagogue to Other Community Forces

Paper: Rabbi Morris Adler, Congregation Shaarey Zedek, Detroit

1:00 P.M.—LUNCHEON SESSION

The Honorable Otto Kerner, Governor of Illinois
The Hon. Richard J. Daley, Mayor of Chicago

2:45 P.M.—Workgroups Meet (See at left)

7:00 P.M.—BANQUET

Principal Speaker to be Announced

WEDNESDAY, JANUARY 16, 1963

9:30 A.M. - 12:30 P.M.—Workgroups Meet

Open Luncheon

2:30 P.M. - 5:30 P.M.—Workgroups Meet

Open Supper

8:00 P.M.—RECEPTION SPONSORED BY CHICAGO HOST COMMITTEE

THURSDAY, JANUARY 17, 1963

9:30 A.M.—PLENARY SESSION

Report on Consensus from Workgroups
Action Report: Report of "Committee on Follow Up"

12:30 P.M.—LUNCHEON

Address: "A Challenge to the Churches and Synagogues"

by Dr. Martin Luther King, Jr., President, Southern Christian Leadership Conference

2:45 P.M.—CLOSING PLENARY SESSION

Adoption of Declaration of Conscience

Form mailed 11-26-62 w/ check $15.00 for registration

CROSS REFERENCE SHEET

NAME OR SUBJECT:

Freeman, David F.

REGARDING

National Conf. on Religion & Race mtg. - Jan. 14 - 17.

DATE

December 28, 1962
LWD Reply - Jan. 2, 1963

SEE:
NAME OR SUBJECT:

Rockefeller Bros. Fund - Dave Freeman

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • PLaza 1-4000 • Cable Wishcom, New York

January 2, 1963

To: Members of the Program Committee, National Conference on Religion and Race

From: Rabbi Marc H. Tanenbaum, Chairman

The next meeting of the Program Committee of the National Conference on Religion and Race will take place on Friday morning, January 4th, 10:00 A.M., Room 800A at the office of the American Jewish Committee building, 165 East 56 Street, New York, New York.

Please let my secretary, Miss Frances Baron, know by telephone whether or not you will be able to attend.

MHT:fb

A. M. SONNABEND, President
MORRIS B. ABRAM, Chm., Executive Board
RALPH FRIEDMAN, Chm., Administrative Board
WILLIAM ROSENWALD, Chm., Nat'l Advisory Council
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NORMAN RABB, Boston, Vice-President
IRVING SALOMON, San Diego, Vice-President
GARDNER H. STERN, Chicago, Vice-President

SUMMARY OF MINUTES OF PROGRAM COMMITTEE, NATIONAL CONFERENCE ON RELIGION AND RACE

HELD

DECEMBER 28, 1962

at

AMERICAN JEWISH COMMITTEE

Participants: A. Aronson (NCRAC), S. Bernards (ADL), D. Farrell (NCCM), H. Hunton (CIC), C. Weaver (UCC), M. Tanenbaum (AJC), Chairman.

Decisions:

Orientation Seminary - It was agreed to sponsor an orientation seminar for workgroup discussion leaders, resource people, and recorders on MONDAY, JANUARY 14, 1963, 1:00 to 3:00 P.M. From 1:00 to 1:30 P.M., Tanenbaum and Hunton will make presentations on the overall program design, its objectives, and methodology. From 1:30 to 3:00 P.M., the Forum Coordinators (#1 - Farrell; #2 Aronson; #3 Clark; #4 Weaver) will meet with their workgroup leaders for further and more detailed clarification of responsibilities. Coordinators will urge three-member teams of each workgroup to meet later on Monday to plan a common approach.

Coordinators will also advise discussion leaders to announce at opening of sessions that the workgroups are not to be reported in the press; that substance of workgroup deliberations will be made public on Thursday morning at plenary session; that press is free to interview individual participants and quote them.

Draft of statement of conscience should be made available to conference participants in advance (at least to workgroup leaders)

and opportunity be given for participants to react to drafting committee.

Matt ahmann be asked to instruct hotel to set up chairs in rooms in circle, where possible; also provide blackboards or flip cards. if possible.

Coordinators will meet with discussion leaders and recorders of each workgroup on Wednesday evening, 8:00 P.M. to draft consensus of recommendations. Stenographic help, typists will be required.

Forum coordinators' reports on Thursday morning to last 15 minutes; report only highlights of consensus-recommendations; announce that detailed reports of workgroup discussions to be made avilable later.

PRE-CONFERENCE ORIENTATION MATERIALS

Harold Hunton agreed to prepare several background statements that were to be sent out immediately to workgroup leaders; namely, a general "frame of reference" statement about the importance of the workgroups; and a detailed statement to discussion leaders, resource and recorder personnel defining their roles, responsibilities, and some methodology.

SUBSTITUTE LEADERSHIP

To provide for leadership roles left vacant by those who will inevitably drop out at the last minute, it was suggested that the Steering Committee members be alerted to fill in where necessary. The reduction of the number of workgroups will also make available other personnel.

WORKGROUP REPORTS

Forum Coordinators will be alert to collect 1) copies of Resource

leaders' written case histories, or to ask that oral reports be written up by resource persons before they leave conference; 2) texts of Recorders' reports of the three sessions; 3) texts of final recommendations. Announce that these are wanted at 1:00 P.M. orientation session. Indicate hope that these will be issued as a post-conference compendium, subject to editing and other needs of discretion. Make sure recorders understand that their recommendations must be ready in written form by 8:00 P.M. Wednesday meeting.

VOTING

The intention is to record "the sense of the conference", and to deemphasize counting votes. But to provide for reporting of differences, the following language was agreed upon:

"Unanimity" signifies complete agreement -

General agreement means more than three-quarters of group assent -

Sharp dissent means 25% or more of group dissents.

Votes should be kept for the record, but need not be reported to the plenary, unless dissenters specifically request that their votes be reported.

NUMBER OF WORKGROUPS -

Based on an estimated attendance of about 550 persons, the Program Committee recommends that there be between 24 to 27 workgroups, with roughly 20 participants in each (17 delegates plus three leaders), that the additional 11 or so workgroups be eliminated, that we seek to honor the first and second preferences of the delegates but feel free to reassign them as the situation requires. Workgroup leaders

will also be reassigned. Resource people who have prepared case histories be given an opportunity to present their account in an appropriate manner in the combined workgroup.

STIMULATE MORE DELEGATES

Program committee members were urged to stimulate greater attendance and invite more than the originally allotted number of delegates from their denominations or agencies.

OBSERVERS

Question was asked: what is the role of observers? This should be clarified at orientation seminar.

SPEAKER

Should Lyndon Johnson not be available, committee suggested Senator Paul Douglas, Father Hesburgh (1st choice), Adlai Stevenson, Senator Javits, Dean Rusk, and John Hanna.

FOLLOW-UP

It was felt important to involve follow-up committee in our final discussions, and therefore Rev. Arthur Walmsley will be invited to attend our last meeting on Friday morning, January 4th, 10:00 A.M.

Rabbi Marc H. Tanenbaum, Chairman
Program Committee

January 9, 1963

Miss Thelda Miller
Reservation Manager
The Edgewater Beach
5300 Sheridan Road
Chicago 40, Illinois

Dear Miss Miller:

Thank you for your letter to Mr. Dunbar in which you state that single room accommodations have all been reserved. Since this is the case, would you therefore not reserve space for him.

Sincerely yours,

(Mrs.) Mildred Johnson
Secretary to the Director

MJ/mmj

THE

Edgewater Beach

5300 SHERIDAN ROAD
CHICAGO 40, ILLINOIS

TELETYPE CG-2378
LONGBEACH 1-6000

RE: NAT'L CATHOLIC CONF. INTERRACIAL JUSTICE
1/14/63 - 1/16/63

LESLIE W. DUNBAR
EXECUTIVE DIRECTOR
SOUTHERN REGINAL COUNCIL
5 FORSYTH ST., N. W.
ATLANTA, GA.

RECEIVED
JAN 9 1963

DEAR MR. DUNBAR;

We thank you for your letter requesting accommodations. However, we are sorry to have to tell you that the allotment of single rooms assigned to your group has already been reserved.

In an effort to provide for as many persons attending the meeting as possible, we would very much appreciate it if you would share a large room, with twin beds, with another member of your group already holding a reservation.

We do hope this solution meets with your approval, and are looking forward to the pleasure of having you with us.

Most cordially,

Thelda Miller

Reservation Manager

THE EDGEWATER BEACH

5300 BLOCK on SHERIDAN ROAD • LOngbeach 1-6000

is pleased to confirm
your room reservation for

JAN 14	JAN 16	1 TWIN
ARR. DATE	DEP. DATE	ACCOMMODATIONS REQUESTED

MR. LESLIE W. DUBBER

EXECUTIVE DIRECTOR

SOUTHERN REGIONAL COUNCIL
5 FORSYTH ST., N. W.
ATLANTA, GA.

The number of rooms available in each bracket is limited. When unable to assign at requested rate, we will assign at nearest rate available. Occupancy of room should not be expected prior to 3 P.M. checkout time.

Please read the back of this card carefully.

Please present this card to room clerk when registering.

Reservations are held only until 6 P.M.

If additional correspondence or inquiry regarding this reservation is necessary, please refer to the **ARRIVAL DATE.**

Please notify us as soon as possible if there is a cancellation or alteration in your plans.

Thank you for your reservation and you may be sure that everything possible will be done to make your stay enjoyable.

RESERVATION MANAGER

January 10, 1963

Holiday Lodge
4800 N. Marine Drive
Chicago 40, Illinois

Nat'l Conf. on Rel. + Race

Dear Sirs:

Single room accommodations were made for Mr. Leslie W. Dunbar, via telephone this date, for January 14 - 15. Enclosed is our check for $10.00 to cover cost of room deposit.

Sincerely yours,

(Mrs.) Mildred M. Johnson
Secretary to the Director

MMJ/
Enclosure - 1. (Check #1094; $10.00)

MJ - file

The Presbyterian Outlook

AUBREY N. BROWN, Jr., Editor
ERNEST TRICE THOMPSON, Co-editor
JAMES S. BROWN, Business Manager

Milton 9-1371 • 512 EAST MAIN STREET • RICHMOND 19, VIRGINIA
Serving the Presbyterian Church, U. S., and the United Presbyterian Church, USA

January 31, 1963

Mr. Leslie W. Dunbar
Room 201, 5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Les,

I certainly don't expect to get into the habit of writing a daily letter to you, or even one every week, but I did want to pass along one concern that I have in regard to the Chicago meeting on religion and race earlier this month. From some of the material that has come out dealing with the extension of what was projected there, I have felt that there would likely be efforts to set up a new and different organization. If this were done throughout the south I think it would be little short of disastrous because the people who would be involved would be the core of strength of our state council efforts. Outside SRC territory this may be the best way to go ahead and if it is done in other states, I can see where the pressures would be exerted to get us to conform.

I thought about writing the Chicago headquarters with some congratulatory expressions in an effort to point out that we have ready and waiting a structure that will become immediately usable for the purposes of this conference. I thought about saying this on behalf of our Virginia Council and then it occurred to me that it might be better for this to be worked out of your office, since you doubtless know all these people very well. Indeed, something like this may already have been done, or there may be other factors of which I do not know which would make it unnecessary. Anyway, as I see what seems to be looming up on the horizon I confess to some apprehension.

With all good wishes, I am

Faithfully yours,

Aubrey

ANB/dk

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17, 1963 • CHICAGO

February 13, 1963

To: Delegates at the National Conference on Religion and Race

From: The Rev. Arthur E. Walmsley

Subject: Local Community Action

RECEIVED
FEB 11 1963

I am writing to you as the chairman of the Committee on Follow-up which worked before and during the Conference. It was our assignment to plan for the local community action which might grow out of the Conference. The report presented to the Conference on our final morning, indicates the direction in which we have hoped things will move. Enclosed is a brief outline of suggestions for local community action. We are in the midst of editing the reports of the workgroups and our follow-up committee presentation, and will send out a report of the Conference findings as soon as ready.

"Time's" observation on the Conference was that "the churches have never summoned enough resolution, originality, or unity to help the country significantly in dealing with racial discrimination... and (last week) proved themselves still unable to offer much wisdom." A correction of "Time's" pronunciamento can only be written in local communities--by a thorough housecleaning by the churches in their own affairs, and a clear indication that we mean business in ending segregation in housing, employment, public accommodations and other aspects of community life.

By and large, the religious institutions of America have had little initiative in racial change. In the main it comes from government, from national and community voluntary organizations, through the direct action movements, and by political, legal, and economic pressures. Whether the weight of united action by religious leadership will make much difference is a question which can only be answered in action terms. Certainly the potential of corporate action, backed up by our understanding of human dignity and unity, is an alternative to the fear-ridden excuse for living which is a mark of our contemporary cities. The Conference has already been written off by some as a well-meaning gesture, one more token effort to disguise the anxiety and guilt which characterizes human relations in America today.

CONVENERS:

Department of Racial and Cultural Relations
National Council of Churches

Social Action Commission
Synagogue Council of America

Social Action Department
National Catholic Welfare Conference

OFFICERS OF THE MEETING:

CHAIRMAN

The Rev. Dr. Benjamin E. Mays, President, Morehouse College, Atlanta

VICE CHAIRMEN

Most Rev. Paul J. Hallinan, Archibishop of Atlanta

Rabbi Ferdinand M. Isserman, Temple Israel, St. Louis

Bishop B. Julian Smith, Presiding Bishop, First Episcopal District, Christian Methodist Episcopal Church

118

SECRETARIAT/National Catholic Conference for Interracial Justice • 21 West Superior • Chicago 10 • MO 4-8222

THE FUTURE OF THE CONFERENCE IDEA--A HOPE AND AN AFFIRMATION THAT GOD WILL MOVE THROUGH HIS PEOPLE TO EFFECT CHANGE--HANGS IN THE BALANCE. FOR THE NEXT FEW MONTHS, A CONTINUING SECRETARIAT WILL BE MAINTAINED, SUPPORTED BY SMALL GRANTS FROM THE CONVENING AGENCIES AND A NUMBER OF THE PARTICIPATING ORGANIZATIONS. DR. GALEN WEAVER OF THE UNITED CHURCH OF CHRIST, 289 PARK AVENUE SOUTH, NEW YORK 10, NEW YORK, IS REPLACING MATHEW AHMANN ON A TEMPORARY ARRANGEMENT. ALL PRE-CONFERENCE COMMITTEES HAVE BEEN DISSOLVED AND A NEW STEERING COMMITTEE WILL BE SELECTED.

The issue is up to the delegates. If we follow the recommendation of Sargent Shriver that we give a tithe of time, an unprecedented force will be unleashed in America. Chicago was a milestone in inter-religious cooperation; no one could fail to appreciate a new openness which cut across our lines of separation doctrinally and institutionally. If that spirit will now forthrightly and unitedly confront the social and moral chaos of the churches and the nation, "Time" will be provided with an answer.

Sincerely yours,

Arthur Walmsley

(The Rev.) Arthur E. Walmsley
Chairman of the January 14-17
Conference Follow-up Committee

AEW/wjl
Encl.

NATIONAL CONFERENCE ON RELIGION AND RACE
LOCAL ACTION SUGGESTIONS

(The Conference objective is not another organization, but a cooperative involvement of religious leadership in a solution of local, regional and national problems.)

1. Set up a committee of the top religious leadership of the community. Experience to date has shown that a first and essential step is enlistment of the support of the president of the local Council of Churches, the president of the Synagogue Council or Board of Rabbis, and the Roman Catholic bishop or archbishop. (Smaller communities will have to adjust to their local circumstances.) Committee chairmanship should be drawn from the official non-staff religious leadership. Whatever approaches are necessary should be made to to reach these persons for their cooperation before other steps are taken. Through personal or telephone contact an approach should then be made to all of the local equivalents of the churches and organizations involved in the National Conference to secure commitment and involvement from the top leadership of each. More will be accomplished through an approach to top leadership than through the social education and action outlets of religious groups. It is extremely important that from the beginning you observe the following:

    a. Include representation from as many of the 68 sponsoring groups as are found in your community.

    b. Include in a consultative capacity organizations with knowledge, experience and skill in racial matters, e.g., Urban League, NAACP, local and regional organizations, municipal, state and federal agencies in your communities.

    c. Relate directly to existing agencies carrying on program: e.g., mayor's commissions.

    d. Insure that the group from the beginning is interracial (this is not guaranteed by the structure of the major religious groups, and can easily be overlooked), and that responsible Negro leadership be involved.

e. Include representation of other ethnic groups, e.g., Puerto Ricans, Cubans, Orientals, Indians, etc.

2. Plan a meeting or series of meetings in which representatives can be given a report of the conference, and can look frankly at the local situation, its needs, and the potentials for change. Local circumstances dictate the ways by which this must proceed, and whether the meetings should be local, regional, or statewide in character. In some communities, there are already existing channels of cooperation, governmental or voluntary. The conference objective is not another organization, but a worthwhile cooperative involvement of religious leadership in a solution of local problems.

3. Make use of existing resources of personnel. In larger communities, there are staff working on behalf of the organizations which participated in the conference. Such staff resources might be put at the service of the local committee, particularly in view of growing interreligious dialogue and cooperation.

4. Select a local agenda which is specific and important. This might well include non-discriminatory principles which affect the religious institutions of the community themselves (e.g., hospitals and agency hiring and intake practices); joint reaction to tension caused by racial incidents, and support of individuals involved in crises as well as community problems, and the like. On issues in which program is already being undertaken by governmental and unofficial groups (e.g., housing) action by the religious leadership should be carefully coordinated with community efforts. At an early date, therefore, local communities should become intimately related to and supportive of responsible existing programs.

5. Make use of the mass media, e.g., by panel reports on the conference and community follow-up. The National Conference had extensive coverage in the press, and on radio-television. Stories on local follow-up can be linked to ones of activities in other communities.

Contact the Conference Secretariat for information on available kinescopes and other materials.

6. Please send accurate and rather full reports of your plans, programs, and actions to the interim Conference Executive Secretary, the Rev. Dr. Galen Weaver, 289 Park Avenue South, New York 10, New York, Area Code 212 - GRamercy 5-2121, and the Rev. Arthur E. Walmsley, 281 Park Avenue South, New York 10, New York, Area Code 212 - SPring 7-9100.

7. For assistance in developing the follow-up work of the conference, a new Conference Steering Committee is in the process of formation. In the meantime, questions about the follow-up may be addressed to the Rev. Dr. Galen Weaver at the above address.

P A
Bill Smith
thru over

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

EXECUTIVE SECRETARY, THE REV. GALEN R. WEAVER
289 Park Avenue South
New York 10, New York
(212) GRamercy 5-2121

March 5, 1963

Dear Delegate:

Now that the National Conference on Religion and Race is over the task before us is to implement the recommendations in our own communities. The national follow-up committee will assist you in every way it can.

We now have certain materials that can be purchased. (See the enclosed card.)

In order to press forward with action we must have financial support to defray the expenses for the current period February 1 to March 31 in the amount of approximately $10,000 and for the more permanent operation beginning June 1.

Any contribution which you can help us obtain will be greatly appreciated.

Such contributions will go into a budget which will support the kind of activities reported in our Newsletter. Make your remittance payable to:

National Conference
on Religion and Race
289 Park Avenue, South
New York 10, New York.

An impressive start has been made. We need your help to go forward.

Yours very sincerely,

Galen R. Weaver

Galen R. Weaver
Executive Secretary

RECEIVED
MAR 18 1963
RECEIVED

GRW/ma
enclosures

Challenge
to Justice
and Love

NATIONAL CONFERENCE ON RELIGION AND RACE

EXECUTIVE SECRETARY, THE REV. GALEN R. WEAVER
289 Park Avenue South
New York 10, New York
(212) GRamercy 5-2121

Vol. I No. 1 March 5, 1963

NEWSLETTER

The United Church of Christ has granted one of its staff, the REVEREND GALEN R. WEAVER, a leave of absence to serve as executive secretary for the follow-up effort of the national conference. He has been secretary for racial and cultural relations for the past sixteen and one-half years. The address is 289 Park Avenue South, New York 10, New York. The telephone number is (area code 212) Gramercy 5-2121.

* * *

An interim executive committee, under the chairmanship of J. OSCAR LEE, is preparing the structure of the national follow-up organization.

The structure will be as follows: Continuation Committee - this is the group on the top of the organizational pyramid which will consist of representatives of the groups which participated in the January conference. The Continuation Committee will integrate the goals of the conference into the various affiliated agencies and denominations, adopt a budget, and review recommendations of the Steering Committee. The target dates for the first meeting are May 14 and 15. The Steering Committee will have 39 members who have special training and experience in inter-group relations. The Steering Committee will engage in program development and coordination, use agency resources, propose a budget, and make policy recommendations to the Continuation Committee. The Steering Committee will meet March 26 in the offices of the National Council of Churches, 475 Riverside Drive.

An Executive Committee, consisting of representatives of the convening bodies and the chairmen of committees on finance, follow-up and public relations, will report to the Continuation Committee.

The REVEREND ARTHUR WALMSLEY will chair a newly-formed committee to assist the secretariat in helping community groups plan and hold follow-up programs in the ten target cities and other communities. Invitations are being sent to prospective members to join this committee, which met on March 1 to plan its work.

* * *

The Steering Committee of the Chicago Host Committee has voted to constitute itself as the nucleus of a continuing group called the Chicago Conference on Religion and Race for one year. HIS EMINENCE ALBERT CARDINAL MEYER promptly donated $10,000. A $2,000 contribution was also made by the local chapter of the National Conference of Christians and Jews. JUDGE JAMES B. PARSONS will continue to serve as chairman.

* * *

An Inter-Religious Committee has been formed in San Francisco for the purpose of holding a conference on religion and race for the spring. Serving on the committee are: REVEREND EUGENE BOYLE, chaplain of the Catholic Interracial Council; RABBI JOSEPH GLASER, social action chairman, Union of American Hebrew Congregations; JOSIAH BEEMAN, education director, Northern California-Nevada Council of Churches; REVEREND WALTER PRESSS, United Church of Christ; REVEREND PAUL SHELFORD, executive director of the Northern California-Nevada Council of Churches; REVEREND JOHN CHESTER SMITH, director of the San Francisco Council of Churches; ROBERT WESLEY BROWN, director of the Commission on Race and Culture, Northern California-Nevada Council of Churches; and EARL RAAB, associate director of the Jewish Community Relations Council.

* * *

REVEREND RALPH C. ABELE, pastor of the Holy Ghost Evangelical and Reformed Church in St. Louis, tells us that a five-man committee has been formed to outline a program for a city-wide conference on religion and race in May under the auspices of the three religious groups. Also in the works is the formation of committees on: legislation in areas of housing, jobs, and public accommodations; a visitation program; and involvement of other groups.

* * *

REVEREND ROBERT L. KINCHELOE, executive director of the Pittsburgh Council of Churches and Secretariat of the Pittsburgh Follow-Up Committee, will hold a meeting of the co-chairmen of the Allegheny County Council on Civil Rights to discuss a tentative program for May 2 at which the REVEREND MARTIN LUTHER KING, JR., has been invited as guest speaker.

Co-chairmen of the Council are: BISHOP JOHN J. WRIGHT of the Diocese of Pittsburgh; DR. SOLOMON B. FREEHOF of Rodef Shalom; and DR. HAROLD ALBERT, President of the Pittsburgh Council of Churches.

* * *

The vehicle for carrying out the work of the national conference in San Antonio will be the Interracial Committee of the Community Welfare Council under the chairmanship of HENRY CATTO, prominent San Antonio businessman. The three major faiths and the Negro community are well represented on this Committee, which was formed in 1959. OLIN W. LEBARON, executive director of the Welfare Council, says that the program of the Committee is to obtain first class citizenship for Negroes in employment opportunities, education, housing and other areas.

The City Council of San Antonio adopted a resolution on January 15 giving official sanction to the Committee's work.

REVEREND SHERRILL SMITH, chaplain of the Catholic Interracial Council of San Antonio, and REVEREND SAMUEL H. JAMES, Second Baptist Church and Community Center, presented a conference report to a large community gathering at a Lincoln Day dinner.

* * *

A follow-up committee has been formed in Detroit; conferences on housing and race will be held in the suburban communities of Grosse Pointe and Dearborn this spring. The nucleus of this inter-religious committee consists of REVEREND JAMES J. SHEEHAN, Archbishop's Committee for Human Relations; RABBI MORRIS ADLER, Congregation Shaarey Zedek; REVEREND DONALD F. SCHROEDER, Detroit Council of Churches; and WALTER KLEIN, Jewish Community Relations Council.

* * *

MONSIGNOR JOHN S. CUMMINS, chancellor of the Diocese of Oakland, has been meeting with other religious leaders in

the area to explore the possibilities of holding a conference on religion and race.

Serving on an informal group with Monsignor are: DANIEL R. EHALT, executive director of the Oakland Council of Churches; REVEREND EUGENE WOLFE, director of social services of the Oakland Council; RABBI JOHN J. ZUCKER of San Leandro; and REVEREND ROBERT HILL.

* * *

Seattle has also formed a group to hold a conference. The committee members are: RABBI JACOB SINGER, Temple De Hirsch; REVEREND EVERETT JENSEN, Gethsemene Lutheran Church; ARCHBISHOP THOMAS A. CONNOLLY, Archdiocese of Seattle; REVEREND JOHN JACKSON, Washington Baptist Convention; REVEREND LEMUEL PETERSEN, Greater Seattle Council of Churches; and MR.EDWARD PRATT, Executive Director, Urban League.

* * *

DR. BENJAMIN MAYS is contacting the top religious leadership in Atlanta to form a group to hold a city-wide conference. ARCHBISHOP PAUL J. HALLINAN and RABBI JACOB ROTHSCHILD have already agreed to serve on the committee. It is hoped that such a conference will be held in the spring.

* * *

MARGARET MEALEY, executive director of the National Council of Catholic Women, reports that her organization is preparing a follow-up program on religion and race to be part of NCCW's biennial three-day institutes. The full second day of each of the six institutes will be devoted to religion and race.

Present plans call for meetings in: Hershey, Pennsylvania, March 23-25; French Lick, Indiana, March 29-31; Miami, Florida, April 4-6; Highland Park, Illinois, September 12-14; Lincoln, Nebraska, September 18-20; and Oakland, California, September 26-28.

* * *

On the initiative of delegates, local conferences on religion and race have been held in Little Rock, Arkansas; Fort Worth, Texas; South Bend, Indiana; Milwaukee, Wisconsin; Wilmette, Illinois; Cleveland, Ohio; and Providence, Rhode Island.

* * *

The REVEREND WILLIAM H. MCCONAGHY reported on the Chicago Conference to key members of the clergy in Syracuse, New York, and a follow-up committee was formed. REVEREND MCCONAGHY will serve as chairman. WILLIAM M. CHILES, Catholic Interracial Council, was appointed secretary.

* * *

JOSEPH NEWMAN, chairman of the Ohio Catholic Conference for Interracial Justice, was elected head of an interim committee on religion and race in Cleveland where plans are being made for a conference on religion and race.

* * *

SPECIAL NOTE: Please keep us informed on activities in your community and city. Send us a note or postcard and we shall report your news items in the newsletter. Send your information to: LEE FELDMAN, National Conference on Religion and Race, 21 West Superior Street, Chicago 10, Illinois. His telephone number is Delaware 7-1025.

Also the newsletter, which will be published ten times per year, is the only link between all the delegates and other interested persons involved in religion and race programs throughout the country. The annual subscription rate is $3.00 to cover production costs.

Secondly, let us know if there is any error in our mailing lists and we shall correct it.

* * *

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • PLaza 1-4000 • Cable Wishcom, New York

file

December 18, 1962

To: Members of the Program Committee, National Conference on Religion and Race

From: Rabbi Marc H. Tanenbaum, Chairman

The next meeting of the Program Committee of the National Conference on Religion and Race will take place on Friday, December 28, 10:00 A.M., Room 600A at the office of the American Jewish Committee building, 165 East 56 Street, New York, New York.

Please let my secretary, Miss Frances Baron, know by telephone whether or not you will be able to attend.

MHT:fb

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A memorandum from the Interim Executive Secretariat - Galen R. Weaver

With reference to the report of the Recommendations of the 32 Work Groups at the Chicago Conference

Apparently it will require several weeks more time to edit and publish these reports in their final official version.

In the meantime I am offering the delegates the benefit of work done by Mr. John A. McDermott - with his permission - for the Steering Committee of the Chicago Host Committee. This is a completely unofficial document but it seems to me, and to some others, that it might serve a valuable interim purpose. I hope you will find it useful as you work in your community to implement the goal which each one seperately and all of us jointly set forth as the objective of our efforts: that church and the synagogue, with all the moral and spiritual force available, shall work for justice for persons of every race and religion throughout the whole range of our relationships and institutions.

Mr. McDermott's Summary of Conference Recommendations follows:

I. Inner Life of the Church and Synagogue

1. Integration should be viewed as a desirable goal by all churches. Negro churches should be integrated by whites as well as white church by Negroes.

2. The faiths should carefully examine their structures of inner discipline. According to their respective traditions, an effort should be made to use discipline to improve adherence to church and synagogue teaching on race.

3. All religiously related fraternal and social groups should eliminate policies or practices of racial discrimination in membership.

4. Local congregations should organize groups of laymen for direct action programs for racial justice.

5. Church and synagogue programs of education on moral and racial issues should add the element of social action against racial discrimination. Action is one of the best forms of real education.

6. Churches and synagogues should solicit open occupancy pledges from their members.

7. Churches and synagogues should establish themselves as service centers for buyers and sellers to help to desegregate their communities.

8. Southern churches and synagogues should cooperate in or conduct voter education and registration campaigns.

9. Churches and synagogues should organize local peace-corps type groups to meet human needs in depressed minority group communities.

10. Youth groups in churches and synagogues should help in efforts like the UNICEF collection.

11. Seminaries should review present teaching materials and techniques on social issues to assure that the moral aspects of the race issue are fully treated.

12. Special hymns should be commissioned to assist in the teaching about human dignity and brotherhood.

13. Special series of sermons on race should be given in local churches and synagogues. Attitude surveys should be taken in congregations to assess the true level of understanding of the position of the church or synagogue on race.

14. There is no substitute for sound and clear policies on race at the highest policy levels of the denomination. Specific policies should be formulated at all levels of the denomination's institutional structure.

15. Churches and synagogues should refuse to accept free land for buildings from home developers who discriminate.

16. Direct action programs should include a broad range of projects from the bold to the relatively less controversial so as to maintain consensus in the congregation.

II. Church and Synagogue as Institutions in the Community

Religious Institutions as Employers

17. They should set an example (clean our own house as it were) and adopt and implement fair employment policies and practices in all institutions and at all levels.

18. All contracts for the construction of buildings or the purchase of supplies for religious institutions should contain non-discriminatory clauses assuring equal employment opportunity.

19. The church and synagogue at all levels should work for the enactment of fair employment laws where they now do not exist and should lend their active support to strengthen them by amendments where needed and to assure effective administration and enforcement of existing fair employment statues.

Religious Institutions as Administrators

20. All religious institutions should examine their policies and pratices so as to assure that the facilities and services of all such institutions are available on an equal and unsegregated basis to all men.

21. The real estate policy of church related institutions must be one of aggressive opposition to and refusal to cooperate in any restrictive covenant or agreement. The sale and rental of all church owned or controlled properties must be based on the principle of non-discrimination and equality of opportunity.

22. Church and synagogue have a moral obligation to use more than monetary consideration in the expenditure and investment of their funds. Moral principles must not be sacrificed for the dollar. The funds of religious institutions should be invested with a conscious goal of furthering equality of opportunity, particularly through investments in integrated housing projects and developments and through the use of such funds to facilitate mortgage loans to Negro buyers.

23. Religiously sponsored conventions and meetings should be held only in communities that provide equal and unsegregated facilities and treatment to all.

24. All federal grants, loans and grants-in-aid should be conditioned upon assurances that the benefits of such grants and loans will be available to all without discrimination.

25. The Federal Government should no longer expend tax funds to subsidize segregation and discrimination in hospitals, schools, institutions of higher education.

The Responsibility of Religious Institutions as Educators

26. Religiously affiliated educational institutions from the nursery school to the university and seminaries should have an open admissions policy and should seek to achieve an integrated faculty.

27. The most effective form of education is education of the deed. Non-discriminatory employment and admissions policies in religiously affiliated institutions represent the most effective education for racial justice. It is fruitless to teach or preach the principles of equality if those same principles are violated in practice by the teaching institutions.

28. The role of the teacher is crucial in the educational process. Teacher training institutions and seminaries must help teachers to examine their own biases, to understand the background traditions and problems of minority groups and to become familiar with sound inter-group education methods, approaches and techniques. To the extent possible, in-service training and practice teaching in culturally deprived areas should be required of all teachers and all religious groups should seek to motivate congregants in the teaching profession to take teaching positions in culturally deprived areas as a fulfillment of their religious commitments.

29. Formal religious education and training must take cognizance of the morally critical issues of racial justice. The demands of love and justice - too often mentioned in the abstract - must be concretely spelled out and related to specific responsibilities in the community.

30. The curriculum of religiously affiliated institutions must be improved and infused with sound inter-group education principles and concepts. Social science courses need to be revised so as to provide accurate information about the role and contribution of minorities to American democracy.

31. The importance of face-to-face contact on an equal status basis represents the most effective educational approach toward interracial justice and understanding. Extra-curricular activities in religiously sponsored educational institutions, including athletic events, debates, inter-school concerts, should be organized with this objective in mind.

32. Text books currently in use in both religiously affiliated and public schools either ignore or extort the role of Negroes in their contributions to American democracy. A continuing committee, comprising representatives of various religious groups, should be constituted and should undertake to serve in a consultative capacity to text book publishers.

III. Role of Church and Synagogue in the Racially Changing Community

Urban Areas

33. Religious bodies commit themselves to filling the vacuum in civic life by developing democratic community organizations wherever these do not exist in urban areas so that racial change can be met responsibly and in organized fashion.

34. Inner-city task forces should be formed on an interreligious basis to provide teams of skilled workers for areas of racial and social crisis.

35. Lay-clergy teamwork is essential to the task of neighborhood stabilization, hence religious bodies must purposely train leaders and foster interracial association by conscious and intentional means and play a forceful, prayerful, prophetic role in civic life.

36. Religious groups must be more fully represented in planning programs that are reshaping urban life.

37. Religious bodies must support and secure laws which bar discrimination in housing.

38. Housing policy must be revised to promote more middle income housing and dispersal of public housing in small groupings in city and suburbs.

39. The future of all Negro churches should be carefully studied.

Suburban Areas

40. Open public educational work must begin long before actual racial change, and small action groups must be prepared to swiftly inaugurate that change under religious attention.

41. Suburbia must be brought to join in campaigns for fair housing laws and freedom of residence activities.

42. Religious groups must begin working on a metropolitan basis, tieing together inner-city and suburban congregations in key projects like fair housing searches and information programs and establishing buyer-seller contacts across religious lines.

43. Inter-faith and inter-religious home visitation programs are much needed to offset the restrictions of suburban living.

44. Jointly sponsored organized work for freedom of residence in the suburbs should be cooperatively financed and staffed by religious groups.

45. The church and synagogue must play a reconciling role in love and justice when racial change occurs.

Rural Areas

46. Much more religious attention should be focused on the significance of rural developments for the over-all pattern of our race relations.

47. Since religious groups are often the dominant social groups in rural areas they must lead in building interracial association.

48. Since the primary and most tragic form of racial discrimination in rural life is economic, religious groups must lead the way in:
    a) Mounting job training programs
    b) Urging rural redevelopment
    c) Protesting the misuse of federal aid such as food surplus as a weapon to prevent change
    d) Campaign to reform Public Law 78 so that agricultural labor can organize effectively
    e) Find new ways of reaching migrant laborers.

49. Religious groups must sponsor adult education programs in rural areas to build awareness of civil rights. They should lead in voter registration drives and work with the groups sponsoring them.

50. City churches must work with rural churches to meet race problems on a state-wide basis.

51. A service corps for the continental United States must be developed to aid in rural reconstruction.

IV. Relation of Church and Synagogue to Other Community Forces

52. Conferences similar to the National Conference on Religion and Race be initiated or encouraged on the local level by individual delegates to this conference.

53. An interreligious conference on race should be held annually, biannually, triannually or quardrennially. Regional meetings should be held between national conferences.

54. In all such conferences, great care should be exercised to assure that Negro and other minority group leaders ane fully involved in the planning.

55. More women and more youth should be delegates to such conferences.

56. Invitations should be extended to other religious groups such as Seventh Day Adventists, Mormons, Jehovah's Witnesses in planning and carrying out future conferences.

57. The plan of interracial home visitation as initiated by the Chicago's Friendship House should be encouraged elsewhere to help overcome the lack of communication between whites and Negroes.

58. Experimentation should be undertaken with organizing interreligious teams to help communities and schools to desegregate.

59. A "Justice Corps" should be developed that will enlist religiously committed men and women to serve in difficult areas of the country - thus to assist in voter education and registration efforts, nonviolent protest, etc.

60. Interracial and interreligious bodies should be created to accomplish such things as:

    a) Initiation of statements on policy issues on civil rights.

    b) Joint visitations to city, state and federal legislations in support of bills that extend civil rights in employment, housing, voting and would establish state legislative commissions and also a federal commission.

    c) Educate their congregation on the political aspects of civil rights.

    d) To support projects by the courts in behalf of interracial equality.

61. Pilot projects should be initiated wherever possible on an interracial and interreligious basis in relation to such problems as housing and employment discrimination, restrictions on voting and youth delinquency.

62. Individually, and wherever possible, corporately as religious men and women we should disavow the actions of those groups that under the cloak of a false religion, advocate violence and hate. At the same time we recognize that our own failures to achieve an ordered justice give rise to such self-defeating methods. And as we press forward towards the goal of a just society with increased vigor and sacrifice, we also make renewed efforts to win over and reconcile those who resort to doctrines of race supremacy and employ evil means to produce or achieve their domination over others.

63. The materials of this conference should be distributed as follows:

    a) List of delegates arranged in grographical categories sent to all delegates.

    b) The excellent resource book be circulated as widely as possible and be brought up to date and republished periodically.

    c) Tapes of the principal speeches or portions of them so that they may be used in local meetings.

64. Some national clearing-house or secretariat should be set up by the sponsors of this conference to capture and harness the interest generated at this conference, to carry through the several details made above and especially to service local and regional inter-religious groups in regional and local areas as these groups may request.

Please send me:

___Appeal to Conscience of American People

___Chicago Daily News Reprint(Up to 100 copies free)

___Attractive Folder- The Appeal (5¢ ea.; 100 or more copies at 3¢ ea.)

___Catalogue of Resources (Single copy $1; 5 to 49 at 75¢ ea.; 50 copies or more at 65¢ ea.)

___Press Coverage Booklet- 100 pages news & photos (Same prices as above)

___Newsletter (Ten copies per year- $3.00)

___Book- "Race:Challenge to Religion" (Single paperback copy $1.50; 25 or more at $1.25 ea.)

$_____Total Amount

(Order will be sent upon receipt of check or money order for the total sum)

_____
Name (Please print)

_____
Street, Address

_____
City, State

CO files

May 22, 1963

Mr. Harry J. Berry
General Secretary
Christian Churches of Georgia — file rel. orgs gen
2370 Vineville Avenue
Macon, Georgia

Dear Mr. Berry:

Leslie Dunbar has asked me to reply to your earlier letter of inquiry about state follow-up on the National Conference on Religion and Race (and I am unforgiveably slow in doing so).

Mr. Don McEvoy, Director of the Georgia-Alabama District of the National Conference of Christians and Jews, has offered to write giving you full details about follow-up and sending you some materials in this connection; he is taking a leading role in follow-up efforts in the state and has much more information on results to date than we. I am sure you will hear from him within several days.

Sincerely,

Marge Manderson
Administrative Secretary
Field Activities

Christian Churches of Georgia
(Disciples of Christ)

2370 VINEVILLE AVENUE MACON, GEORGIA

OFFICE OF GENERAL SECRETARY

May 2, 1963

PA please reply

call Dan McEvoy and ask him 688-7510

McEvoy will write + send him Memos etc.

Mr. Leslie W. Dunbar, Executive Director
Southern Regional Council, Inc.
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Mr. Dunbar:

I know you are familiar with the National Conference on Religion and Race, held recently in Chicago.

I was asked recently by some of our Brotherhood leaders what the follow-up through the state was on this conference. I would hope that considerable impetus had been given to local action. I am writing to ask if you know of any follow-up that has been done within the state of Georgia to which you could site me.

Sincerely,

Harry J. Berry

Harry J. Berry
General Secretary

HJB:ch

NATIONAL CONFERENCE ON RELIGION AND RACE

"WORKGROUP" - THE HEART OF THE CONFERENCE

As you review the program, you will note that there are four forums with three workgroup sub-divisions under each forum topic. Workgroups of 25 participants or less have been assigned to discuss each one of the 12 topics. Assignments to workgroups have been based, wherever possible, upon the choices made by the registrants.

All workgroups will meet for three sessions--Tuesday afternoon, Wednesday morning and Wednesday afternoon. It is requested that participants stay with their assigned workgroup during the three sessions to provide a continuity of experience and assist the group to better realize its objectives.

Workgroup meetings provide an opportunity for maximum participation, promote a friendly climate, stimulate frank exchange and thereby set the stage for a depth examination of the topic and enhance the quality of recommendations for future activity.

On Wednesday evening at 8:00 P.M. ~~designated~~ workgroup discussion leaders will meet with their forum coordinators to report the recommendations of the workgroup. Coordinators will use these reports to prepare their statements for the Thursday morning plenary session.

Workgroup Resource Leader

The Resourcer's initial responsibility is to prepare and present a 15 to 20 minute case history which illustrates in a concrete manner the range of problems to be dealt with in the workgroup. This case history of a real situation will help make concrete the theoretical analysis in the forum papers.

The case history should be based on an actual experience the resource leader has been involved in, knows intimately or which he has researched. It should explain clearly what took place. It may be a program or decision, an event or success story, a failure or stalemate. It should be of sufficient importance to illustrate the problems facing religious groups and religious people concerned with that workgroup topic, as well as the concrete actions taken or needed.

Beyond this other primary responsibility of the Resource person is to contribute relevant facts, points of view and experiences to the group discussion when and as they are needed. Naturally, these views should be stated as contributions to the discussion rather than as final wisdom about which there should be no debate. A group may also use your help toward the close of a discussion to supplement the results of their discussion and to suggest further steps for them to take.

When you are not serving in the specific role of Resource leader you might also wish to assist the Discussion Leader or Recorder by helping to stimulate discussion, keep the group on the track, jot down key decisions and recommendations. In this way you will enhance your contribution to the workgroup.

NATIONAL CONFERENCE ON RELIGION AND RACE

WORKGROUP DISCUSSION LEADERS

Conference Leadership Meeting

Further orientation about workgroup responsibilities and the role of workgroup discussion leaders will be provided at the briefing session on Monday, January 14th from 1:00 to 3:00 P.M. Room number will be listed on hotel directory. Discussion leaders, Resource and Recorder personnel are required to attend.

Pre-Workgroup Preparation

Workgroup Team Meeting

It is strongly recommended that the Discussion Leader arrange a special meeting with his Resource leader and Recorder prior to the first workgroup session to sketch out a discussion schedule, agree upon procedures, and assign responsibility. This meeting should also help the members of the team to know one another better and begin to develop the rapport which is important in molding a smoothly-functioning workgroup.

Physical Arrangement

The hotel management has been alerted to prepare the workgroup meeting rooms prior to the first workgroup meeting on Tuesday afternoon. We suggest, however, that you check before you go to lunch that day to insure that sufficient chairs are available and arranged in a suitable manner, table space is provided, blackboard or flip pads are present, lighting and ventilation is adequate and ashtrays, pencils, pads and other material and equipment are ready for the afternoon meeting.

"That All Important First Session"

As you know, the first session of your workgroup is a crucial one. Members must have a profitable experience or you may lose them.

You will be dealing with intellectual, age, status, clerical-lay, social and religious differences. Most of the group will be unknown to you and you to them. For these reasons the Program Committee offers the following guide to suggest various activities that may contribute to the success of this session.

- As the members assemble distribute any workgroup material available and a sheet for group members to fill in their name, occupation, address and group identification. (Give the list of names to your Forum Coordinator.)
- Start the meeting with a brief welcome, refer to workgroup purposes, review ~~tracks~~ tracks and meeting times. Tie the workgroup into the Thursday plenary session, etc.
- Have group members introduce themselves -- name, occupation, and organization. In addition, ask a leading question that will give the group an understanding of members expectation such as: "Why Did You Select This Workgroup." (List answers on blackboard or flip-pad.)
- Prepare participants for case study. Suggest things to look for, areas to question and begin to think of ways the outcome might have changed. Then introduce Resource Leader who speaks 15-20 minutes.
- After the case study has been presented direct discussion toward analyzing various aspects of the case until the quality of participation begine to wane.

- Help the group move into the next stage by eliciting personal experiences referring to the forum presentation or reviewing members' expectations to broaden discussion on the topic.
- Let the group build the agenda out of its own needs but keep it limited to the task upon which it is working.
- After some exploration, help the group to narrow its concerns by getting their agreement about 3 or 4 major problem areas. Determine the sequence of discussion and begin to probe in depth.
- Be alert to [illegible] relations. By the last session, these should be framed in language by the Recorder and read to the group for approval.

This may be all you can expect to accomplish at this session. Remember to provide ample time to permit the Recorder "feed back" of the report and make appropriate amendments.

Try to meet with your workgroup leaders immediately after this session to evaluate your program, discuss problems and plan specifics for the Wednesday morning session.

Discussion Techniques

Since time is limited it was decided to jot down some suggestions about techniques to refresh your memory rather than review them at the briefing session.

- Keep discussion on the track; keep it always directed, but let the group lay its own track to a large extent.
- Remember - the leader's opinion does count in the discussion but keep your own view out of it as much as possible. Your job is to get the ideas of others out for an airing.
- If you see some important angle is being neglected, point it out: "Jack Brown was telling me last week that he thinks... What do you think of that?"

- Interrupt "The speech maker" as tactfully as possible, "While we are on this point, let us hear from some of the others. Can we save your point until later?"
- Keep the spirits high. Encourage ease, informality and good humor. Let everybody have a good time.
- Foster friendly disagreement if it occurs. Listen with respect and appreciation to all ideas. But stress what is important and turn discussion away from what is not.
- Take time every 10 minutes of so to draw the loose ends together: "Let's see were we have been going." Close discussion with the Recorder's summary.
- Call attention to unanswered questions for future study. Nourish a decision for continued discussion to a skillful closing summary.

NATIONAL CONFERENCE ON RELIGION AND RACE

WORKGROUP RECORDER

A recording form will be provided and explained at the workshop briefing session on Monday January 14th at 1:00 P.M. Recorder responsibilities will also be reviewed.

Good Records are Vital to Conference

The recorders are one of the most important members of the workgroups. His records will be used in a variety of ways.

I. Use of Records Within the Workgroup

a. The recorder is in a sense an aid to the workgroup memory. Everyone else in the group is more free to participate, if they know that a specialized "memory" is at work, seeing that the ideas and decisions that are being produced are noted for later use.

b. Every workgroup needs a summary from time to time on what it has done, where it stands in relation to the goals it has or the problem it has defined. Discussion leaders will use recorders to make this kind of summary.

c. A workgroup with continuing records of its three meetings may use these in the evaluation of its progress and in analyzing and improving its productivity.

II. Uses of Records in Communicating with other Parts of the Conference

a. The record of your workgroup will be requested by your FORUM COORDINATOR and reported to the Plenary Session on Thursday morning.

b. Other workgroups in the Conference will be interested in knowing what your group is doing and may consult you about it.

III. Uses of Records for Communication Beyond the Conference

a. The Conference Follow-up Committee is considering various ways the recordings of workshop sessions might be utilized.

b. Your records will refresh your memory when you explain your experience back home.

IV. Uses of Recording Experience to Increase Skills

a. Listening intelligently to the movement of a discussion and picking out important problems, issues and decisions on the discussion involves important skills for all group leaders and members. Recording experience is valuable practice in these skills.

b. Summarizing group production and reporting this to the group also involves important member and leader skills. The work of the recorder helps in learning these skills.

SUGGESTIONS ABOUT WHAT TO RECORD

Your records of ideas and decisions and their relation to each other are a significant and vital part of the resources of your group. Your record of group thinking should be summarized in closely related paragraph or outline form. You may find that ideas developed over an extended period of discussion may be phrased in a simple pointed sentence or paragraph.

Conflicting ideas should be recorded as well as those showing consensus. It is recommended that in determining group agreement or disagreement that the following terms be used. The Program Committee has assigned certain definitions to these terms, clarifying their meaning for this purpose:

Unanimity of opinion	- complete or almost complete agreement.
Consensus of opinion	- prevailing agreement;with some distinct disagreement.
Majority opinion	- more than half but with substantial disagreement.
Minority opinion	- the disagreements expressed about matters where there is consensus or majority opinion.

In recording for your group it is suggested that:

Record selectively when your group tackles a problem or issue, state the problem, note the major points of agreement and disagreement, the conclusions and recommended actions. If you are in doubt about the group's opinion on an issue, ask the group to check the accuracy of your record. Try using underlined headings and separate paragraphs for different items on the agenda. Be ready to give a summary of what has gone on. It is especially important to check your notes before the session concludes to insure their accuracy.

Submit your report of each session to the Forum Coordinator as soon after the session as possible. Selected workgroup leaders will meet with Forum Coordinators on Wednesday evening at 8:00 P.M. to report about the experiences of their work groups. Material included above was taken from the National Training Laboratories booklet, "Group Observations and Recording."

NATIONAL CONFERENCE ON RELIGION
AND RACE

RECORDER'S GUIDE

Workgroup Topic:

Recorder Address

Circle the session: I.
II.
III.

AREA DISCUSSED:

MAJOR CONCLUSIONS:

RECOMMENDATIONS:

MRS. PAUL ARRINGTON
1735 PIEDMONT STREET
JACKSON, MISSISSIPPI

Wednesday

Dear Dorothy:

I have wanted to write since you were, but "time seems to be of the essence"

It was a genuine pleasure to have you visit me. It gave a great release to talk about matters of grave interest and concern to one who can hear and understand. Whenever you come to Jackson, remember I shall expect you to come to see me.

You had scarcely left that morning when the telephone rang! It was a dear lady wanting information on what had been done in the conference about rescinding and repudiating

3/

MRS. PAUL ARRINGTON
1735 PIEDMONT STREET
JACKSON, MISSISSIPPI

The Charter on Racial Policies. She had been told I was an officer and could tell her. I replied that I was not an officer in the conference but was a member of the Executive Committee, however I ~~shall~~ not ~~speak~~ authoritatively for the Conf. But I was an officer in the Women's Division and nothing had been done nor mentioned there about such action. That opened up a Conversation. She aired her views and opinions which were Correct (!) and in line with Southern tradition and Our Way of Life. She said Every body believed in Segregation - every body she knew did - and waxed hot about that. I calmly replied, "Well, of course you and all others have a right to your own opinion and thoughts". Finally she says

MRS. PAUL ARRINGTON
1735 PIEDMONT STREET
JACKSON, MISSISSIPPI

"Do you believe in segregation or had you rather not state your position?" My reply: "Why no, I don't mind in the least stating it: I do not believe in segregation." She was horrified, shocked and proceeded from there on. We talked 30 minutes I guess.

The enclosed clippings are some after Bishop's pronouncements. I have one from Bishop Franklin which I shall send you, but please don't say how you came in possession of it. Its pathetic to say the least. One of the Millsaps Professors told me other night the

MRS. PAUL ARRINGTON
1735 PIEDMONT STREET
JACKSON, MISSISSIPPI

Mississippi ~~people~~ people were all astir about it. I understand Dr. Bond Fleming is writing a reply to it. I hope I see it. If I can I shall send you a copy.

About the contribution from Bd. of Missions to S. R. C. I did not realize Dir. of Nat. Missions had withdrawn support. Wish I had known it earlier. I shall talk with Dr. Brown in Cincinnati regarding it. I rather think it must have been done because of a test in Word Service by Gen. Corp. which has really had staff of this Division in a dither, but I believe it's been better than they thought.

The Convention Div. put 1200 back thru Home Dept.

MRS. PAUL ARRINGTON
1735 PIEDMONT STREET
JACKSON, MISSISSIPPI

in its approp. for S.R.C.
1955-56 - (I should say
it continued.)
Must eat breakfast. Stenographer due in 45 minutes.
Thanks for articles.
Forum on Amendment was grand Mon. night. Miss Hickman spent nite with us. We talked till midnight. So much I could discuss with you.

Love

Bess

Not Reread

PAD
✓ Pat
PWL OK

The Atlanta Council on Religion and Race

Executive Committee-
Dr. Herman L. Turner
Archbishop Paul J. Hallinan
Dr. Benjamin E. Mays
Rabbi Jacob Rothschild

Mailing Address:
842 Bank of Georgia
Atlanta 3, Georgia

Phone: 688-7510

Dear Pastor:

You are invited (and urged) to attend an important conference--

Date - Thursday, November 21st

Place - Community Room
Bank of Georgia - Pershing Point Branch
1430 W. Peachtree NW

Time - 2:30 p.m.

Mr. Clarence Coleman and Mr. A.T. Walden, co-chairmen of the recent Leadership Conference of Negro organizations, will present and interpret the recommendations contained in their document, "Action for Democracy."

This represents the corporate thinking of more than two hundred Negro leaders representing eighty-two different organizations.

An open forum will follow the presentation.

The Atlanta Chamber of Commerce, Board of Aldermen, Fulton County Commissioners, the School Board, and other important community leadership groups have met with these representatives and are now considering the proposals set forth.

It seems well that the leaders of our religious institutions have the opportunity to become conversant with these recommendations and the persons who have formulated them.

Sincerely,

Don McEvoy

Don McEvoy, Secretary

February 2, 1954

Rev. M. Horan Weston
National Council
281 Fourth Avenue
N.Y. 10, N.Y.

Dear Mr. Weston,

Here I am back, after the New York visit.

I stopped in Charlotte, and saw Mrs. Clarkson - a most nice lady. She promised to write, and I hope has by now done so, though I confused her by asking, quite wrongly, that she write Oscar Lee instead of to you!

What has happened so far is the following:

Oscar Lee caused the National Council of Churches to detach William Vastine for two weeks. I used him in central Kentucky, with the results shown in his report. In Mid-January the National Coucnil of Churches sent Lanier Hunt, of its staff, this time to up-country South Carolina. Quite a successful visit, for two weeks, which among other things got a meeting of the State's Church Women to undertake a broad educational program of discussion groups on the Schools and the Courts. Now the project to continue with this plan has had formal approval in the National Council of Churches, and Lee is preparing himself to make a trip through the South, seeing religious and lay leaders, in the interest of still more local discussion groups. Also Lee's assistant Al Krueger is to be sent to Southeastern Virginia for two weeks, a la Vastine. Richard Bennett of the Am. Friends Service Committee has tentatively promised to use Anne Queen, of their Greensboro office, in a similar capacity in Western North Carolina. Our Council, somewhat daringly because we haven't the money, has promised to employ Mr. C. H. Parris, of the University of Louisville (their only Negro Professor) for the month of February, in Alabama, in this same way. I have urged the Southern Regional Council's South Carolina Divisin, which meets February 4, to try to further such a plan in the remainder of that State, and I have also urged the Texas Commission on Race Relations, (affiliated with SRC) to try to find Texas Church bodies who will finance such travel in that State.

We figure travel for each person at about a hundred dollars a week, including getting to the field place from regular official station, and back, and about in the field.

The appropriate women's group in the Methodist Church,

meeting nationally, on January 16 adopted the attached resolutions, tieing in with SRC on local discussion groups. Galen Weaver has sent out a similar letter to all ministers in the Congregational Church where the schools matters may arise.

You will seefrom the 1953 Report of SRC which I believe I left with you that Questions and Answers has been bought in quite large numbers by:

Your own National Council
The Presbyterian Church in the U.S.
The Board of Education of the Methodsit Church
the American Friends Service Committee
The American Jewish Committee
The Disciples of Christ
The Board of Social Missions in the United Lutheran Church
The Catholic Committee of the South
The Christian Life Commission of the Southern Baptist Convention
The Diocese of Richmond and the Diocese of Atlanta in our own Church
Bishop W. Y. Bell of the CME Church
Bishop S. L. Greene in the AME Church
and various others

The function I see for the Southern Regional Council is as coordinator of the effort of the various Church bodies. I am keeping a master map of the South, and will block in the counties covered. I would like to get for SRC a copy of whatever report each field person may make to his own sponsoring body. And I would like it particularly if, except in emergencies, each field person would give me an opportunity to confer with him or her ahead of the travel, either here or elsewhere. This is because each person will be asked many questions about SRC, and I would like the travellers to know pretty well what it is and how it works.

The whole matter seems to me an excellent way for the Christian conscience to come to expression on the questions coming up in the Schools cases. It will build local understanding, throwing "logs across the creek", and out of it will come the firt beginning of a non-racial local public opinion on schools problems. And out of that can come able and representative Negro school-board members, and out of that can come statesmanship and agreement to change. In my experience each little portion of the South has its own pace for change, and by working with local groups in this way we adapt effort to need and opportunity. Law is limited in its flexibility, but religion can stretch, and now needs to.

Do let me know what the Division and the Council can agree to. We will want to be helpful, and our many friends will rejoice in this evidence of active local purpose within the Church.

Sincerely,

George S. Mitchell
Executive Director

RECEIVED FEB 1 Southern Regional Council

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED Southern Regional Council

Spring 7-
9100

January 28, 1954

Dear Dr. Mitchell:

Dr. Pepper and I have had an opportunity to discuss your report on the project in community action initiated by the SRC, relating to certain cases now pending before the Supreme Court.

He and I are agreed that this project, as it comes through in Mr. Vastine's report, represents an unusual opportunity in community education about a subject of vital interest to the Church and to the nation. We shall try, therefore, to do what we can to extend it to other areas.

In addition to the letter or letters expressing a desire for such a service which you hoped to have forwarded to us for our guidance, it would be helpful if you could send me on your own account a brief statement to the effect that the SRC desires to see the expansion of this project to as many areas as quickly as possible, and that the Council will as far as it is able coordinate and give guidance to such expansion, helping to select the most urgent areas.

I have also discussed this matter with Dr. Lee at the National Council of Churches, who shares your enthusiastic appraisal of the project and the desire to see it expanded.

Our immediate responsibility is to "package" this project in a way that it can be promoted in terms of units of say - $400, for each month of field work, assuming that the person's salary is otherwise provided.

Do you still think that $350-$400 is adequate for travel and other expenses for one month of field work? If not, what figure would you suggest for periods of two, three or four weeks?

Sincerely yours,

M. Moran Weston

M. Moran Weston
Executive Secretary
Division of Social Education and Community Action

MMW:sm

Mr. George S. Mitchell, Ph.D. Executive Director
Southern Regional Council, Inc.
Room 432 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

P.S. Please send me some copies of your reprint of the Magill editorial on the Supreme Court cases dealing with segregation and 5 copies of your pamphlet "Check List".

M

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

February 8, 1954

Dear Dr. Mitchell:

Thank you for sending me a copy of your letter to Bishop Cole, the McGill editorial and other materials.

We have scheduled discussion of "Operation Log Across the Creek" at the Division meeting, February 15.

I have reread the McGill editorial, perhaps more carefully than the first time, and am in doubt about the meaning and implications of the third paragraph from the end where he says that the state legislatures in certain southern states are considering "not how to retain legal separation ... but how to effect it without legal compulsion".

The statement as it now stands could mean an endorsement of "segregation by other means"; this could be as pernicious as the legal segregation which he seems to deplore and sees as on its way out. There are too many unhappy examples of "segregation by other means" in the non-southern states.

I ask your help in getting a right understanding of his intent; for it would be a mistake for our Division to consider endorsing him for the Pulitzer Prize, on the strength of this editorial if there is any ambiguity about its intent.

There is an obvious value in his analysis, but this paragraph could completely negate this value.

Sincerely yours,

M. Moran Weston

MMW:sm

M. Moran Weston

Mr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

P.S. ① Have just received letter from Mrs. Clarkson.
② I told the story of "Log Across the Creek" in general terms in a sermon at St Mary's Episcopal Church, Arlington, Va yesterday, with apparent good effect.

February 12, 1954

Rev. M. Moran Weston
National Council of
Protestant Episcopal Church
281 Fourth Avenue
New York 10, N. Y.

Dear Mr. Weston:

I think the key to the paragraph you speak of is the sentence "That will remain as now, personal choice." He went on to say that certain Southern state legislatures are trying to figure out how they can continue to have segregation without laws about it; but that does not mean that McGill is thus scheming.

A man like McGill, running the morning paper in the capital city of a deep Southern state, is under very heavy pressure to reflect the views of the state administration in power. Most such capital city papers do. Also, it is quite true to say that McGill is not always all the way on the right side. But the man has grown faster and opened up further than any of his fellow editors similarly placed. What he said in the whole editorial was that on segregation the jig was up. That was a pretty brave thing to say in his paper, and that deserves approval and recognition.

Our policy has been to be thankful for whatever part of a man is on our side and when a man comes 'round to being 97.6 per cent on my side, I rejoice.

I would suppose that if formal praise of the McGill editorial is contemplated, the praise could center on the purport of the editorial. I agree that it would not be right to give its every word unqualified endorsement.

I am so glad Mrs. Clarkson wrote. She is a thoroughly nice person and I was strengthened by making her acquaintance.

St. Mary's at Arlington is the Church I have often been near and occasionally in, and it is nice to have a mind's picture of your sermon there that brought in the creek and the log.

I will hope for some happy issue from the February 15 meeting.

Sincerely,

George S. Mitchell
Executive-Director

GSM:hh

March 29, '54

The Rev. Tollie L. Caution, D.D.
Division of Domestic Missions
281 Fourth Avenue
New York 10, N.Y.

My dear Mr. Caution,

For some years past the National Council has been good enough to help this organization with a thousand dollar grant. I duly wrote Dr. William G. Wright on December 30, 1953, expressing the hope that we would go into the budget again for 1954. I write now to hope that all went well with the budget, and that at the appropriate time we can get that help so requisite as well for the body ...

By oversight we haven't yet sent a copy of the 1953 audit, and here is one. And a copy of a sort of report for last year, made to the Board.

This is a year of special opportunity in our work, and we are much in need of this strength from the Episcopal Church.

Sincerely,

George S. Mitchell
Executive Director

Horace Weston

March 29, '54

Dear Mr. Weston,

I wrote as enclosed to Mr. Chution. Thank you for being willing to take an interest in the matter.

Had a pleasant, but brief stop the afternoon of March 27 with Judge and Mrs. Clarkson. She is quite willing to do the job, but can't begin till after about May 10 (which is quite all right, I am sure) and would have to do it in successive expeditions out from Charlotte, rather than in a prolonged tour. All right, again. We talked in terms of West Central North Carolina; the area west of Winston-Salem, North of Charlotte, and up to the foot of the Mountains. The Mountains I think best for some special arrangement. But we didn't settle on territory, and she could do some of the Eastern part of the State if she should prefer. I left her a supply of pamphlets, and another copy of the Vastine report. She will understand just what to do, and she and Mr. Clarkson were already rattling off names of friends in nearby towns who could be counted on to help. An excellent choice!

The Methodists have agreed to pay the travel of any of seven local leaders in their Woman's Society, and I hear of possibilities with the Northern Presbyterians (who have a good deal of Southern membership in Tennessee and Texas), and with the Disciples.

When Mr. C. H. Parrish worked Alabama for us he got to Wetumpka and Geneva and Opp and Greenville and Brewton and many more places, besides.

Cordially,

George S. Mitchell
Executive Director

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED
MAR 29 1954
Southern Regional Council

March 25, 1954

Dear Mr. Mitchell:

I have written and talked to Mrs. Clarkson but you may talk to her before she receives my letter.

I spoke to Dr.Caution about our grant to the SRC., saying that you would be appreciative if it could be made available immediately. He suggests that you write him to that effect at once and he will follow through. You may recall he is -

The Rev. Tollie L. Caution,D.D., Asst. Secy
Division of Domestic Missions
281 Fourth Avenue
New York 10, N. Y.

If you care to, you may send me a copy of your letter to him, to keep me posted.

Sincerely yours,

MMW:sm

M. Moran Weston

Mr. George S. Mitchell, Ph.D.
Southern Regional Council, Inc
63 Auburn Avenue, N.E. Room 432
Atlanta 3, Georgia

Whitney, James

April 13, 1954

Mr. James Whitney

The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, N. Y.

Dear Mr. Whitney:

How very glad we are to know that the Church again found room for us in 1954 in the budget, and will help us. We make a closer and closer link with the Church, and find in parishes all over the South a quickening conscience on all the matters of concern to the Southern Regional Council.

We were generously helped a few days ago by the Fund for the Republic, with a grant to enable us to begin with paid personnel in each of twelve Southern States. But each State organization, and this office centrally here in Atlanta, will have a problem of getting in additional sums, and we greatly hope that we can continue to be one of the causes to which the National Council will contribute.

That most helpful check for a thousand dollars will be welcome and needed at your convenience in sending it down.

Sincerely,

George S. Mitchell
Executive Director

GSM/m

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

April 9th, 1954

DEPARTMENT OF FINANCE

H. M. Addinsell, *Treasurer*
James E. Whitney, *Assistant Treasurer*
Lindley M. Franklin, Jr., *Assistant Treasurer*
Harry L. Dietz, *Assistant to the Treasurer*
James N. Gilchrist, *Comptroller*

RECEIVED
APR 12 1954
Southern Regional Council

Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Attn: Mr. George S. Mitchell,
Exec. Dir.

My dear Mr. Mitchell:

The development of our budget for 1954 has been delayed far beyond our expectation, and it is only now that we are able to advise you that an appropriation of $1,000.00 has been made for your council. This will be available whenever you wish it.

We are glad to have a part in the work of your council.

Sincerely yours,

James E. Whitney
Assistant Treasurer

JEW:je

April 20, 1954

Mr. Tollie Caution
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Caution:

We are most grateful for the National Council's check for a thousand dollars which came in yesterday; it helps us very greatly indeed.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

No. 41493

The attached check is in payment of the items noted below.

1682-8
APPRO 1954

$1,000.00

PLEASE DETACH BEFORE DEPOSITING

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HOME DEPARTMENT

•

Division of Domestic Missions

The Rev. William G. Wright, D.D., *Executive Secretary*

The Rev. Tollie L. Caution, D.D., *Assistant Secretary*

April 6, 1954

RECEIVED
APR 8 1954
Southern Regional Council

Dr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
Atlanta, Ga.

Dear Dr. Mitchell:

Thank you for your letter concerning the contribution of our Church toward the work of the Southern Regional Council, Inc.

If you have not already received a letter from our Finance Department you will receive the same in the near future. I consulted Mr. Whitney and learned that your asking for $1,000 is in the budget of our National Council and will be forwarded to you.

Praying God's continued blessings upon you and your work, I am

Faithfully yours,

Tollie L. Caution

Tollie L. Caution

TLC:y

May 31, 1954

Dictated May 28

Lauris Whitman
National Council of Churches of Christ in
The United States of America
297 Fourth Avenue
New York 10, New York

Dear Lauris Whitman:

Horace Cayton and I are good friends as you know. I think the churches are going to rally to their jobs and play a major part in the work that confronts the South in the next few years.

Come to Atlanta and we can sit down and talk about it.

I am at Guilford College near Greensboro at some Institute or other June 6-11, and in Atlanta for some days after that. After that I have to be in Florida June 17 and 18.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

May 25, 1954

Mr. Lauris B. Whitman
National Council of Churches in
The United States of America
297 Fourth Avenue
New York 10, New York

Dear Mr. Whitman:

Thank you for your letter of May 21. Mr. Mitchell is out of the city until Friday of this week. Your letter will be called to his attention immediately upon his return to the office.

Sincerely,

Elizabeth Brantley
Secretary to
George S. Mitchell

National Council of the Churches of Christ
in the United States of America

CENTRAL DEPARTMENT OF RESEARCH AND SURVEY

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

BISHOP WILLIAM C. MARTIN
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
Treasurer

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Recording Secretary

DAVID W. BARRY
Executive Director

BENSON Y. LANDIS
Associate Executive Director

Field Research

THOMAS A. TRIPP
Chairman

LAURIS B. WHITMAN
Director

May 21, 1954

RECEIVED
MAY 24 1954
Southern Regional Council

Mr. George Mitchell
Southern Regional Council
Room 432
63 Auburn Avenue, N. W.
Atlanta, Georgia

Dear Mr. Mitchell:

Yesterday I discussed with Horace Cayton some of the implications of the Supreme Court decision on racial segregation for the churches. In our research department here at the National Council of Churches, we are in the process of developing a research project on the Church and the Low-Income Farm Families of the South. We immediately realized that recent developments have added a new dimension to the problem.

The general thinking underlying our discussion yesterday was related to the problem which the churches now face in adapting themselves to a situation in which segregation will disappear more rapidly. We wonder how the churches of the South, after years of accommodation to the "caste-like" society, will be able to adapt their institutional and program patterns to a new situation. Having preached racial equality for many years and practiced segregation at the same time, will they now be able to keep pace with the social change around us? We are very much interested in this process of readjustment and we hope that we will be able to do some research in this field.

Obviously, our thinking is at a very elementary stage and we are not at all sure what questions should be considered. We have in mind a few, such as: Is the church taking a position of leadership in guiding the thinking and behavior of people in the period of change? How are church people--ministers and lay leaders--adjusting to the fact that in spite of their own practices, a portion of their basic religious philosophy is finding expression in social reality? Are the churches doing anything to encourage the breakdown of segregated patterns of church relationships, or are the institutional structures so strong that every effort will be made to resist the process of integration?

We believe that with your background of information and experience you could be of great help to us in this area. We would appreciate any possible exchange of information and materials. I expect to be in Atlanta and would be happy to discuss this with you more thoroughly.

Sincerely yours,

Lauris B. Whitman

Lauris B. Whitman
Director of Field Research

LBW:lcl

National Council of the Churches of Christ
in the United States of America

CENTRAL DEPARTMENT OF RESEARCH AND SURVEY

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

BISHOP WILLIAM C. MARTIN
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
Treasurer

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Recording Secretary

DAVID W. BARRY
Executive Director

BENSON Y. LANDIS
Associate Executive Director

Field Research

THOMAS A. TRIPP
Chairman

LAURIS B. WHITMAN
Director

June 2, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

It appears that I shall be in Atlanta the first part of the week of June 14. This seems to fit into your schedule as outlined in the letter which I received today. I shall plan to drop in at your office for a little visit with you. I will plan to call to get an appointment at your convenience.

Sincerely yours,

Lauris Whitman

Lauris B. Whitman (l)
Director of Field Research

Dictated by Dr. Whitman

Will not convene

RECEIVED
JUN 7 1954
Southern Regional Council

File

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

August 27, 1954

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

You are correct. Our order was for "The Schools in the South". I am glad you had sent them along and I apologize for my mistake.

Sincerely,

Department of Christian Social Relations

Muriel S. Webb

(Mrs.) Muriel S. Webb
Associate Secretary

MSW/ch

RECEIVED
AUG 30 1954
Southern Regional Council

November 30, 1954

The Reverend Almon R. Pepper
The National Council
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Dr. Pepper:

I am honored by the invitation in your letter of November 21, and of course accept with pleasure.

Unfortunately, I am long promised to be in Texas December 5-10, and so can't be at the gathering in New York on December 7. But I shall be coming to New York, at someone else's expense, December 15, 16, and 17, and will make it my business to call for time with you or Mr. Weston, and make whatever contribution I can at that stage to the work underway.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

P.S. I think myself the best action program is small local discussion groups, Church-inspired, of white and Negro local citizens, to explore the two minds, find the facts, and make the beginning of a plan. That's health.

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED 11/29/54
Southern Regional Council

November 21, 1954

Dear Dr. Mitchell:

At its last quarterly meeting in October, the National Council authorized the Department of Christian Social Relations and its Division of Christian Citizenship to prepare a report on reaction in the Episcopal Church to the Supreme Court Decision on public school segregation, and a statement of a pastoral nature on the implications of that decision, for the guidance of our Church people in all sections of the country.

The Department has asked the Division of Christian Citizenship to draft a report and statement and to appoint a committee for advice and consultation. Accordingly, we are inviting you to serve on this committee of the Division. The Rt. Rev. Lauriston L.Scaife, D.D. is its chairman, and the Rev. M. Moran Weston, Ph.D. is its executive secretary.

Instead of a separate meeting, members of the committee will be invited to attend the next meeting of the Division on December 7, here in New York City. At that time they will have an opportunity to participate in a discussion of a draft report and statement, which will be circulated in advance. If a consensus is arrived at during this meeting, the report and statement will be forwarded to the Department meeting the next day, and to the National Council the following day, December 9.

If you are willing to serve, will you also let me know whether you would be able to attend the meeting on December 7, which will convene at 9:30 A.M. in New York City.

Sincerely yours,

Almon R. Pepper

(The Rev.) Almon R. Pepper
Director, Department of Christian
Social Relations

arp:sm

George S. Mitchell, Ph.D., Executive Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

P.S. The Department will pay travel expenses.

arp

December 14, 1954

AIR MAIL

Mr. Almon R. Pepper,
The National Council,
Protestant Episcopal Church,
Church Missions House,
281 Fourth Avenue,
New York 10, New York.

Dear Mr. Pepper:

Many thanks for your letter of December 10th with its news of the meeting of the Division and Department.

I read with care the revisions of pages 26 through 30 of the earlier document and the Council's resolution in the new form, and heartily approve of both.

I expect to be in New York in a day or two and will come by headquarters.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

December 10, 1954

RECEIVED 12/13/54 Southern Regional Council

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 AuburnAvenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

We regret that your engagements in Texas prevented your attending the meeting on Church reaction to the Supreme Court decision on public schools. You received a copy of the draft report and statement by mail.

At the meetings of the Division on Tuesday and of the Department on Wednesday a representative group of 21 Churchmen considered the report (pp. 1-26, through item #17), revised the statement of guiding principles (p. 26, item #18 through pa. 30), and drafted the resolution for consideration by the National Council. In addition to the group present five other Churchmen sent us written comments which were included in the discussion.

The National Council unanimously accepted the report and revised statement, commended them to the Church for study, and adopted certain passages of the statement as its own expression.

Copies of this revised statement, which replaces pp. 26-30 of the mimeographed document you now have, and of the Council's resolution, are enclosed.

We are now preparing the document so that it may be sent to the persons designated in the Council's resolution. We want to include the names of all members of the committee of advice who concur in the revised statement and resolution, as well as those who were able to come and take part in the discussions Tuesday. We feel this listing will facilitate the constructive purposes for which document has been prepared.

Will you therefore review the enclosed revised statement and resolution and let us know whether you will associate yourself in this educational undertaking?

You may be interested to know that 12 of the 26 persons who helped prepare these materials for consideration by the Council are in 9 southern dioceses. Twenty-eight of the Council's 31 members were present and approved the statement and resolution.

Faithfully yours

Almon R. Pepper

DOMESTIC SERVICE	
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FULL RATE TELEGRAM	
DAY LETTER	
NIGHT LETTER	X

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1206 10-51

W. P. MARSHALL, PRESIDENT

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
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NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
	PAID		SOUTHERN REGIONAL COUNCIL, INC.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

MR. M. MORAN WESTON
THE NATIONAL COUNCIL
PROTESTANT EPISCOPAL CHURCH
CHURCH MISSIONS HOUSE
281 FOURTH AVENUE
NEW YORK 10, NEW YORK

Report + ~~Statement~~ to A H. 12/15/54

DR. MITCHELL OUT OF THE CITY FOR A WEEK. CONGRATULATIONS ON AN EXCELLENT REPORT AND STATEMENT. OTHER STAFF MEMBERS HERE HAVE NOTHING BUT PRAISE.

HAROLD C. FLEMING
ASSISTANT DIRECTOR

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED
12-3-54
Southern Regional Council

December 2, 1954

Dear Dr. Mitchell:

We send you herewith a copy of the draft report and statement on the Supreme Court Decision, which we are to discuss next Tuesday, December 7, at the meeting of the Division of Christian Citizenship. Until acted upon by the National Council, this document is confidential.

Sections I through III, pp. 1-24, represent a factual report on reaction to the Supreme Court's decision since it was announced. New information, since it was written, amplifies details, but noes not change its basic content.

We hope you will give special attention to sections IV and V, pp. 25-30. As amended or revised, these sections will be the statement presented to the National Council for adoption.

If you cannot attend the meeting next Tuesday, to which you were invited by Dr. Pepper, we hope you will serve as a consulting member and send us your comments on section IV and V, pp. 25-30. If it is not convenient to write, you may want to send a Western Union Night Letter, "Collect", which would reach us Tuesday morning in time for the meeting.

Sincerely yours,
DIVISION OF CHRISTIAN CITIZENSHIP

M. Moran Weston
Executive Secretary

MMW:sm

George S. Mitchell, Ph.D., Executive Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

December 27, 1954

Dear Dr. Mitchell:

Thank you for sending Dr. Weston a copy of your letter of December 23 to Mr. Gans. Ishall be glad to bring your note and enclosure to his attention when he returns to the office about the second week in January.

Sincerely yours,
DIVISION OF CHRISTIAN CITIZENSHIP

Sylvia McMurdoch

(Miss) Sylvia McMurdoch
Secretary to Dr. Weston

George S. Mitchell, Ph.D.
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

December 23, 1954

Mr. M. Moran Weston
The National Council of the
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Weston:

I promised to send you a list of our people. Here it is, and a copy of the letter to Roma Gans. Same remarks re kindness apply re you.

I have written Mrs. Clarkson to see if I may go to see her early in January.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Encl.

COPY

National Council of the Churches of Christ
in the United States of America

1716 West End Avenue, Nashville, Tennessee

February 21, 1957

Mr. Fred Routh
Southern Regional Council
63 Auburn Avenue
Atlanta, Georgia

Dear Fred:

My visit to Koinonia was marked by a bit of excitement, but also with some slight degree of success. Three men from Mercer who accompanied me to see Clarence agreed after the session with him to call on the Albany office of the F.B.I. Of course we had cleared with Clarence first.

The sheriff had refused them permission to put lights along the road ahd had denied Clarence's request that he put a man on either end of the straight road that goes by the farm so that those doing the shooting might be picked up regardless of the direction they were traveling. It seems a "desperado" was on the loose in Americus and must be apprehended. A teen age boy had been shooting street lights with a B.B. and so far they had been unable to catch him. The sheriff had come out and severly reprimanded Clarence shortly after a watchman had used a flashlight to try to get the license of a car repeatedly driving by. It seemed obvious that there was some collusion between them. Thus, the approach to the Bureau was on the basis of a suspected conspiracy and also on the ground that there was some reason to believe that the equipment being used belonged to the National Guard. This suspicion came when the attacks and much of the trouble was consistently on Monday nights. Also very few individuals have access to 45 caliber machine guns with tracer bullets. The F.B.I. men were not at all receptive to the idea of an investigation, but the Mercer boys, History, Chemistry and Religion professors, were quite persistent. Later they talked to the United States Attorney in Macon. He told them, among other things, that no one should be that peculiar especially in their attitude toward Negroes. The history professor, a native of Mississippi, conveyed this message to Mr. Brownnell in a very subtle manner with the complaint that he did not quite understand what the position and responsibility of a U.S. Attorney is. I have talked with them recently and they understand that now an investigation is being made on the grounds of

Please be frank as to your preference concerning this request. I think it would be valuable for the various ministerial groups throughout the South to have this information.

In this or a later mailing, I am planning to send the report of the action of the Henderson Ministerial Group of last fall. Will it be possible for me to use an off-set of this as reported in The New South or should I write to The Christian Century for permission?

Best regards and I'll see you in Charlottesville.

Cordially yours,

Will D. Campbell
Associate Executive

WDC/jf

Enc:

Religious - National Council of Churches

February 26, 1957

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Thanks for your letter of the 21st with all the interesting information contained therein. Regarding your request to reproduce our chronology on Koinonia, feel free, but we raise this question with you - would it be better to use SRC or the National Council as the source, considering it is to go to ministers and ministerial associations? We would be perfectly happy if you used SRC as a source, but just raised the previous question. Enclosed is a corrected and added to version which is more up-to-date and accurate than the previous one.

Will, all of your suggested changes except one are good. We would hesitate to put the quotation from the paragraph dated April, 1956 ("Governor Griffin had called the sheriff of Sumter Co. asking who Jordan was.") in italics. Otherwise, fine.

As to reproducing the Henderson Pastors' Diary from New South, feel free. You do not have to get clearance from the Christian Century.

I look forward to seeing you in Charlottesville.

Best regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm
Enclosure

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

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ALFRED S. KRAMER
Associate Executive Director
WILL D. CAMPBELL
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

July 19, 1957

Mr. Emory Via
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Emory:

Last week I took the liberty of giving your name to Mr. E. A. ? T. Bryant of Shreveport, Louisiana as a prospective resource leader for civil rights conferences being set up in the state of Louisiana by the AFL-CIO. Mr. Bryant is a state vice-president and has a good many years experience with the Brotherhood of Sleeping Car Porters.

Mr. Bryant is president of the Shreveport NAACP and a man of considerable insight into the Louisiana labor scene. If you are in the vicinity, he will be happy to talk with you. If you can serve for them in such a capacity, I think that it would be well to drop Mr. Bryant a letter since I am afraid I gave him only your name and not your address. It was good to see you in Nashville.

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddw

August 15, 1957

Mr. Will D. Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

I am sending you this copy of "Religious Bodies and the Supreme Court Decision" which was compiled by our local affiliate in Birmingham. We are moving toward the publication of this material and have very few of the mimeographed version. We are not in a position to supply them at this time or in this form. But I thought this might be helpful to you.

Hope you answered little Jimmy Davis' nasty remarks. During the Democratic Convention of 1956 when his name was placed in nomination by Marvin Griffin, a parade marched about the floor with rebel flags with signs which read: "Lord Save Us With Jim Davis." After the nomination of Adlai Stevenson when the big parade to the Convention Hall was held, this sign marched along with others but it had been edited. It now read: "Lord Save Us From Jim Davis."

With the good work you are doing in Nashville it may be said the Lord moves in mysterious ways. See you later dad.

Best regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR/mf
Enclosure - 1

RECEIVED OCT 7 1957

National Council of the Churches of Christ
in the United States of America

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DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Associate Executive Director
WILL D. CAMPBELL
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

October 4, 1957

Mr. Harold C. Fleming
Executive Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Fleming:

Thank you for your letter of September 27.

Just as soon as Mr. Campbell returns from his vacation, I shall be glad to call his attention to your letter.

Personal regards to you and your staff.

Yours truly,

Dorothy D. Wood

Dorothy D. Wood
Secretary to Will D. Campbell

ddw

October 16, 1957

Mr. Will D. Campbell, Associate Executive
Department of Racial and Cultural Relations
National Council of the Churches of Christ
in the United States of America
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Since Harold is out of the office this week with flu I shall answer your letter of October 14 concerning an article for New South.

I already have my material outline for this issue of New South but if you could get the article to me by about the first of November I could use it for the November issue. If that is too soon, just let me know know how soon after that you might possibly have the finished product.

I do appreciate your willingness to write such an article, and the need is very great.

With best wishes.

Sincerely,

John Constable
Director of Information

JC:fcl

RECEIVED OCT 16 1957

National Council of the Churches of Christ
in the United States of America

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DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Associate Executive Director

WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

October 14, 1957

Mr. Harold C. Fleming
Room 432
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Harold:

I have just returned from two weeks' vacation and find your letter of September 27 which should have been answered earlier. I shall be glad to attempt the sort of article you mentioned, but since two weeks have gone by already I am wondering if you would not set the deadline yourself. The next two or three weeks are pretty well taken care of, but I can try to 'sandwich' this in if you need it that early.

I plan to be in Atlanta, October 29 and 30 concerning The Concerned and we can talk it over at that time.

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddw

National Council of the Churches of Christ
in the United States of America

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Associate Executive Director

WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

November 4, 1957

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Harold:

In our discussion the other day you asked for a suggestion as to who might be able to write the article which John had asked me to do. It occurs to me that George Chauncey, Presbyterian minister of Monticello, Arkansas, might well be able to do a good job for you. George is close to the situation in Arkansas and was with me during the time I was in Little Rock as a consultant for the National Council of Churches.

If you are interested, I should be glad to make the request or you are free to mention that I suggested his name. If you contact him we would consider this in line of duty so far as his position with the National Council is concerned; and we might even double his salary on the strength of it, or we might cut it in half - either way he would come out even.

See you next week.

Cordially yours,

Will D. Campbell

Will D. Campbell
Associate Executive

WDC/ddw

VIA AIR MAIL

September 27, 1957

Mr. Will D. Campbell
Race Relations Division
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

As a one-man task force, you obviously have better things to do than sitting around writing articles. However, I feel that the Little Rock crisis imposes on all of us a duty to spell out the lessons for constructively minded people in the South. In forthcoming issues of New South, we are going to try to do this in terms of law enforcement and other techniques for orderly community adjustment to desegregation.

I think we need very urgently a good clear piece on the specific things that ministers and other religious leaders can do in these transition situations. We talked about some of these in Washington, but I think they need to be spelled out with the practical detail and illustration that comes from first hand experience. You are obviously the guy to do this. Will you?

Such an article could be anywhere from 1500 to 2500 words and can be written just as you would talk it to a concerned group.

As you might expect, we would like to run such an article in the very next issue, but we will adjust the

the deadline to your convenience.

I do hope you will take it on. Believe me, I wouldn't ask it of you if I didn't think it would do a whale of a lot of good.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

December 3, 1957

Mr. Will D. Campbell
National Council of Churches
Race Relations Division
1716 West End Avenue
Nashville, Tennessee

Dear Will:

I don't know if comments on Tilson's leaflets are too late to be useful, but I offer mine for what they are worth.

1. My feeling that the negative titles are bad still stands.

2. The MS on the "Curse of Ham" is pretty good, though it suffers a little from stilted language and a too-easy surrender by the lukewarm segregationist, Mr. Albright.

3. The other two - particularly the Babel one - struck me as most unconvincing. The language just ain't natural. (See the New Yorker's "Remarks We Doubt Ever Got Remarked.") And poor Albright might as well have been an integrationist from the start - or a straw man.

With some rewriting, all of them would make good material - for people deeply and honestly concerned about the Bible's meaning for segregation. The idea of a

conversational treatment is good; it's the execution that falls short.

Best regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (Tilson Manuscript)

FBP

National Council of the Churches of Christ
in the United States of America

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WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

File

December 9, 1957

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Harold:

I had a long and somewhat disturbing conversation with Bert Cartwright while in St. Louis. He feels that most of the ministers in Little Rock have been "taken in" by Virgil Blossom and, therefore, he feels quite alone as a result of the article of his in the Christian Century.

I suppose that there is almost a general agreement that the article coming at this time and from a local person was a mistake. However, it occurs to me that Bert is still by far the best resource which we have in Little Rock and has a much clearer understanding of the total situation and what is happening than anyone else. Moreover, the article has given him something of an entree to several key people (for example, the Central High School administration and some Arkansas Education Association men) which he did not have before; and apparently it has brought him a bit closer to the liberal political wing in the state, because a number of these people had also seen Blossom as he really was but had not been able to express it. It seems to me to be regretful that Bert is not getting support from the local ministers who were with him previously. Several of them went to talk with Blossom and because of his charm and persuasiveness came away feeling that he had everything under control.

But there is little that we can do about that situation. I am writing you at Bert's request. He told me about some social psychologists from Harvard (a little prep school above New Haven) whom he felt were doing an excellent survey of the situation in Little Rock. The team is composed of Earnest Campbell and Thomas Pettigrew of the Department of Social Relations, 9 Bow Street, Harvard University. He is very much concerned that these men have the chance to sit down with the Arkansas Education Association or the local School Board. They have indicated their willingness to do this and there has been encouragement from the AEA. However, there is the problem of expenses again. Perhaps it will be possible for this to come before the CCD Executive Committee if you feel that the idea has any merit. Secondly, he is interested in this same team doing some work in Dallas before the crisis comes and a continuing one later. I simply pass this on to you for whatever it is worth.

Bert also feels that an article in a respectable newspaper; for example, the New York Times Magazine, written by someone like John

Popham on the basis of a personal interview with Blossom would be helpful. His idea is to have a reputable journalist put the questions to Blossom: "What had been done by you and others? What assistance had you requested from others and received, etc., etc., for the opening of school?" I have the feeling that Bert was after some support for his own position but I also feel that this would be helpful if it could be done. You may pass this on to the CCD Mass Media Committee or handle it in your own "cottonpicking" way.

Remember the left to keep it holy.

Cordially yours,

Will D. Campbell /ddw

Will D. Campbell
Associate Executive

WDC:ddw

Dictated but not signed by Mr. Campbell.

December 30, 1957

Mr. Will D. Campbell
National Council of Churches
Race Relations Division
1716 West End Avenue
Nashville, Tennessee

Dear Will:

At the instruction of Gene Cox we are enclosing an invoice for the September New Souths. Thanks for helping us out of this mix-up.

Best wishes for the big new year ahead.

Yours in temperance,

Paul Anthony
Administrative Assistant

PA/mf
Enclosure: 1 Invoice

TELEPHONE: 672-M-4
LEXINGTON, MISSISSIPPI

EXPRESS AND FREIGHT
TCHULA, MISSISSIPPI

DELTA FOUNDATION

INCORPORATED

CRUGER, MISSISSIPPI
933 Chambliss Road
Memphis 16, Tennessee

December 26, 1957

RECEIVED DEC 30 1957

Mr. Harold C. Fleming
Southern Regional Council
63 Auburn Avenue, NE
Atlanta 3, Georgia

ck-SA

Dear Harold:

The enclosed check for $20. covers the shipment of 100 copies of the October, 1957, issue of NEW SOUTH. I would like to have an invoice covering the last shipment. The first one was lost -

Will Campbell was here about 10 days ago and took the 100 copies of the September issue which had been sent to me in error. He said to ask you to bill his office for the $20.

With very best wishes, I am

Cordially yours,

Gene

A. E. Cox

The Delta Foundation is a non-profit educational organization and contributions to its support are allowable income tax deductions

January 16, 1958

Mr. Oscar Campbell
National Council of the Churches of Christ
1716 West End Avenue
Nashville, Tennessee

Dear Oscar:

Received your memo of the up-coming Executive Committee Meeting, Inter-religious Conference.

If I may paraphrase John J. Pershing's "Lafayette, we are here" --- I shall be there.

Warm Regards,

Harold Routh
Almost Executive Director

HR:FBR:fcl

March 13, 1958

Mr. Will D. Campbell
Associate Executive
National Council of Churches of Christ in the USA
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Got your note requesting information on local human relations agencies. I would suggest that your best sources of information would be: 1) Marshall Bragdon, Mayors Friendly Relations Committee, 105 City Hall, Cincinnati 2, Ohio; 2) Richard Marks, Executive Secretary, Commission on Community Relations, 1106 Water Board Building, Detroit 26, Michigan; 3) Bill Williams, Executive Director, Florida Council on Human Relations, 213 N.E. Second Avenue, Miami, Florida.

In the case of Bill Williams ask him about the Dade County Council on Human Relations.

I hope this helps you meet your needs.

All good wishes.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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GENEVA R. JONES
Administrative Assistant

March 7, 1958

Mr. Frederick B. Routh
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Routh:

This office would appreciate any information you can provide on any city that has established a Mayor's Committee on human relations, race relations, etc. This should include something of the background on what brought such a committee into being, as well as samples of their work.

This information is needed at your earliest convenience.

Cordially yours,

Will D. Campbell/ddw

Will D. Campbell
Associate Executive

WDC:ddw

Dictated but not signed by Mr. Campbell

March 26, 1958

Mr. Will D. Campbell
National Council of Churches
Race Relations Division
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Thanks for sending me a copy of your March 24th letter to Bob Hughes. I know that he must appreciate your words of encouragement and must feel better because there is someone concerned about his problems. I hope it will be possible for you to drop in on the meeting on April 15th-16th. I have met with that group and they are a thoughtful and constructive force in Alabama.

Hope you meet with success with the executive committee of CCD in New York.

All good wishes.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

March 24, 1958

The Reverend Robert Hughes
1218 Comer Building
Birmingham 3, Alabama

Dear Bob:

Please excuse the long delay in answering your letter of March 4. I have just returned to the office after three weeks in various sections of the country, and your letter is among those accumulated and I will add that it is among the more encouraging ones. It is nice to know that this kind of constructive and creative work is going on in a place as tight as Alabama. It is unfortunate that the same is not taking place in some of the other hard-core states.

I am particularly interested in the group which you are convening once more on April 15 and 16. I have a tentative engagement for that date but would like very much to sit in on the proceedings of this important conference. If it is all right, I will simply "drop in" if I find at the last minute that it is possible for me to do so. I appreciate your invitation to attend and in any event you have our prayers and best wishes.

You asked concerning another ecumenical conference. There are plans for an inter-religious conference which would be similar to the Nashville one except that it would include representatives of the other two major faiths. For that reason, it would not be a religious conference per se. This is still in the thinking stage and after going to New York this week and meeting with the executive committee down here within the next ten days, I will have more information as to whether or not it is to be held. If it looks promising, I should be very much interested in sitting down with you and a group of your leaders to discuss its potentials. I will let you know more of the facts as soon as they are available to me.

I appreciate your keeping me informed of your important ministry and please know that this office stands ready to be of assistance to you in any way possible.

Cordially yours,

Will D. Campbell
Associate Executive

cc: Mr. Frederick Routh

COPY

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Associate Executive Director
GENEVA R. JONES
Administrative Assistant

File

TO: Mr. Frederick Routh

FROM: Will D. Campbell

SUBJECT: Executive Committee Meeting - Proposed Inter-Religious Conference

DATE: March 31, 1958

The Executive Committee of the proposed inter-religious conference will meet Monday morning, April 7 at 10:00 a.m. in the Conference Room of the Southern Regional Council office.

I trust that you can be present at this important now-or-never, do-or-die, advance-or-retreat session.

WDC:ddw

cc: The Reverend Cornelius Tarplee

Will D

April 8, 1958

Mr. Harry S. Jones
North Carolina Council on Human Relations
121 East Third Street
Charlotte, North Carolina

Dear Harry:

I was in Charlotte two weeks ago conferring with Dr. R. P. Perry and Dr. Gaius T. Slosser at Johnson C. Smith regarding their proposed human relations institute for 1959. I asked if they had been in touch with you and the reply was that they had and knew your work well.

They are hoping to bring several organizations such as the one which I represent, the North Carolina Council of Churches, and the North Carolina Council on Human Relations into the picture in a cooperating and supporting program. They requested me to return at an early date to discuss progress and future plans. I am suggesting to them that instead of having us in one by one that they get Mr. Martin R. Kurtz of the North Carolina Council of Churches, you, and myself together for the same session.

They have a rather exciting program underway--if for no other reason than the fact that their budget for this affair is $10,000, most of which will come from the annual budget for the University.

Thank you very much for sending me your monthly report and especially for your bulletin of March. Both of them were encouraging and I appreciate your using this method to keep me informed.

Cordially yours,

Will D. Campbell
Associate Executive

WDC:ddw

cc: Mr. Frederick Routh

COPY

April 18, 1958

Mr. Will D. Campbell
National Council of the Churches of Christ
Department of Racial and Cultural Relations
1716 West End Avenue
Nashville, Tennessee

Dear Daddy Will:

I have received your communique of April 17th and find the inter-relationship of the Inter-Religious Sub-Committee of CCD, the Acting Interim Chairman, and the Acting Executive Committee illuminating. For the first time I fully understand what is going on.

Since I now understand what is going on I shall attend the meeting in the Great Metropolis Monday, May 5th, at 2.30 p.m. in Roy McCorkel's office.

I shall comply with the instructions in the last paragraph of your letter.

All good wishes.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

National Council of the Churches of Christ
in the United States of America

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Associate Executive Director
WILL D. CAMPBELL
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

April 17, 1958

Mr. Fred Routh
Southern Regional Council
63 Auburn Avenue, S. E.
Atlanta 3, Georgia

Dear Fred:

The Southern Wing (wing?) of the Inter-Religious Sub-Committee of CCD, meeting in Atlanta on April 7 instructed the Acting Interim Chairman of this Acting Executive Committee of the Interim Sub-Committee to communicate with our common law parent. These instructions have been followed. Fortunately, the CC does not stand for Charlie Chaplin so the fact that we are indeed the child of CCD has been established.

A meeting of North and South has been set for Monday afternoon, May 5 at 2:30 o'clock in the office of Mr. Roy McCorkel, 43 West 57th Street, New York City.

It is very important that all tentative members of this unofficial and interim group be present. Please indicate on the enclosed card whether or not you can attend.

Cordially yours,

Will D. Campbell/ddw

Will D. Campbell
Acting Chairman

Enclosure

WDC:ddw

April 25, 1958

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

I share your enthusiasm for the little tract by Finnis Petty. In fact, I think it is a remarkably good and straight forward sermon, especially for a Texarkana preacher.

If you reproduce it or get a batch of copies from him, we would like to buy a modest supply from you for needs that arise from time to time.

It was good to hear your cotton pickin' voice the other night. As I said then, be not afraid for Fred will be with you.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

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GENEVA R. JONES
Administrative Assistant

May 20, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

I have read Mrs. Price's manuscript and have no suggestion for improvement. I would, however, raise a few questions.

If this report is intended primarily for the Civil Rights Commission should there be something on the title page or a paragraph in the introduction indicating this? I am sure that they will examine many documents, studies, etc. in the course of their work. This deserves more than a routine reading and "thank you" response. Of course, if this is to be properly established at the time it is presented this is not important.

Since the Civil Rights Commission staff will apparently confine its interest to voting rights there should be a substantial statement pointing out how all of these things influence registration and voting. Quotes from newspaper stories are available which suggest that this is true.

Was there a reason for omitting stories from the effective registration purge in Louisiana?

It seems to me that more effort will have to be made to address the whole study to the voting problem. The facts are subtle, often vague; the line is very fine but very real. However, I believe a case can be made. I realize that the project is a "fact finding" one. I have no objection to it remaining so. But in some manner the Civil Rights Commission staff must be encouraged to have enough imagination to use facts to establish truth, and not allowed to hide behind facts and escape truth. So endeth the lesson.

I am sorry that I must cancel my reservation to attend the Southern Inter-Agency meeting next Tuesday. Dunbar Ogden has requested me to convene for commencement the little delegation we had at Central High last fall. Mostly sentiment I think but he feels that something might happen unless the Negro parents have friendly white faces nearby. Something about we walked the first mile and now we'll walk the last. ✓ I quoted him that well

Sounds too much like Faulkner's Dilsey: "I seed the beginning and now I sees de ending." What!

known Scripture that you gotta walk that lonesome valley all by yoself, but he wasn't convinced. Seriously, it is just one of those things one can't ease out of gracefully and at the same time keep encouraging them to witness. So I'll be over there tellin 'em, making my little witness, brightening the corner and being a little Sunbeam. Then I have agreed to go from there to Clarksdale, Mississippi to the Southern Christian Leadership Conference to spread whatever joy is left.

Have a good meeting. I hate to miss it. I <u>really</u> hate to miss it.

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddw

June 10, 1958

Mr. Will D. Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

For the benefit of your secretary, if not yourself, this is to acknowledge with thanks your letter of June 2 promising to send us a list for our distribution of "South Carolinians Speak." We will have approximately 2,500 copies to distribute, some of them to be handled by the Georgia and Alabama Councils. We will make our own distribution in Mississippi and possibly Louisiana. The names you suggest will be very helpful to us in those states, as well as in supplementary distribution in Georgia and Alabama.

I got a letter from Mike Yarrow in which he said that they were seriously considering the request for aid to P. D. East.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

National Council of the Churches of Christ
in the United States of America

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GENEVA R. JONES
Administrative Assistant

June 2, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

In conversation with John Morris the other day, he informed me that the church's one foundation (or at least southern) is buying the remaining copies of South Carolinians Speak. In view of our conversation of several weeks ago, I assume that they are for your use. Therefore, I have asked my secretary to prepare the list which you requested. You should receive this shortly.

Please let us know if you need other names. We can furnish some from lists of denominational sources, superintendents of education, principals, etc.

I am enclosing a copy of my letter to Mike Yarrow.

Cordially yours,

Will /ddw

Will D. Campbell
Associate Executive

Enclosure

WDC:ddw

Dictated but not read by Mr. Campbell

National Council of the Churches of Christ
in the United States of America

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GENEVA R. JONES
Administrative Assistant

June 19, 1958

Mr. Frederick B. Routh
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Routh:

Your letter of June 10 addressed to Mr. Campbell was received during his absence from the city. Please accept our apologies for the delayed reply.

Mr. Campbell is scheduled to participate in the Fisk Race Relations Institute and will be glad to accept your (fine) offer to speak on "The Role of Clergymen and Religious Groups."

Kindest regards.

Cordially yours,

Dorothy

Dorothy D. Wood
Secretary to Will Campbell

/ddw

July 1, 1958

Miss Dorothy D. Wood
Secretary to Mr. Will D. Campbell
National Council of the Churches of
Christ in the U.S.A.
1716 West End Avenue
Nashville, Tennessee

Dear Miss Wood:

Thank you for sending a list of persons suggested to receive "South Carolinians Speak." This is very helpful to us.

I am most anxious to talk to Will, but I have forgotten when he is to be back in the office. If he is to return in time, would you please call to his attention the fact that I am to be in Nashville at the Fisk Institute next week, July 8th and 9th. I should like very much to see him if he is going to be in town then. If he is not to return until later, would you ask him to call me here, collect, at his earliest opportunity?

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

Rec'd 6/18/58

National Council of the Churches of Christ
in the United States of America

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GENEVA R. JONES
Administrative Assistant

June 17, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Fleming:

This is to acknowledge with thanks your letter of June 10 addressed to Mr. Campbell.

I am sending under separate cover a list of names for your distribution of "South Carolinians Speak." The states from which the names were taken are Georgia, Kentucky, Florida, Arkansas, South Carolina, and North Carolina. The list from Tennessee is not completed but will be sent along with the names from Virginia.

Sorry for the delay in getting this list to you. Kindest regards.

Sincerely yours,

Dorothy

Dorothy D. Wood
Secretary to Will D. Campbell

Lists passed on to John Constable
MJ.
6/19/58

National Council of the Churches of Christ
in the United States of America

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GENEVA R. JONES
Administrative Assistant

August 11, 1958

Mr. Fred Routh
Southern Regional Council
63 Auburn Ave.
Atlanta, Georgia

Dear Fred:

I seem to recall that between rides in Richmond Paul mentioned the possibility of his former project being renewed.

I am sure you will keep an eye on the development of this. If it should be done I would - without hesitation - recommend John Hurt for that job. I remember that his name came up with regard to a replacement for Al Payne. I would agree that the chances of their hiring a man without direct involvement in the student Y would be slight. However, I see no reason why John would not be acceptable for the job of race relations among college students on a regional level.

He was university pastor at L.S.U. and has remained in touch with the student movement. His creative ability and experience in radio and T.V., his talent in art and writing, plus his native capacity for having the power boys love him while he gently gelds them would seem to me to make him a natural for this sensitive spot among students.

I don't know how much influence the national staff has in employing a person but if you will let me know if the job opens up I have some close friends whom I can contact.

Of course, I do not know that he would be interested but it would be a good place for him to "up periscope," "Jesus Weep" and in general disturb the sleeping natives.

It was good seeing you in Richmond. I'll get in touch with you as soon as Myron Miller calls me. I am hopeful that this is going to move along in the right direction.

Cordially yours,

Will

file

Will D. Campbell
Associate Executive

WDC:lec

National Council of the Churches of Christ
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GENEVA R. JONES
Administrative Assistant

August 22, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue
Atlanta, Georgia

Dear Harold:

I have just talked with Jack Marion regarding his conversation with Paul and Aubrey Brown with reference to the state meeting of clergymen.

He reports that the concensus seems to be to wait until "something happens to which they can react" before attempting to call a meeting. I doubt if we can bypass the Virginia Council of Churches plus these independents and hope to succeed. Therefore, my feeling is that we should wait patiently with them until "something happens" and then hit them again.

I have been invited to meet with the Division of Christian Life and Work of the Virginia Council of Churches next month. Perhaps something will have happened big enough to react to by then - like Almond burning down all school and church buildings in Virginia, assassinating the President and assuming command of all U. S. troops.

In Domino,

Will

Will D. Campbell

WDC:lec
cc:Mr. Fred Routh

August 25, 1958

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Daddy Will:

Have had no word from you since August 15th regarding developments of the proposed "Consensus of Conscience" conference of Virginia ministers. What's up?

Regards,

Frederick B. Routh
Assistant Director

FBR:ls

National Council of the Churches of Christ
in the United States of America

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Administrative Assistant

September 29, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Harold:

I am sure that through Paul Rilling and other channels you are being posted on the Virginia situation. I spent Monday evening and Tuesday with the Division of Christian Life and Work of the Virginia Council of Churches and the remainder of the week in Charlottesville and Front Royal at the invitation of that group.

I was not successful in getting the group to sponsor or convene an all-state meeting of clergymen. Their feeling is that the cleavage already existing between clergymen and laymen on the issue would be widen by such an affair. Although I felt certain that it would be possible for them to have a meeting of half clergymen and half laymen, they were not willing to go along. However, they did agree for the Virginia Council of Churches issue a statement and this is to be released October 9 by the Executive Committee. Harold Brook will be largely responsible for writing the statement. Paul felt that this might be more helpful in Virginia than a statement from any handpicked group.

I understand that Roy McCorkel has been attempting to call me all week and I assume that it has to do with the suggested Virginia meeting. I am sure that such a meeting could be held in Virginia if started by a source other than the Virginia Council of Churches. However, since I have been working through that body and since we have established a cordial and somewhat effective relationship; I do not feel that it would be at all advisable for me to have any part in it. If such a movement were started, I would be glad to serve as a sort of laison between the initiating group and the Virginia Council of Churches but I think that that would be the only role I could play. Actually, the proposal was blocked by one man that happens to be the new Chairman of the Division of Life and Work. But, for better or worse, that's just the way it is. Paul did an excellent job with the men at Front Royal and they seem most appreciative of his leadership.

Paul Stagg thinks that he may be on the way out because of the "goings on" within the congregation. However, I hope that he will be able to ride it out. It was discouraging that members of his congregation had voted at an unofficially call meeting to make their building available to the private schools. It was more disgusting than discouraging to see that this had been done officially by the First Methodist Church and Christ Church Episcopal in Charlottesville - two of the most "respectable" denominations. However, it was my feeling that all of the white churches will go soon unless things move in a different direction. I will be in Norfolk attending the Southern Christian Leadership Conference next week. If you have ideas prepare to share them.

Cordially yours,
Will D. Campbell
Will D. Campbell
Associate Executive

cc: Fred Routh

5 Feb '59

HCF

Will Campbell called –

– Oscar wants him to come to NY for 2 weeks or so every two months;

– Take over editorship of the inter racial newspaper put out by NCC;

– close the office and operate out of his home;

– concentrate on Integration since the desegregation fight is over;

– work in key cities.

The program will run into – perhaps through 1960.

FBR

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in the United States of America

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GENEVA R. JONES
Administrative Assistant

P. O. Box 1083
Nashville, Tennessee
April 1, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

I have received the manuscript from Garland Knott of Booneville, Mississippi. Frankly, I see no possibility of publication by any of the church houses and I do not think that it is good enough to approach any of the reputable publishers.

It is, however, exciting preaching for Mississippi and I plan to make an appointment to discuss the material with him in the very near future. It is possible that we can work out a widespread distribution within the state, if he is willing to attempt such a witness.

There will be no problem in getting him transferred to another conference in the Methodist Church and there is no question that this would be necessary if he agreed to mail these essays out on a weekly basis to the newspapers and perhaps several thousand key individuals in the state--if there are that many "keys" in Mississippi.

Some of it is quite rough. e.g., using the lower case spelling Negro, comparing Jewish rabbis of Jesus' day with White Citizens Council leaders. I do think that it is good for some real excitement throughout Mississippi if it is handled properly.

If he is willing to make this kind of dramatic witness, I would guess that someone would then be interested in publishing part of it. After the smoke clears away, I will let you know.

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddw

CROSS REFERENCE SHEET

NAME OR SUBJECT:

Distribution of:
Statement issued by seven religious denominations
(News Release for April 6, 1959)

REGARDING:

Denunciation of Southern McCarthyism; particularly as reflected in House speech made by Rep. Dale Alford of Arkansas.

(SEE)
NAME OR SUBJECT:

News Releases

FROM THE DESK OF

Will D. Campbell

Harold:

This was sent to:

Washington Post
New York Times
Indianapolis Times (New Deer)
Constitution
Chicago Daily News (Smeltzer)
Chatanooga Times
Nashville Tennessean
Arkansas Gazette
A. P.

My newspaper friends are all on vacation or in Denmark so

JESUS CHRIST
NATIONAL COUNCIL OF CHURCHES
DIVINE LORD AND SAVIOR

FROM THE DESK OF
Will D. Campbell

the story ain't so hot.
Kept it that hoping somebody
might use the full text of the
statement.

I know you have questions
about one name on the list
but it was unavoidable
circumstances.

Used Monday release date
cause nothing representing action
of religious people happens on
Sunday (that ain't a pun) so
maybe they will use it.

Under and out
WD.

RELEASE FOR A.M. NEWSPAPERS, MONDAY, APRIL 6

A group of eleven Protestant Social Action leaders today issued a joint statement denouncing segregation leaders who attempt to identify desegregation with subversion.

Members of seven denominations including Southern Baptist, Episcopal, Methodist, Church of the Brethren, Presbyterian, Disciples of Christ and Congregational Christian were among those signing the statement.

Although the statement represented the thinking of the individual signers and no official action, a spokesman for the group stated that they acted in harmony with the position on desegregation already taken by every major religious body in America.

Direct reference was made to the maiden speech of Rep. Dale Alford of Arkansas in which, according to the group, "he seeks to cast aspersion on the good name of Harry Ashmore, Executive Editor of the Arkansas Gazette, and upon the reputation of the Southern Regional Council."

Referring to what they termed "this Southern version of McCarthyism . . . first directed at the NAACP," the group expressed alarm that "the disease now spreads to new areas: the white Southerner, the educator, the newspaperman, the minister, the businessman, or the attorney who tries to work at this sensitive problem."

The full text of the statement follows:

We raise our voices in protest against a new and disturbing trend in the South: the cynical attempt by some who oppose racial desegregation to label those who disagree with them as reds, fellow-travelers, or dupes of the Communist conspiracy. Through innuendoes, half-truths, and distortions, doubts are cast on the motivation and background of individuals or groups seeking compliance with the law of the land. The charges are made, the headlines follow: "Communist Activities Charged" or "Subversive Influence Seen."

This Southern version of McCarthyism was first directed against the NAACP. The disease now spreads to new areas: the white Southerner, the educator, the newspaperman, the minister, the businessman, or the attorney who tries to work at this sensitive problem. The goal is the same: to silence those who do not accept the extremist position on segregation.

The charges follow the now-familiar pattern of guilt by association, by innuendo, by distortion. The refutation, the denial, the clarification may come later. They are sadly always a little late and a little more complicated than the simple charge. They merit a less auspicious place in the newspaper. Meanwhile, the damage is done. The "facts" in the charge are not important. The nature of the charge is: the willful attempt to discredit and embarrass honorable men, to discourage others from speaking out, and most of all to enforce silence on a subject which needs so badly to be discussed.

The latest expression of this type of wanton attack is the maiden speech in the U.S. House of Representatives by Dale Alford of Arkansas, in which he seeks to cast aspersion on the good name of Harry Ashmore, Executive Editor of the Arkansas Gazette, and upon the reputation of the

more

Southern Regional Council. The speech has a familiar ring, the prolonged references to a grave conspiracy and then quick references to Mr. Ashmore and the Council. Neither is charged with an improper word or deed; yet the allegation is made that the Council was "founded by a Communist." This allegation is both stale and discredited. No less a Southern conservative than Virginius Dabney, editor of the Richmond Times-Dispatch, has vouched for the honorable origins of the Council. The Library of Congress and libraries in Arkansas are stocked with the facts on this subject. But this does not deter Dr. Alford, who is understandably sensitive about his own status these days and is apparently attempting to focus attention elsewhere.

For one who has expressed alarm about the communistic threat, it is interesting that Dr. Alford does not explain how the threat operates, who the real leaders are, why the FBI has failed to find them, why he has not urged the FBI on to greater efforts. And of course he never explains why, if desegregation is a Communist plot, he went along so willingly as a Little Rock school board member with the original plan to desegregate Central High School.

He speaks of vague plots and names specific individuals and organizations, with no evidence that they are connected. We protest this. We feel it is immoral. We feel the time has come for the public to be made aware of the resurgence of McCarthyism in the South. If there is in fact a Communist threat in the South, then Dr. Alford and others like him have a responsibility to report their knowledge to the FBI; if not, they have a duty to check their facts. Otherwise, they themselves are doing the real service to communism, which battens on confusion, false charges, and the blind defense of racial injustices in our country.

SIGNED:

The Rev. Charles Boyles, Executive
National Conference of Methodist Youth
Nashville, Tennessee

The Rev. Will D. Campbell, Associate Executive
Department of Racial and Cultural Relations
National Council of the Churches of Christ in the U. S. A.
Nashville, Tennessee

The Rev. Lewis Deer, National Director
Social Education and Intercultural Relations
Christian Churches (Disciples of Christ)
Indianapolis, Indiana

Dr. Herman Long, Director
Race Relations Department
American Missionary Association
Nashville, Tennessee

SIGNED (Continued):

The Rt. Rev. Henry I. Louttit
Bishop of South Florida
Winter Park, Florida

Dr. John H. Marion, Staff Representative
Department of Social Education and Action
United Presbyterian Church in the U.S.A.
Richmond, Virginia

Dr. A. C. Miller, Executive Secretary
Christian Life Commission
Southern Baptist Convention
Nashville, Tennessee

The Rev. J. Metz Rollins, Jr., Staff Representative
Department of Social Education and Action
United Presbyterian Church in the U.S.A.
Nashville, Tennessee

The Rev. Ralph Smeltzer, Director
Social Education
Church of the Brethren
Elgin, Illinois

Miss Thelma Stevens, Executive Secretary
Department of Christian Social Relations
Woman's Division of Christian Service
The Methodist Church
New York, New York

The Rev. Galen Weaver, Secretary
Race Relations Department
Congregational Christian Church
New York, New York

-30-

— File — Defense Materials

National Council of the Churches of Christ
in the United States of America

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Associate Executive Director

GENEVA R. JONES
Administrative Assistant

P. O. Box 1083
Nashville, Tennessee
April 8, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

I am enclosing the story from the Nashville Tennessean concerning the release which we made this week. It is my guess that this is the only one that you have not seen.

Judging from the mail I would say that the coverage was pretty widespread throughout the South, including the basement states. I have a few miscellaneous clippings which have been sent in with appropriate comments but they are Associated Press stories and the papers from which they were taken are not identified. I would suppose that most of the Associated Press stories are the same and that you have seen at least one of them.

It would be helpful if you could photostat several of the clippings and supply us with a dozen or so to be sent to the signers of the statement.

PA — Can you? If so, N/T should be included. HF

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddw

Enclosures

May 1, 1959

Mr. Will D. Campbell
1716 West End Avenue
Nashville, Tennessee

Dear Will:

As you know, Fred Routh is resigning from our staff, effective June 1, to become director of the Michigan FEPC. The question of a successor to direct the field work of the Council is a very live one. Our Personnel Committee will meet soon to consider likely candidates for this position.

I needn't tell you that this is one of our few most important staff positinns; it calls for someone who not only is outstandingly able, but also has extensive experience in Southern human relations work. In short, there are precious few qualified persons, and obviously you are one of them.

All of us here regard the work you are doing for the National Council as vitally important, and we would be reluctant to try to detach you from it -- assuming that could be done. But not knowing your circumstances or the prospects for your current work, it would be presumptuous of me to rule you out. You can judge far better than I how you can make your most effective contribution in the South. The important thing is for you to be in a position, under whatever auspices are best, to continue doing that.

This, then, is to ask you for your candid feeling about being considered for the SRC job. I am in no position to make an offer, since the

Personnel Committee must make the decision. But I would want to include your name among the two or three recommended by the staff only if you want to be considered and feel you might be available if the offer is made and the terms are satisfactory.

I'll be looking forward to word from you. Meanwhile, the best

As always,

Harold C. Fleming
Executive Director

HCF/mf

A MAN HAD TWO SONS

Sermon preached May 6, 1959, in Vanderbilt Chapel
Nashville, Tennessee

by

The Reverend Will D. Campbell
Associate Executive Director
Department of Racial and Cultural Relations
National Council of Churches of Christ in the U.S.A.

A MAN HAD TWO SONS

> I am the Lord your God...You shall have no other gods before me.
>
> A man had two sons; and he went to the first and said, 'Son, go and work in the vineyard today.' And he answered, 'I will not.' But afterward he repented and went. And he went to the second and said the same; and he answered, 'I go, sir,' but did not go. Which of these two did the will of his father? They said, "The first." Jesus said to them, "Truly I say to you, the tax collectors and the harlots go into the kingdom of God before you..."

"We believe it is sinful to have two congregations in the same community for persons of different races. That race prejudice would cause trouble in the churches we know. It did this in apostolic days. Yet not once did the apostles suggest that they should form separate congregations for the different races. Instead, they always admonished them to unity, forbearance, love and brotherhood in Christ Jesus."

The casual observer of the reams of resolutions and statements which have been issued on the subject of the church and race since 1954 might assume that those words came from the subversive presses of the various denominational houses, or from some communist dupe preacher who doesn't understand our problems down here and who is trying to take us too far, too fast, or from some left-wing easy bleeder of the north country trying to speak fifty years ahead of his time.

If any of these were your guess, you were wrong. They were spoken by a man representing a group far from notorious for its social liberalism. These are the words of a Church of Christ evangelist. The place was Nashville, Tennessee. The year was 1878. The preacher was David Lipscomb for whom the local Church of Christ college was named.

Ah, but haven't we come a long way since 1878? Day by day in every way we're getting better and better. And give us time, patience, understanding, don't pass repressive legislation against us or try to cram <u>any</u> thing down our throats and we'll work this thing out. You bet your life we will!

Now there are two rather remarkable things about this statement in the light of which we would do well to view the last remains of a lot of alleged religious institutions today.

One, he did not appeal to harmony. He did not try to avoid conflict but admitted its existence and walked right into the face of it with his eyes wide open. Apparently this spokesman of a group which is referred to by the sophisticates as "a fringe sect," had the idea that Christian behavior had nothing to do with what people <u>wanted</u> to do, or were <u>ready</u> to do, or what did

not violate the local mores. Apparently he had the strange notion that Christian behavior had only to do with the uncompromising demands of Almighty God as revealed through the life and teachings of Jesus Christ.

Contrast this to our day when cardinal virtues are harmony within the fellowship, peace, goodwill, program, every member canvass, building campaign, a million more in '54, standard of excellence and every Baptist a tither.

But then Mr. Lipscomb lived in an era when observers could say of the pulpit what Herman Melville said, commenting on the unusual pulpit of Whaleman's Chapel in Moby Dick, shaped like the prow of a ship with an open Bible resting upon a wooden scroll, fashioned like a ship's beak: "What could be more full of meaning," he said... "for the pulpit is ever this earth's foremost part; all the rest comes in the rear; the pulpit leads the world... Yes, the world's a ship on its passage out, and not a voyage complete; and the pulpit is its prow..."

Who says this of the pulpit anymore? Contrast those words with these of Mary and Robert Lynd: "Middletown is building its religion in its own image; there is a tendency to appraise the fruits of religion by the same tangible material measurements which it applies to its other activities."

So, in a system as far from central authority as Oral Roberts from the Mayo Clinic, a leader in 1878 could say from Tennessee to a local church in Texas, "We mean simply this, a church which cannot bring such prejudiced individuals to see their rebellion against God must withdraw from that individual as one who with a heart full of pride, bitterness and treason fights against God." But today in the name of harmony they are more apt to be given the chief seats.

Almost a hundred years after David Lipscomb, laymen organize in church houses to tell the world and the bishop what the church is and what their church will and will not do. In another communion, an archbishop submits to the demands of a band of racists who say, "Pope or no pope, we ain't going to integrate our parochial schools."

What we are talking about is far more basic than desegregated schools. The churches have failed in this matter of race partly, and perhaps primarily, because we have failed in the matter of authority and the meaning of the pulpit. While groups like Southern Baptist, to which I belong as all of you know, have moved more and more toward a system of centralized authority, those churches with established channels of authority have gone under in the wake of "creeping congregationalism."

The second remarkable thing about Mr. Lipscomb's statement, which seems now to have become a text, is that he made no appeal to law, to the courts, to democracy, to anything devised of man. His was a simple, yet powerful proclamation of "Thus saith the Lord." This despite the fact that the Emancipation Proclamation was as close to him and as controversial as the Supreme Court decision of 1954 is to us.

Now I am not suggesting that we are not making a witness in this crisis today. I think that we are. What I am suggesting is that the world is saying that we have failed and since we are all in the family - whether all of us are

legitimate or not - I think we should take a serious look at some possible reasons while we we are in the family circle.

Campbell and Pettigrew talked of the failure of the church in Little Rock with regard to race. But it occurs to me that our failure does not really have to do with race at all. If we have failed, I am inclined to believe that it has nothing to do with what we have or have not done about race. Rather, it seems to me, it has to do with the manner in which we have dealt with the nature of God, with the redemptive power of Jesus Christ and with the judgment of God. Further, it has to do with our failure to proclaim the essentials of the Christian gospel and with our reluctance to proclaim categorically and with power and authority, "Thus saith the Lord...'I am the Lord thy God;... thou shalt have no other gods before me.'"

In short, our failure has to do not with the fourteenth amendment but with the first commandment; it has not to do with constitution but with idolatry. And in this process race has become identified, not as an element of our culture, but as an element of our faith. Let me illustrate what I mean by race being a violation of the first commandment and becoming an element of our faith:

One of my earliest recollections is of sitting in a little rural church in south Mississippi with my father one night and seeing the Ku Klux Klan file solemnly into that little frame building and the ceremony that followed. Being low church and not accustomed to vestments in the service, the hoods and robes made a lasting impression on my young mind, though I had no reason to question their presence. In that ceremony a large pulpit Bible was presented to the congregation and accepted by the revival preacher. On the back was stamped in brazen letters, KKK.

Several years ago, I was preaching in that same pulpit and as I held the back cover reading the Scripture, my fingers moved across those large, embossed letters. Later in the afternoon in conversation with several members of the congregation, I inquired as to their attitude toward having a pulpit Bible given by the Klan and wearing its symbol. Although these were people who had lived their entire lives in that community and who were present at the ceremony, each one stated that he had quite forgotten the incident and never knew that the letters, KKK, were raised on the back cover of the Bible in their pulpit.

This, I submit to you, is the greatest danger facing the Christian Church in the South today. The real danger, it seems to me, is not racism per se, but that racism becomes a part of faith. The Klan no longer exists in my community but it has left its stamp, not only on the pulpit Bible but on the minds and hearts of generations yet unborn. Its modern counterpart will also pass away. But the seedlings they are planting will grow and thrive for a long, long time.

And these seedlings are essentially religious in character. Most of what is written and distributed by those groups subverting the laws of church and country has a religious theme. No subject has more religious relevance and arouses more religious support than the subject of race in the South today. And the segregationist man in the pew and pulpit who appeals to such support is not simply rationalizing. The stamp of racism has become a part of his

religious heritage and it is almost impossible to break through and reach him. If he would say, "Down with the church and Jesus Christ, I like segregation and I'm going to keep it forever," the task of the church would be simple. Instead he defends white supremacy in God's name. It is in the name of the church that he vows to keep segregation and it is with Bible in hand and chapter and verse upon his lips that he offers his argument. When he, in the name of God, denies the love and mercy and justice and judgment of God, he is deviating from the faith in such proportion as to become a serious threat to the life of the church as the church.

Like any heresy, there is always an element of truth in what he says. In several places now we have established schools in the churches and by the churches when public facilities have been closed. Ask us why we did it. Ask and we will tell you that we did it in the name of the faith...for the sake of good, for the advancement of knowledge, for the increase of wisdom, for the children...for Christ's sake. And you cannot question any of these motives and you cannot tell us that we have no responsibility to our youth. Don't tell us that the Christian thing for us to do is to let our children grow up in ignorance. And this is true. These reasons are basic to our faith. But it is always so...always in the name of good, righteousness, civic duty, parental responsibility.

Yet we cannot longer fail to point out to our people the perpetuation of a whole array of subordinate gods when the god of race is worshipped. These gods may be racial pride or prejudice, they may be states rights, or they may be our own children, or our own selves.

A young white Presbyterian mother said to some of us in Little Rock recently that she could never again send her child to one of the schools built to evade the law as long as they are open to her child but not to another mother's child because of degree of skin pigmentation. She could not do so, she said, and maintain her integrity as a member of a Christian church which stood for just the opposite of what it is doing. She reported with some emotion how it hurt her to sacrifice her son.

And what do we say to a person like that? Well, we can tell her that after all this is not her fault and that a part of her faith also is to do her best for her child and that her church also stands for education of its youth and we can remind her of many other values. I don't know what the right thing to tell her was, but I tried to converse with her in something of the following manner:

'Lady, you are in good company. You are in the tradition of one of our greatest fathers.

> 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
>
> 'And Abraham took the wood of the burnt offering and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

'...and Abraham stretched forth his hand, and took the knife... to --- slay--- his--- son.'"

And we talk about lowering our standards!! We talk about we can't obey what our country and our church tell us to do because it will hurt our little children! Maybe it will - I'm not prepared to argue the point. But this I do know and here say. This Little Rock mother was right! It was obedience to God that made the faith of Abraham a great religion and it was this same obedience to God, even to death on a gallows, that made Christianity a great religion.

"He that loveth ...son or daughter more than me is not worthy of me," said a man whom most White Council members call Lord. This is the issue before the church in the South: do we believe in the God of Abraham, Isaac and Jacob or do we worship at the shrine of states sovereignty and color supremacy - today it is white, there is a real danger that tomorrow it will be colored.

The failure of the Protestant faith in the South is not a failure to ask and answer the anthropological question, "What is race?" This question has been answered effectively and efficiently. Our failure, it seems to me, is that we have not succeeded in answering the theological question, "What is the Church and what is the nature of the Christian faith?" And when the question is asked by such dark-skinned people as Elizabeth Eckford in a mob-possessed school yard when her only comforter and protector was a woman accused of being a communist by a congressional committee for surely no sane Christian lady would behave in such a strange manner. Or when it is asked by the spirit of Mack Parker as he is dragged from the waters of the muddy Pearl. Or when it is faced in the light of the words of still another dark-skinned man who told those who considered themselves the church in his day that those who sold their bodies for pay and those who cooperated with occupying forces for pay - truly, I say to you, scalawags and whores enter the kingdom of God before you! When it is asked by those voices it is more than an academic question to be considered in seminary halls and faith and order conferences. It is a question to be asked by anyone wearing the sign of the Cross.

But, they say, look at our amazing rate of growth. Look at the results of evangelistic crusades and the success of contemporary revivalists. Look at the souls we are bringing in. And it is so. Sometimes I wish it were not for I see others, with no claim to being Christian, fighting for their very lives every step of the way, branded as communist, involved in law suits for the right to exist while we are growing by leaps and bounds. I do not know about your denomination but in my Holy Mother Church, the Southern Baptist Convention, we do not have enough buildings to house those we are attracting in the midst of this crisis. We are forever building bigger and better barns..."Thou fool, this night thy soul!" This is a warning seldom heard. Nor is this one heard more often, "Beware when all men speak well of you."

And it is not enough to sit around and condemn the segregationist to the depths of hell. There are those who insist that a man cannot believe in segregation and be a Christian. I am not prepared to argue the point except to say that I am too much a part of the sin of the world arbitrarily to rule a man out of the Kingdom for any reason. I am convinced that this man is wrong and I believe that in this area someone else must be for him the church. But I cannot forget that tomorrow he may be for me the church. For tomorrow the

White Council president or even the Klan leader may be for me the church, pulling me back into the fellowship of Christ, bringing me back into the community of the redeemed.

But a more serious point is that he is even now playing what seems to me to be a significant role. For he is constantly forcing us to defend what we consider the Christian position against what he considers the Christian position. It is troubling that we who consider ourselves the children of light in regard to race in the South are being much better humanist than we are Christian. Examine our resolutions, our statements, our actions. They speak most often of law and order, of human dignity, of man's rights, of democracy, of constitution and at best of the principle of the brotherhood of man and the Fatherhood of God.

And we are finding that more and more this is our most vulnerable point. And I believe we have left the door open for the attack of the segregationist Christian. This is not to quarrel with the humanist for he has played his role more than well. But for the Christian Church to assume this same role is to bet on the wrong horse. For, as Dr. T. A. Kantonen has suggested, the Christian view of race does not rest on the principle that all of us are brothers and ought to act like it. The Christian view on race is not the universal principle of the Fatherhood of God and the brotherhood of man, as important as that is. If the segregationist is told that the gospel is to obey the law, accept the Supreme Court, or open his lunch counters, he can see no gospel, no "good news" here. It must be elsewhere and he sets about to find it for this is only bad news.

But if he is told, as he must be told, that the Christian gospel was and is a message of redemption; that it was and is "God was in Christ, reconciling the world to himself...God was in Christ reconciling us to one another and thus to Himself...God was in Christ breaking down the walls of hostility that separate man from man and thus man from his God - God was in Christ loving man, accepting him, forgiving him - even if he cannot love and accept his brother yet - tell him this and if he hears it, believes it, and accepts it, he is a lot closer to an integrated church in an integrated society than if he is told that he "ought" to be a good boy and obey the courts.

Some say there is no such thing as a Christian race relations - that we must take our cue from the social scientist. Indeed there is! And it might be that the racist will force us to see it anew. But it has to do with grace, not law, not order. And by this grace we are no longer Greek, African, Asian but we are, in the words of the Pentecost story, "all together, in one place (yes, integrated) hearing the wondrous works of God." And all our resolutions, petitions, strategies, all our human engineering will fail if we miss that simple point. We are the tertium genus - the third race. The Christian message on race is that race is irrelevant - that ours is a kingdom which asks no questions except one and that has nothing to do with color or caste but only with redemption.

It would be ironic if history should prove that the present racists contributed more to the total company of the redeemed of all times by forcing us to re-examine the gospel than all the present righteous ones. God does indeed work in mysterious ways.

And remember, too, that a man had two sons. The church, through her pronouncements, resolutions and statements, has said, "I go, Lord." But have we gone?

Well, all I have tried to say is that we have failed in our message on race insofar as we have failed in our message on redemption.

Now, of course, the obvious converse of what we are saying about the message of redemption is the often neglected message of the judgment of God. Redemption has meaning primarily in terms of judgment. A great deal of our social action has the wrong subject and object. The suffering of the minority does not stand between him and his God, though God is certainly concerned with his suffering. Amos never proclaimed that the judgment of God would come to the Northern Kingdom because people were suffering. Rather God's judgment was to come because others of his children were causing them to suffer. In any concern for social justice the soul of the dispossessor must concern us as much as the suffering of the dispossessed.

But our weakness is that we timidly proclaim the message of redemption and apologetically proclaim the judgment of God.

A preacher of the deep South had labored long and hard with his middle-class and lily-white congregation about their relationship with all men. For many years he had pounded the pulpit in his proclamation that God had created all men, loved them, and made no distinction between them. Finally there came what was inevitable from the beginning - a meeting of the governing body of his church which decided in the finest democratic tradition that it was clearly and unequivocally the will of God that the beloved pastor move on to richer fields of service. There came the last sermon for the preacher to this congregation to whom he had ministered for these many years. Obviously familiar with the homiletical techniques of Jonathan Edwards he meant to make this last shot count. His descriptive account of the wrath to come was vivid in every detail. "And you will be writhing and screaming in the bottomless pit of that eternal inferno and you will look next to you and see the seared and blistered skin of a black man, and on the other side you will hear the dreadful and eternal screams of a yellow man, and you will lift your eyes to paradise and there you will see, partaking of their everlasting joy, white men and black men and yellow men, and then it will occur to you that this ole preacher was right when he told you that God is no respecter of persons. And you will see God standing on the precipice of Glory with His hand on the big, forged door of eternity and you will cry out, 'Lord, we didn't know! We didn't know!' And then you will hear the clanging of the door, and the rattling of the chain and the snap of the lock and the last words of God to you: 'Wal, Ya' KNOW NOW!!'"

Perhaps few of us in this room would look with favor on the scorched flesh policy of Jonathan Edwards' evangelism, but whether we would or whether we wouldn't, few of would fail to hold some interpretation of the judgment of God.

And whatever our interpretation - whether we use the words to the hymn, "God, the All Merciful," or the more ancient ones, "God, the All Terrible," there has been a failure simply to point our people to the cemeteries.

Why, in God's name - any god - haven't we convinced our people by now of the simple truth with which the Bible is filled: that life is suffering and sorrow, that we all come forth like a flower and are cut down and are of a few days and full of trouble, and all flesh is like grass and we are all here dying together. This takes the wind out of our sails and even a racist god must see that.

So that no matter how high we rise, no matter the legislation we engineer, no matter the investigating committees we chair, no matter how loudly we shout, "Never!" and no matter how much we invoke the blessings of Almighty God upon the work of our hands - the final outcome will be that of the mighty kings of Judah recorded in the Books of the Chronicles and the Kings: each one died and slept with his fathers and another reigned in his stead, and so will each of us die and sleep with our fathers and another will reign in our stead and history will record us in one sentence if we are terribly good or terribly bad and we will all sleep in this giant sepulchre together and be judged by one God. The best text on race relations is not from Acts, "God hath made of one," but from II Samuel, "How are the mighty fallen!" There rose up a man in Europe who shouted, "Never in a thousand years," and in one decade it seemed that he was right as he burned eight million of our brothers in incinerators and made lampshades of their skin and soap of their flesh but ere that same decade ended he died like a rat in a bunker and sleeps with his fathers and others reign in his stead.

Our sin has not been in neglecting to tell our people that "red and yellow, black or white, they are precious in his sight;" we have told them that. Our sin is that we have not told them what Isaiah said: that man is as grasshoppers. We have told man of his worth and dignity and perhaps rightly so. But we have not told him often enough of his insignificance in the total scheme of things. "It is God that sitteth above the circle of the earth... that bringeth princes to nothing; that maketh the judges of the earth as vanity...he bloweth upon them and they wither, and the whirlwind taketh them away as stubble."

What, now, shall we say? Is there a demon? Is there someone we can blame? Yes, I think there is and in testimony thereof, I make this final witness.

There is some virtue in honesty. And if prejudice is acquired in the manner described by the social scientist then I am sure that within me lie the vestiges of as much racial pride and prejudice as there is within anyone. They tell us we do not rid ourselves of it simply by intellectual declaration and I have no reason to disagree. But this sends us racing back over the years to David Lipscomb who saw that there was a difference between feeling and behavior - between prejudice and discrimination.

And during the past few years as it has been my ministry to move about the crisis areas of the South, I have seen those vestiges of the savage fade and grow dim.

With a pastor into what is left of his church after a aack of dynamite has been thrown into it in the dark of winter's night. And there are all the little brown faces outside, not allowed now into what is referred to as "their church." And I wonder what they are thinking as they see a white face crawl

through the wreckage. And inside the debris the pastor picks up a small chalkboard which still bears, prophetically, part of last Sunday's lesson, written in what is obviously the handwriting of a child - "God loves all the little children of the world." And remembering the faces outside for a moment I wonder about this "they are precious in His sight" business and if He really does have "the whole wide world in His hand." Maybe He is the demon to let this happen - to the children - to the little children. But then there are the familiar words, "Let the little children - all children - come unto Me, for of such is the Kingdom."

And somehow my Southern way of life seems like less than the Kingdom of God.

Or a mother is struck with a bottle as she takes her little girl to the school where the law of that city says that the child should go. And thinking for a moment as a Southern white man, I wonder why this is so important to her - to take her child and herself into the face of death. And I am sorry for a mother who is hit with a bottle but then I recall some other words - "that men will come from the East and from the West and from the North and from the South and sit down in the Kingdom and the least shall be greatest..." And I am no longer sorry for her for somehow I have the feeling that at that moment I am looking at one of the greatest.

And those vestiges of prejudice grow still a little dimmer.

Or a pastor with the little brown hand of a six year old parishioner thrust trustingly in his is spit upon as he walks with her into the face of a screaming mob, and he makes no answer but enters as the crowd opens up. And again I am sorry for the man who is spit upon. But then the words, "If a man say to his brother 'racca' he is in danger of the judgment." And some have suggested that the word originally came from the noise made in the throat of one preparing to spit. H-a-a-r-c! And my sorrow for a man spit upon turns to stark terror and fright. But not fright for him alone now but fright for all that has produced and now sustains him.

And I remember who I am and what I am. A white man, a Southerner, a Protestant. And I cry out:

Lord, have mercy upon us.
Christ, have mercy upon us.

May 12, 1959

Mr. Will D. Campbell
Associate Executive
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Thanks for your letter of May 4. A nobler document I have never seen. Martin Luther (the original) couldn't have done better.

Seriously, I think your decision is both admirable and wise. I only hope that the National Council sees the wisdom of keeping you in your uniquely useful spot for the foreseeable future.

I wanted you to know that the Personnel Committee has offered the position of Field Director to Paul Rilling and he has accepted; starting date July 1. Recruitment of a new Virginia director is now the order of the day. I am passing along to Paul the suggestion of Heslip Lee. If you have views of his qualifications for the job, or if you have other candidates to suggest, I hope you will let Paul hear from you.

All the best.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

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WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

May 4, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

Thank you for your letter of May 1. I am indeed honored that my name should be among those considered for the important position mentioned in that letter.

I must request, however, that my name not be submitted for further consideration.

Reasons for this request are several. One, there was a gentleman's agreement at the time I took my present position with the National Council of Churches that I would remain for three years. Of course, if the program were going to terminate at the end of that time I would not be obligated to remain for the entire period. However, the life of the program has been extended for at least one additional year. I do not feel that I could in good conscience leave the National Council at this point. Two, with the future of the program being in doubt, it is unlikely that the position would be filled. This would mean one less person in the region. Three, I sincerely feel that at present mine is a ministry to Protestant Christians and that whatever talent and skills I might have in this field should be so utilized. This is not to say that I could not work in an interfaith setting. Much of my work is precisely this. But my personal orientation is theological and I believe this is a dimension which even Church groups are neglecting in this crisis.

These are all personal considerations. From the point of view of the Southern Regional Council, it would seem to me that one without religious association and identification which my portfolio has involved might have a decided advantage in relating to the various groups within the framework of the Southern Regional Council.

Please accept my appreciation for the expressed confidence of the Southern Regional Council. The significant contribution of the Southern Regional Council is noted by all of us who are involved in constructive endeavors in this critical period in the life of the South and nation.

Certainly there is no organization in the region for which I have greater respect. And, certainly, there is not one which is more challenging to me professionally. I trust that the healthy working relationship which we have enjoyed will not be in any way impaired by the above decision.

Cordially yours,

Will D. Campbell

Will D. Campbell
Associate Executive

WDC:ddw

From the desk of . . .

WILL D. CAMPBELL

For your information.

Now ain't that a bunch of noble crap.

I feel, in view of every damn thing I can think of, that this is best. I will still have my session with Espy on this pitch — I have had a couple of fellers (A.F.S.C. too) which I have met encouraged. Should I begin considering and looking for something to consider or do you feel that NCCC

1716 WEST END AVE.
NASHVILLE 2, TENN.

From the desk of . . .

WILL D. CAMPBELL

For your information.

is going to make this project a part of the total program." Just as good leverage & thinks a lot for the letter.

If for some unforeseen reason Rilling and any others you are considering should fall through completely we can take another look at it. Meanwhile —

In Christos

WDC

1716 WEST END AVE.
NASHVILLE 2, TENN.

Same ltr. sent to the attached list
of persons.

Ministers P

June 1, 1959

Mr. Will D. Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

We thought you might like to see the enclosed copy of the Council's monthly publication New South, in which is reprinted the fine statement which you recently joined in issuing.

Of course, all of us identified with the Southern Regional Council have a special reason for appreciating the statement, since it defends the Council's reputation. But, quite apart from that, we are grateful for an act of much needed moral leadership which has benefited the whole South.

With warm regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (May 1959, New South)

Rev. Charles Boyles
Nat'l. Conf. of Methodist Youth
Nashville

Rev. Will D. Campbell
Nat'l. Council of Churches
Nashville

Rev. Lewis Deer
Disciples of Christ
Indianapolis

Dr. Herman Long
Amer. Missionary Association
(Fisk)
Nashville

Rt. Rev. Henry I. Louttit
Bishop of Fla.
Winter Park

Dr. John H. Marion
United Presbyterian Church, USA
Richmond

Dr. A. C. Miller
Southern Baptist Conv.
Nashville

Rev. J. Metz Rollins, Jr.
United Presbyterian Church, USA
Nashville

Rev. Ralph Smeltzer
Church of the Brethren
Elgin, Ill.

Miss Thelma Stevens
WDCS - Methodist Church
New York

Rev. Galen Weaver
Congregational Christian Church
New York

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
~~XXXXXXXXXXXXXXX~~ • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842
Box 1083

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

Officers of the Department
SAMUEL H. SWEENEY
Chairman
RALPH M. ARKUSH
Vice Chairman
OLIVIA PEARL STOKES
Recording Secretary

J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
WILL D. CAMPBELL
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

July 8, 1959

Mr. Harold Fleming
63 Auburn Ave.
Atlanta, Ga.

Dear Harold:

Thank you for your recent report on the violence report. Our department office in New York has requested that all copies allotted us be sent to New York for distribution. I am keeping approximately one hundred which will be used in conferences and institutes in several theological schools in which I am working this summer. I doubt if any distribution will be made from New York except by request and small orders.

I was well pleased with the coverage we received in the church and religious press. In the near future I hope to send out a small collection of stories and articles from religious journals.

It occurs to me that it might be helpful if those agencies within the CCD and Southern Interagency Conference released stories of their own in support or appreciation of the report. I realize that it would not be news for the daily press but bringing it to the attention of their constituency through their regular channels would doubtless have some degree of influence. I am thinking of such things as Methodist CONTACT, a magazine of the Boards of Temperance, World Peace and Economic and Social Relations. Most denominations have similar periodicals and the several organizations have newsletters and mailings of various kinds. It would seem that the agencies declining official relations to the report might at least do that much to promote it and to aid those who are directly involved.

Cordially yours,

Will

Will D. Campbell
Associate Executive

August 17, 1959

Reverend Will D. Campbell
National Council of Churches
P. O. Box 1083
Nashville, Tennessee

Dear Will:

You've probably received a copy of the enclosed pamphlet, though not the news release, also enclosed.

Since the whole problem of private schools is haunting the churches in "resistance" territory, it occurred to us that some special dissemination of these findings through religious (or at least clerical) channels might be worthwhile. This, old buddy, is where you come in. We solicit your advice as to the best way to do this, if you agree it's worth doing.

The pamphlet is fairly expensive, and in any case too long and "heavy" for the average parson to read in full. So we don't suppose that any large-scale distribution of it would be in order. But it did occur to us that perhaps the news release -- recast as a special report -- might be suitable for fairly wide distribution to councils of churches and selected individual ministers.

Would you be interested in circularizing all or part of your mailing list with such a report? We'd supply the copies and, if postage is a problem, we could discuss that, too.

You may have a better idea, in which case please share it with us. Our thought is only that the difficulties involved in establishing private in lieu of public schools ought to get into the hands of key churchmen.

Yours,

Harold C. Fleming
Executive Director

HCF/mf
enclosures - 2.

Our new home is

475 RIVERSIDE DRIVE
NEW YORK 27, NEW YORK
Riverside 9-2200

THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST in the U.S.A.

The National Council of Churches has a new "headquarters-home." Effective October 5, 1959, the Council and its units, heretofore scattered in eight midtown New York City buildings, occupy floors five, six, seven and eight in The Interchurch Center on Riverside Drive at 120th Street. For the first time since its founding, the Council has opportunity to perform its home office operations from carefully planned space which houses its administrative offices and 118 program and operational units. The Council also has a nearby Servicenter, offices in Washington, Atlanta and Chicago, and operations in other cities.

THE INTERCHURCH CENTER is:

—the first national headquarters for Protestant and Orthodox churches and agencies;

—a handsome, modern, cooperatively owned and operated, 19-story office building with a chapel, cafeteria, lounge, meeting rooms and underground parking area;

—an impressive, visible symbol of growing interdenominational cooperation;

—a focus of interest for visitors attracted by a rare collection of Eastern Orthodox church art, a treasure room for exhibition of manuscripts and hymnic materials and a lobby display of documents related to freedom under God.

Printed in U.S.A.

We're moving . . .

On April 30, members of the Midwest staff of the National Council of Churches will join their associates in the New York offices. This is a great step toward the fulfillment of a six year dream that program units could work in greater proximity to each other and eventually serve together under one roof. As of April 20, therefore, please address all correspondence to the Commission on General Christian Education and the various units of the Division of Christian Education to ~~257 Fourth Avenue, New York 10, N.Y.~~ The Midwest offices of Public Relations, Research and Survey, and Treasury and Business Services will join their parent units at 297 Fourth Avenue, New York 10, N.Y.

National Council of the Churches of Christ in the U.S.A.

R. L. Hunt

October 1, 1959

Mr. Will D. Campbell
P. O. Box 1083
Nashville, Tennessee

Dear Will:

Enclosed is a clipping from the New York Times of September 27, describing a new program to be headed by the Rev. Julius C. Herrin, sponsored by the Northern Baptist Convention.

What can you tell us about the man and his program - especially the man? And, do you think he intends to practice it in front of students?

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

Officers of the Department
SAMUEL H. SWEENEY
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Recording Secretary
J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
WILL D. CAMPBELL
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

Box 1083
Nashville, Tennessee
October 24, 1959

Mr. Paul Anthony
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Paul:

A few weeks ago you made inquiry concerning the Reverend J. C. Herrin. Caesar Herrin was for some years Director of the Baptist Student Union at the University of North Carolina. About five years ago, he and three of his colleagues in the state were in effect tried by the State Baptist Convention and dismissed from their jobs. Ostensibly, it was because Caesar and the others had invited Nels Ferre to speak at the State Baptist Convention and Nels Ferre was considered a heretic. Actually, there had been a build-up of pressure because of their position on race for several years.

Until the spring of this year, Herrin was pastor of the First Baptist Church in Scarsdale, New York. One of his parishioners was Max Hahn of the Field Foundation. At the last meeting of the American Baptist Convention, a grant from the Field Foundation was accepted which would permit Caesar to be a sort of spearhead for the American Convention into Southern Baptist territory. The article in the New York Times is misleading in that his work with the Negro colleges is but a small part of his assignment.

I do not know if you recall the quarrel of several years ago when the Southern Baptist decided to send ministers (missionaries) into the American Baptist Convention territory for the purpose of establishing new churches. There was a great deal of resentment on the part of American Baptists. They have now seen that the Southern Baptist are playing for keeps in that they have established new churches in every state in the American Convention.

There are a few churches in the south with some interest in affiliating with the American Convention. The cases have resulted from local church feuds, from associations refusing to admit certain churches into their fellowship, and in some cases the efforts of a liberal minister and congregation who do not feel that they can remain in the Southern Convention.

J. C.'s job is to work with these ministers and churches, not so much to lure them into the American Convention but to provide the machinery for them to come in if they desire. He will also serve as

a liaison to the National BAPTIST Conventions as well as do what he can with the colleges, as outlined in John Wicklein's story.

The last time I talked with him he expressed an interest in being a part of the Southern Interagency Conference and I should appreciate your putting his name on the list. He and I have discussed the possibility of having the denominational people meet as an adjunct to the Interagency Conference meeting in April. I will discuss that with you later. His address is the Reverend Julius Caesar Herrin, c/o First Baptist Church, Chapel Hill, North Carolina. I believe that he has an office of his own now but I do not have that address.

Personal regards.

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddl

P.S. To my knowledge he does not plan to practice it in front of students. I have recommended against it.

From the desk of . . .

WILL D. CAMPBELL

For your information.

King:

RECEIVED NOV 2 1959

Seeing as how I messed up this copy you get it. Please react, respond or something. Any ideas, projects, hidden agenda or anything? Need any statements? Anybody been after you?

And what about a SECOND CONFERENCE ON CHRISTIAN FAITH AND HUMAN RELATIONS? I'm serious this time. I would hope to do two things-get a big crowd together again for propaganda values and get some of the top theolog brains there with the hope of the conference adopting a "Christian Theology of Race Relations"..brief, sort of creedish like. Just a thought so far. What do you think?

yours,

Polonius

1716 WEST END AVE.
NASHVILLE 2, TENN.

xxxxxxxxxxxxxxx
Box 1083

October 31, 1959

The Rev. Cornelius Tarplee
P.O. Box 853
Lynchburg, Virginia

Dear Neil:

I do not remember if I mentioned this to you when we were in Louisville or not. Some of us who are based in Nashville have felt for some time that it would be helpful to us if the several denominational staff persons working in human relations in the South could come together for a period of fellowship, general discussion, sharing of ideas, problems, etc.

The Rev. J.C. Herrin, the newest of our colleagues, has recently expressed a similar desire and supports it in the tangible manner of offering to entertain the group in Chapel Hill, N.C. Mr. Herrin is working in the South for the American Baptist Convention in an exciting and unique project. His office is in Chapel Hill. Since it is well known that the wall-to-wall carpet baggers have the money we in Nashville are willing to accept their hospitality.

Some of us see one another somewhat regularly at the Southern Inter-Agency Conferences but sprinkled among the secularist we seldom get down to where most of us live and breathe and have our being.

We have discussed several dates and the one which is most satisfactory to our Chapel Hill host is December 10, 11. It would be good, Neil, if you could be with us to add the Anglican flavor. I know this is short notice and that you, like most of us, have lots of meetings to attend. If you wish you may suggest an alternate date.

If it seems presumptuous that I should be the one to write let me put it as one colleague did: "Since Will represents no religious group he should be the one to invite people." I deny this, my fellow religionist, but am glad to do the hand work.

It was good seeing you in Louisville. I am sure you were pleased at the reception given the excellent paper you presented. Personal regards.

Cordially yours,

Will D. Campbell

COPY

Seen by JLE

acknowledged

Women's Emergency Committee
FOR PUBLIC SCHOOLS
P. O. Box 3244 Forest Heights Station
LITTLE ROCK, ARKANSAS

November 30, 1959

Mr. Harold Fleming
Executive Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

RECEIVED DEC 3 1959

Dear Mr. Fleming:

We are happy - yes, even eager to express our very keen appreciation of the support which the Reverend Will D. Campbell of the National Council of the Churches of Christ in Nashville, Tennessee, has given to our Committee. Since his visit to us many months ago, when his delightful personality and remarkable philosophy lifted our spirits to renewed energy, he has been exceptionally thoughtful to keep in touch with us with helpful information and stimulating suggestions.

Those of us in the office often refer to his cheerful comments which have been so good for our morale; and we are honored to think of him as a true friend of our Committee on whom we can call at any time.

Most sincerely,

Vivion L. Brewer

Mrs. Joe R. Brewer
Chairman

vlb/b

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

BOARD OF CHRISTIAN EDUCATION
WITHERSPOON BUILDING, PHILADELPHIA 7, PA.
Telephone: PENNYPACKER 5-6722

See by JH

Regional Office
Dept. of Social Education and Action
Box 1086
Nashville, Tennessee
December 1, 1959

RECEIVED DEC 2 1959

Mr. Harold C. Fleming, Executive Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

Will Campbell tells me that you are making some discreet inquiries about the National Council of Churches' race relations project in the South, and he has asked me to send you my candid estimate of the project's basic value and its accomplishments to date. I told him, of course, that this was just the chance I'd been waiting for!

Actually I am not too sure that my opinion isn't biased to some degree at least, but for what it may be worth I'll say that I consider the project a sound and highly valuable enterprise. With another kind of person on the job it might be different, but I think that, manned by its present one-man task force, the project has more than justified itself by the sort of witness Will has borne and by the many constructive things he has done. Will's gifts and personality, it seems to me, make him a "natural" for the job, and from what I have seen of his work at first-hand I might add that his talents appear to be matched by his energy and by a genuine determination to advance the cause in every way he can.

As I hinted above, it may be that several personal factors are warping my judgment somewhat, but if so I feel sure you'll know what discount to make in appraising my opinion. I happen to be a member of the National Council's Department of Racial and Cultural Relations; I shared an office with Will for several months and he bequeathed to us a first-class secretary; and, very frankly, I'm quite fond of the fellow. But I should also add that, apart from these subtle influences, this endorsement is emphatically not rigged and Will has neither offered nor given any bribes.

Best wishes always.

Cordially yours,

Jack

John H. Marion
Staff Representative

JHM:ddl

Cr. ref
S. D. vhl

Same ltr. sent to: Herman Long, Nashville
Everett Tilson, Vanderbilt Univ.

December 9, 1959

Mrs. Ruby Hurley
Regional Secretary
Southeast Regional Office - NAACP
859½ Hunter Street, N. W.
Atlanta, Georgia

Dear Ruby:

Many thanks for your good letter commending Will Campbell's work under the auspices of the National Council of Churches.

I am glad that you feel, as I do, that this is an important effort and ought by all means to be continued, and if feasible expanded. I want to do whatever I can to help make this possible; y our letter will be a strong support.

With all best regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

January 4, 1960

Mr. Will Campbell
P. O. Box 1083
Nashville, Tennessee

Dear Will:

Thanks for permission to reprint your article; and although it is long, I do not believe we will have to cut it. If so, I will let you do the slicing.

Again thanks and best wishes.

Sincerely,

John Constable
Director of Information

JC/lec

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

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ALFRED S. KRAMER
Associate Executive Director
WILL D. CAMPBELL
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

Box 1083
Nashville, Tennessee
December 19, 1959

Mr. John Constable
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear John:

You have my permission to reprint my article which appeared in the May issue of the Journal of Intergroup Relations. It occurred to me that it is a bit long and therefore I would request that I be allowed to see any editing or condensation which you might do.

Cordially yours,

Will

Will D. Campbell
Associate Executive

WDC:ddl

December 7, 1959

Mr. Will D. Campbell
P. O. Box 1083
Nashville, Tennessee

Dear Will:

Harold has just passed along to me the May issue of The Journal of Intergroup Relations. We both like your article in that issue and wonder if we might have reprint permission for New South. I have written John Lasso asking for permission of NAIRO.

Thanks and best wishes.

Sincerely,

John Constable
Director of Information

JC/lec

November 23, 1959

Mr. Will D. Campbell
Box 1083
Nashville, Tennessee

Dear Will:

I have turned your letter concerning churches over to Leslie Dunbar since this is in the research division. As I remember, we have very little which would be of use to you; but perhaps Les has some suggestions.

With best wishes.

Sincerely,

John Constable
Director of Information

JC/lec

From the desk of . . .

WILL D. CAMPBELL

For your information.

I throw the bad ones away.

cc of J. L. Eddy's ltr to
T. C. Herren
Sent to
Campbell
2/23/60
w/note from
HEG

1716 WEST END AVE.
NASHVILLE 2, TENN.

Altheimer Methodist Church
Altheimer, Arkansas
February 18, 1960

Will D. Campbell
Box 1083
Nashville, Tenn.

Dear Will,

Carlos Martin loaned me a copy of the "New South" which carried your article. Since most of us are not too particular about where our compliments come from, I thought that you would be glad to hear from me.

The article is good. I am convinced that both the diagnosis and the prognosis will be proved valid. I am particularly impressed by your understanding of the ecclesiastical organizations in which we labor and their relationship to the Church. Of course, this understanding is not stated explicitly and it may be that I have misunderstood, but it appears that you have been able to face the situation frankly and honestly. You do not surround us with an aura of sacredness that implies that we can do no wrong or that our judgments could not possibly be opposed to the judgments of God. On the other hand, you do not put us out of the realm of redemption either nor do you suppose that God will not yet use these earthen vessels as instruments of His grace. Perhaps the integration controversy has given us a chance to see ourselves in a way that would not have been possible otherwise. At least it has provided the opportunity. Who knows but that we may even be driven to discover what is our true relationship to the world.

Thank you for the article.

Sincerely,

Charles Ramsay.

BEST COPY AVAILABLE

March 22, 1960

Mr. Will Campbell
Associate Executive Director
National Council of Churches
P. O. Box 1083
Nashville, Tennessee

Dear Will:

There has been some interest in the student appeal by the Atlanta Negro college students. We have found we can get them for two cents a piece if we have a minimum of 5,000 printed. We are hoping that some of the other organizations might be interested in subscribing to a portion of the 5,000 at two cents a piece. The Council is willing to purchase a thousand.

Would you be interested in subscribing to any for your purposes?

With best wishes.

Sincerely,

John Constable
Director of Information

JC:lec

May 13, 1960

Mr. Will Campbell
Associate Executive Director
National Council of Churches
P. O. Box 1083
Nashville, Tennessee

Dear Will:

Do you have any thought about special distribution for the enclosed pamphlet written for us by Neil Tarplee? If so, would appreciate hearing from you.

Sincerely,

JohnConstable
Director of Information

JC:lec
Encl.

July 19, 1960

Mr. Will D. Campbell
P. O. Box 1083
Nashville, Tennessee

Dear Will:

The State Councils in Tennessee and Georgia are currently looking for staff directors. I would like to turn over Wendell Hines' biography to the Georgia group, if Mr. Hines is still interested and available. What information do you have on him? Where can he be reached?

Sincerely,

Paul M. Rilling
Director of Field Activities

PMR/mf

department of racial and cultural relations

national council of the churches of christ in the u.s.a.

475 riverside drive, new york 27, n. y. riverside 9-2200

rev. edwin t. dahlberg, president rev. roy g. ross, general secretary

rev. john w. thomas
chairman

rev. j. oscar lee
executive director

southern office
p. o. box 1083
nashville, tenn.
alpine 5-3842

September 30, 1960

Mr. Paul Rilling
5 Forsyth St.
Atlanta, Georgia

Dear Paul:

Where are we with Bob Hughes? There are approximately 20,000 Methodist preachers in this country. Most of them are Pelagians-i.e. like you Unitarians they believe in "good works," to help them on their way to glory. If each one of them got a copy of the fact sheet you sent me along with a letter something like the one enclosed I believe at least 30 percent would reply. If they replied with an average of one dollar that would almost pay off the debt.

In addition to paying off the debt there would be some educational valued to such a project. Every Methodist preacher in the country would have to look at the Jurisdictional system again, they would all be brought face to face with the dangers inherent in a Layman's Union of any sort, they would see just how weak the episcopacy is in the Methodist Church when it comes to dealing with a real issue, and they would all be exposed to the work being done by the various state councils on human relations in the south.

I believe we could get two or three members of the Annual Conference of North Alabama to sign such a letter. Perhaps Jimmie Short of Huntsville and John Rutland of Birmingham. Maybe Duncan Hunter would join them. If they would not sign it there are four members of that conference in Nashville who would. One of them, Harry Denman, is top man in the Board of Evangelism, one of the strongest of the General Boards.

If you think it is worth the effort, this office can do the mimeographing, addressing,(it is possible that one of the boards would let us use their addressograph), mailing, and other leg work. We could not at this time afford the postage. Let me know what you think right away.

Have you talked with the denominational people, Quakers, etc.?

The Presbyterians called indicating that they had had some word from someone. They are planning to make a contribution and perhaps by now you know how much that will be or is. If other groups plan to do the same the general mailing might be unnecessary, although I think it would help the cause for them to be informed of the facts.

Cordially yours, (as they say)

Will

Will D. Campbell

October 4, 1960

Via Air Mail

The Rev. Will Campbell
National Council of Churches
P. O. Box 1083
Nashville, Tennessee

Dear Will:

I have just talked to Duncan Hunter and he strongly urges that no minister in Alabama be asked to sign this letter. They are all involved in trying to hold the line against the Laymen's Union and he thinks should not be further exposed at this time. He did ask to go over the material and make corrections since he is so directly involved. I have sent him a copy of the background report and of your suggested letter. He will call or write you in a couple of days.

I think the letter is fine but would suggest one or two changes. It now appears that the debt will be only over $5,000. It is not being regarded as a personal debt, but a liability of the Alabama Council. You might mention that the total Alabama Council budget is only $13,000.

Sincerely,

Paul M. Rilling
Field Director

PMR/sm

For your information
Harold Fleming

xxxxxxxxxxxxxx
2011 Grand Ave.

January 16, 1961

The Rev. Galen Weaver
Race Relations Department
Board of Home Missions
American Missionary Association
Congregational Christian Churches
287 Fourth Avenue
New York 10, N. Y.

COPY

Dear Mr. Weaver:

Some of the denominational staff persons working in human relations have expressed a desire to meet with their colleagues of other denominations to discuss possible constructive programs in those cities facing school desegregation in the fall of 1961. Based on the experience of Little Rock, New Orleans, Nashville and other cities, it does seem advisable that the interest the several communions have in peaceful desegregation be indicated prior to the advent of the crisis.

All of us have a different approach and none is in a position to commit his denomination to any finalized program. Nevertheless, some of us feel that it would be helpful to chare ideas and proposed projects and programs. It has been exactly one year since we met at Chapel Hill to discuss the general situation. This office has agreed to serve as convenor so that the group might discuss this specific item.

We have set the meeting for February 28 to March 1, in Nashville. By beginning at 2:00 P.M. Tuesday, most of those from out of town can get to Nashville that day. We should be able to adjourn by noon Wednesday. We can assemble at this office (2011 Grand Avenue), and hold the sessions at the Methodist Board of Education.

The Methodist Guest House is located next door to this office, and if you desire overnight accomodations there, please let me know immediately, so that reservations can be made.

Several people who will be involved in this meeting have requested information on Fayette and Haywood counties. A few will make a visit to "Tent City" while here; if you would like to join the group, you will be welcome.

Please let me hear from you at your earliest convenience, along with any suggestions for agenda.

Cordially yours,

Will D. Campbell
Associate Executive Director

WDC:imf

COPY

department of racial and cultural relations

national council of the churches of christ in the u.s.a.

~~475 Riverside Drive, New York 27, N. Y.~~ Riverside 9-2200

J. Irwin Miller, president Rev. Roy G. Ross, general secretary

John W. Thomas
chairman
J. Oscar Lee
executive director

2011 Grand Avenue
Nashville, Tennessee
March 21, 1961

Mr. Harold C. Fleming, Executive Director
The Southern Regional Council
Room 201
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Mr. Fleming:

Mr. Campbell has asked me to advise you that he will be able to accompany Vernon Eagle to Mississippi any time the week of April 4, 1961.

He shall look forward to hearing from you.

Cordially yours,

M. Foster

Mrs. A. L. Foster
Secretary to
Will D. Campbell

Galen R. Weaver, vice chairman • Theressa Hoover, recording secretary • Will D. Campbell, S. Garry Oniki, assoc. executive directors

a unit of the division of christian life and work

file

CROSS REFERENCE SHEET

NAME OR SUBJECT:

Campbell, Rev. Will D.
National Council of Churches

REGARDING:

Cooperative effort of National Council of Churches and SRC in Rural Church Program (ltr. confirms agreement with)

DATE

June 12, 1962

(SEE)

NAME OR SUBJECT:

Folder marked: "~~SRC Program~~ S. L. Proj - Rural Church Program"

July 16, 1962

Reverend Will D. Campbell
2011 Grand Avenue
Nashville, Tennessee

Dear Will:

I can't do it. To say that I would not have time to follow the suggestions in your letter of July 12 would be partly true and partly an euphemism for "don't have anything else to say."

I don't really know enough about the Negro church except to hit the subject a lick. And, I can't presume to have the credentials, even as a disciple of O. C. S. Wallace, to lecture the church on how to witness "far back up the eddies and hollows."

I have thought about mimeographig the talk to distribute to a few people, just to reassure them that I have my eyes on the theological and ecclesiastical frontiers, and I might do this. I am, however, sending a copy of the thing back to you. If you want to send it to Haselden (and I agree with you that it almost certainly doesn't fit for him) go ahead. Ittwould have to be, however, with the understanding that I could patch it up only slightly.

Thank you very much for putting so mugh thought on it.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosure - 1.

department of racial and cultural relations

national council of the churches of christ in the u.s.a.

475 riverside drive, new york 27, n. y. riverside 9-2200

j. irwin miller, president

rev. roy g. ross, general secretary

john w. thomas
chairman

j. oscar lee
executive director

RECEIVED
JUL 13 1962

Southern Project
2011 Grand Avenue
Nashville 12, Tennessee
July 12, 1962

Dr. Leslie W. Dunbar, Executive Director
Southern Regional Council, Inc.
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Les:

You have several articles here. The first one might begin with the assertion that the Church (note upper case) has never been more active, alive, and dynamic, etc., than it is in the South today in the area of race relations. That is, if Christians mean what they say about the unity of God's people and the Church being one, Holy and catholic. Most of the liberals of the North who blast the churches of the South completely ignore that one-third segment of the church. The liberated thinkers seem to be saying that there is church and then there is Nigra church. Your material on what Negro churchmen have done, can and must do needs to be said. I would suggest that you expand the material on their responsibility. Even a word about how some churchmen exploit the issue would not be out of order.

You may have another article of the Christian Century variety in what you say about the churches' role long after the riders are through riding and the Judges have long since disrobed, as they make their little witness far back up the eddies and hollows, and as they come to grips with some of the deeper issues involved. It would be good for a lay disciple of the O. C. S. Wallace type to call the Church to task for a theological consistency and faithfulness.

A third article, of course, is the general analysis of the situation.

As the speech now stands, I doubt if Hazeldon would be interested. It doesn't quite fit their format. But some of the points you make would, I think, excite him. If it would be helpful to you, I would be glad to send him the material as it now stands (on my own) with the suggestion that I feel you would be willing to revise it for publication.

Cordially yours,

Will

Will D. Campbell

WDC:sg

galen r. weaver, vice chairman • theressa hoover, recording secretary • will d. campbell, s. garry oniki, assoc. executive directors

a unit of the division of christian life and work

department of racial and cultural relations

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y. Riverside 9-2200

president general secretary

john w. thomas
chairman
j. oscar lee
executive director

Southern Project
P.O. Box 1083
January 18, 1963

The Rev. Jim L. Waits
Epworth Methodist Church
930 Davis Street
Biloxi, Mississippi

Dear Mr. Waits:

Many who have been at the brink of despair have taken heart at the witness of "the 28" in Mississippi. As one who was born and reared in Amite County, I am deeply moved and appreciative and give thanks to God for what you have done. And as your letter indicated, you are aware that you have taken but the first step and that the real opportunity to give testimony to the Gospel of our Lord lies in the present and future.

In answer to your letter of January 11, let me say that I am gratified that I would receive such an invitation. For several reasons, I am suggesting an alternative for your consideration.

The Reverend Elbert B. Jean who works with me in this office is a member of the Little Rock Conference. During the school crisis in that city, he was used of the Lord in one of the most creative ministries I have ever had opportunity to observe. His approach, like your own as reflected in the statement, was tied right to the doorpost of the Methodist Church and the Christian Faith. Unlike you, he did not have 27 colleagues but his ministry bore fruit. The fact that he is a Methodist and thoroughly familiar with the system, taken alone, is not enough, and I am not suggesting his name for that reason alone. His theological grounding and understanding of the deepest and most radical meaning of the Gospel and the Church, coupled with his experiences in the Little Rock situation give him more than the ordinary insight into such cases as your own. In addition, he has already visited with a few of the men who are involved in your group and has a better understanding of the total situation than I.

[illegible], vice chairman • thomas hoover, recording secretary • will d. campbell, assoc. executive director
alfred e. [illegible], staff consultant • elbert jean, field director, southern project
a unit of the division of christian life and work

Please don't misunderstand me. Being fully human, it is not easy to admit that someone else can do a better job than I. And let me further explain that I am not trying to beg off. I can come and I will come just about any day or night you designate. This is not only the kind of thing I am supposed to do it is the kind of thing I would crawl on hands and knees to get to. But it occurs to me that what is happening there is far too important for such considerations to get first preference. Therefore, I am suggesting that Elbert come and meet with you. Let me say in advance that he has no soothing message to bring. He may well ask you why you don't have both legs broken stead of just one. But I gather from your letter, and from what I have heard about you (and remember about you from Purdue, I believe it was) he is precisely the kind of Christian you wish to engage in dialogue.

Jim, you make the decision. I have talked this over with Elbert and either of us will come. From where I sit I believe he is the man. If you have reasons unknown to me that say I should be the one to come to you, advise me immediately and I will be there. Either of us will come at no expense to your group. This early in the year the budget can stand it.

Keep the faith!

Cordially yours,

Will D. Campbell
Director Southern Office

WDC/alg

Yes. Shoulder to shoulder
wpc

On see Elbert Jones

PA
MTJ

RECEIVED
JAN 21 1963

930 Davis Street
Biloxi, Mississippi
January 11, 1963

The Reverend Will Campbell
National Council of Churches
475 Riverside Drive
New York, New York

Dear Mr. Campbell:

A few days ago a small group of ministers on the Gulf Coast met to discuss some of the racial difficulties our state has faced and may anticipate in the near future. We feel strongly that the clergy has responsibility for leadership in this area, not only in time of crisis but also long before.

It is with that thought that we would like to call together other clergymen on the Coast for a private meeting to discuss practical ways in which this dimension of our ministry might be effective. It is our thought that perhaps concrete proposals for joint action might grow out of such a meeting.

I understand that your area of responsibility is along such lines and that you would have considerable experience to bring to such a group. Would there be a possibility that you could address and work with a group of this kind sometime in the month of February? Obviously our expenses would have to be discussed quite candidly with you since finances are [illegible]

You will perhaps be interested in the statement which I am enclosing. It is the one issued by 28 young ministers in the Mississippi Conference of The Methodist Church recently. It has created quite a furor, and hopefully a positive witness in our difficulties.

I shall look forward to hearing from you at your earliest convenience.

Sincerely yours,

Jim L. Waits
Epworth Methodist Church

From the desk of . . .

WILL D. CAMPBELL

For your information.

Because of O.C.S.
Wallace I think you
will understand. Not
many folks do I'm
afraid.

1716 WEST END AVE.
NASHVILLE 2, TENN.

Thurs. morn.
Jan. 17, 1963

Dearest Will:-

Well I don't know how to write for I love you so much and feel like you are part of Aunt Susie but when the paper came last night and I read this it almost fire me [illegible] attack, I could not sleep. I [illegible] God is it true? Honey what happen to my sweet little boy? [illegible] Honey and think, What you [illegible] doing. As Grandma Bettie use to say you have strayed away from the Path, Turn back you will find God right where you left him and he waiting for you. I know you [illegible] Aunt Susie don't know what [illegible] wrong I do, yes I stay close to my Lord and I know his word. [illegible] Lord made every thing perfect [illegible] you ever looked flying [illegible] flock of black birds how many [illegible] brown colored in the flock. None [illegible] because is not God's plan. [illegible] when you look in the pasture [illegible] you see sheep. Goats all

mixed? no is not God's way. Have
the Catfish and Perch mix no God
didn't intent it, but he made them
all but give them instent to stay
in their own Color and make-
and that is the law God gives
~~us~~ he loves everyone regard
~~the Color and he intended~~
to love every body regard Color
and Weather to every one and try
to Win them to Christ but let
them stay in their own Color as
God intented it - if it had been
intented for Gods People to mix
it would have been befor 1963 but
every thing has stayed in their kind
~~and Color and made~~
~~to God~~ [illegible]
Wrong. We are going to [illegible]
thing different but is [illegible]
[illegible] doesn't
[illegible] real in it - I know [illegible]
[illegible] a letter [illegible]
[illegible] I have written it
[illegible] don't have time [illegible]
[illegible] on you

I don't know how you got
into this business, but I do know
you know better and know it
is wrong and not God's way.
So please for God's sake
[illegible] think on these things.
Lord has put this on my
[illegible] and I had to write it
[illegible]dn't sleep last night just
[illegible] there and prayed to know
your heart and change your
[illegible], and do God's way instead
[illegible]man's way. Think of your
little children. Black is pretty
White is pretty but when you
miss it what do you have?
[illegible] do something nearly every day
[illegible] argument w. m. v. B. S. but
[illegible] there in color as God would have it
[illegible] is not to good
[illegible] me any more all I asked [illegible]
[illegible] think on these things. Hope all
[illegible] Give Brenda my love —
I love you all very much
Aunt Susie

department of racial and cultural relations

national council of the churches of christ in the u.s.a.

475 riverside drive, new york 27, n. y. riverside 9-2200

j. irwin miller, president rev. roy g. ross, general secretary

john w. thomas
chairman
j. oscar lee
executive director

Southern Project
P.O. Box 1083
October 19, 1962

file

Mr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

Dear Les:

I do not believe in Attorney General's list either. But, (1) I am a Calvinist and believe in justification by faith and (2) I believe the best way to get rid of the Attorney General's list is to get some conservative power people opposed to it.

Now get to work on this or I'll speak to O.C.S. Wallace about you and he won't let you in!

Gardez la foi,

Will

Will D. Campbell, — file
Executive Director

WDCblg

galen r. weaver, vice chairman • theressa hoover, recording secretary • will d. campbell, s. garry oniki, assoc. executive directors

a unit of the division of christian life and work

March 29, 1963

The Rev. Will D. Campbell
Associate Executive Director
Department of Racial and Cultural Relations
National Council of Churches
Box 1083
Nashville, Tennessee

Dear Mr. Campbell:

Just as he was dashing off to Washington yesterday, Mr. Dunbar asked me to mail you 20 copies of our press release and chronology on Mississippi. He hopes you will want to do some selective distribution of this to clergy in Mississippi.

Mr. Dunbar would also like to have a copy of your list of receptive (or perceptive?) Mississippi clergy so that we might, sometime in the future, do some selective distribution ourselves.

Sincerely yours,

Montez G. Albright (Mrs.)
Administrative Assistant

File Campbell

CROSS REFERENCE SHEET

NAME OR SUBJECT

Elbert B. Jean
Rural Church Project

REGARDING:

Will Campbell's resignation from National Council of Churches
(Ltr. written to Mr. R. H. Edwin Espy of Nat'l Council)

DATE
April 3, 1963

(SEE)
NAME OR SUBJECT:
Southern Leadership Project - Rural Church Project (Elbert Jean)

file
Campbell

CROSS REFERENCE SHEET

NAME OR SUBJECT

Will Campbell's resignation from National Council of Churches

(Ltr. from LWD to Harold C. Letts ~~on~~ April 3, 1963 and ~~Letts~~ Letts's reply of April 8, 1963)

(SEE)
NAME OR SUBJECT:

Religious Organizations - Nat'l. Council of Churches (Gen. Corresp)

CROSS REFERENCE SHEET

NAME OR SUBJECT:

CAMPBELL, WILL

REGARDING:

Letter from Harold C. Letts regarding Campbell's work in the Southern Project of our Department of Racial and Culture Relations.

DATE

April 8, 1963 +
April 3, 1963

(SEE)

NAME OR SUBJECT:

Correspondence filed: National Council of Churches..

April 8, 1963

Rev. Will D. Campbell
P. O. Box 1083
Nashville, Tennessee

Dear Will:

The meeting for April 17 is now set, and as agreed, will be held here in our offices.

Charles Jones will have to leave the meeting at 3:00, so it would help if you can arrange to get here early in order to finish up before he gets away.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

See Will Campbell

CROSS REFERENCE SHEET

NAME OR SUBJECT

Will Campbell's resignation from National Council of Churches (Ltr. from LWD to Harold C. Fleming of April 23, 1963)'

REGARDING

Meeting of April 17, 1963 with Jean Russell, Will Campbell John Morris, and Charles Jones during which time the possibility of Will Campbell joining the staff of the Fellowship of Southern Churchman as its Director was discussed.

(SEE)
NAME OR SUBJECT

Folder marked: "The Potomac Institute, Inc."

CROSS REFERENCE SHEET

NAME OR SUBJECT

Katherine Jones)
Dorothy Webster) Tenn. Council on Human Relations

REGARDING:

Ltr. to Mr. R. H. Edwin Espy, National Council of Churches regarding Will Campbell's resignation from the Council.

DATE
April 19, 1963

(SEE)
NAME OR SUBJECT

State Councils - Tennessee

File — Rel. Orgs — Nat'l Council of Churches

November 1, 1965

The Right Reverend Paul Moore, Jr.
Chairman
Commission on the Delta Ministry
National Council of Churches
475 Riverside Drive
New York, New York

My dear Bishop Moore:

Thank you for the invitation to attend your meeting, November 19 and 20. Ironically, I shall be in Washington on those dates, though with several commitments. I shall, however, make every effort to be present for a part of the meeting.

Have you thought of asking someone like Harold Fleming of the Potomac Institute for persons -- within or without the federal government -- who are in Washington and might make a confribution to these deliberations?

Sincerely,

Paul Anthony
Executive Director

PA/mmj

commission on the delta ministry

national council of the churches of christ in the u.s.a.

475 riverside drive, new york, n. y. 10027 telephone: 870-2456

bishop reuben h. mueller, president r. h. edwin espy, general secretary

October 26, 1965

Mr. Paul Anthony
Southern Regional Council
5 Forsythe Place
Atlanta, Georgia

Dear Mr. Anthony:

There has been a great concern for economic development in Mississippi. Certain areas, such as the Mississippi Delta, reflect the extremes of poverty as affected by an agricultural economy in transition. Preliminary efforts in industrialization and the programs from the Office of Economic Opportunity have proceeded piecemeal. In view of the great interest many persons and institutions have shown in these and other problems in Mississippi we are calling together concerned individuals to attempt to share information, project possibilities, and perhaps work cooperatively in meeting the massive need of this area.

In Washington, D. C. at the First Congregational Church, 10th and G streets, N.W., there will be a conference in Room 206 beginning at 7:30 p.m. Friday, November 19 and continuing through Saturday, November 20th at 4 p.m. Particular emphasis will be given to the problem of agriculture and industrialization. Could you attend this meeting and can you suggest other persons who might be able to attend?

Cordially,

Paul Moore by

The Right Reverend Paul Moore, Jr.
Chairman
Commission on the Delta Ministry

____I shall attend the Conference on Economic Development in Mississippi on November 19 & 20th, in Washington, D.C.

____I shall not attend

OTHER SUGGESTIONS (send letter if preferable):

Name	Organization	Address

(signed)_____

Division of Christian Life and Mission
National Council of Churches
475 Riverside Drive, New York, N.Y. 10027

THIS SIDE OF CARD IS FOR ADDRESS

Commission on the Delta Ministry
National Council of Churches, R. 567
475 Riverside Drive
New York
New York 10027

FBR --

The meeting of Will Campbell's group is set for our conference room, Monday, April 7, 10 AM. All of the following have indicated their availability on that Monday, but are awaiting definite notice of the time. Will says they will get a letter from him, but meanwhile asks that we call them. Will you take over and call them?

Art Levin ok
Lucius Pitts ok
Rabbi Rothschild ok
Fred Routh

HCF

Will is to contact Fr. Foley + ~~one other~~ Jean Russell. Didn't mention Farplee, but that's up to Will.

For your goddam
information

wc

J. C. HERRIN
BOX 189
CHAPEL HILL NORTH CAROLINA

SUBJECT: Report of Committee to Explore a Religious Reporting Service in the South, Featuring Interracial News of Religious Nature and Significance.

INTRODUCATION:

It is the considered opinion of the Committee that Southern Education Reporting Service may well have been a crucial force in swinging the South from rebellion and massive resistance to acceptance of the inevitability of integration in public education.

It is our judgement that such a shift has taken place in all but four or five hard core States, and that present strategies are mainly delaying tactics in the implementation of the Supreme Court Decision of 1954, rather than attempts to prolong resistance to the principle of integration.

SERS has been a major influence in this shift of opinion, by remaining objective and factual in its reporting, and by the cumulative impact of such an unbiased presentation of facts. The steady, month-by-month accumulation of statistics which demonstrated the gradual but continuous acceptance of integration, has helped to highlight the shrinking areas of hard core resistance to change, thereby, creating a favorable climate for accepting the irrevocable mandate of the Supreme Court.

PROPOSAL:

If the above analysis has any validity, it is our judgement that the next crucial phase for integration is in the sphere of church related institutions and colleges, and that a similar cumulative, objective reporting service is urgent and possible in this particular area of life in the South.

In order to test this thesis, we are proposing that foundation funds

J. C. HERRIN
BOX 188
CHAPEL HILL, NORTH CAROLINA

be solicited to run a three-months' experiment to determine how much news is being made by interracial activities within the religious context in the South.

METHOD:

Our aim would be to have access to the library and clipping service now established in Nashville by SERS. We would employ a competent news analyst to work directly with this material from newspaper files. We would spot a dozen or more observers throughout the South to send in materials and to follow up leads that come through the clipping service in Nashville.

Such a person would be competent to evaluate all aspects of religious life and influence in the South including

Churches, Synagogues, etc.

Church related Colleges and Universities

Home for aged, children's home, hospitals, etc.

Convention Statements and Actions

Summer Conferences

Study Materials

Special Studies, review articles, books, etc.

Persons in the News

With ample funds available, a test run of an experimental paper would be printed and circulated widely among ministers, religious leaders, newspapers, etc. for their reactions and comments. If a need were established for a Religious Reporting Service, there would be organized a competent Board of Editorial Advisers, and a legal structure formed to receive funds for the program.

J. C. HERRIN
BOX 186
CHAPEL HILL, NORTH CAROLINA

CONCLUSION:

We believe that a summarizing of denominational and church declarations and statements would form a base for a cumulative impact. To these basic statements would be added any further reaffirmations or deletions. With this as a base, an accumulation of efforts toward the implementation of such declarations would alert us all, giving encouragement when progress was made and challenging where impediments appeared.

In addition to the news features, I feel that many books, magazine articles, and special research projects are worthy of wider circulation and could be reviewed and shared within the definition of objective, factual reporting. In other words, there is a vast area of thought and action that demands to be shared by all who are concerned for the strengthening and extension of freedom for all people. The basis for such freedom and dignity derives from our faith in God. We need to know whether religious institutions in the South have and can demonstrate this faith.

PR ✓
ML ✓
SB ✓

this is Will
Campbell's article
from The current
Christian Century

HA

PERHAPS, AND MAYBE

"Well, put them in jail." Seventy-five, mostly white, mostly preachers, standing in front of City Hall in Albany, Georgia. They marched by me and I saw them.

Look at the way people walk or hear them talk or watch them stand up or cross their legs on podiums while being introduced or genuflect in church. But generally, if you want to see them don't bother too much with their faces for they won't tell you much. But this time, without reason, I looked at their faces.

Chief Pritchett had said, "Go back and preach to your own congregations. Convert your own cities before you come here to convert us."

The Herald had said, "And when you pray, you must not be as the hypocrites, for they love to stand and pray in the synagogues and at the street corners that they may be praised by men," and the commentary gave the impression those words were original with the city editor.

But they had not converted their own cities before coming to Georgia and they did pray on the street corner -- seventy-five of them, Jews, Catholics and Protestants -- skull caps, turned-around white collars and dark suits in the summertime, all in a row.

Chief Pritchett had said, "I ask you again in the name of decency, in the name of justice, to disburse. You have stated your case, you have said your prayers, not once but twice, and I ask you to return to your usual places of livelihood."

A strong word the chief used-livelihood. The Chief knows a lot of words, Sandburg words...words that wear long, hard boots and walk off proud.

But they didn't disburse. They just stood there all in a row. They didn't pray any more and they didn't sing. They didn't say a rumbling word.

Then the Chief said, "Well, put them in jail."

The Chief is a religious man, A Southern Baptist taking instruction in the Catholic Church-a big jump in Albany, Georgia. Only a religious man can leap so far. But the chief is a big and good man and he has taken big leaps before.

And he said, "Well, put them in jail." And the people on the New Albany Hotel porch..they had applauded when the Chief said it.

Who were they, those several hundred who outnumbered the preachers and applauded? Were they Baptist under instruction in a new religion? No, just Baptist. And Methodist and a few Presbyterians and Episcopalians.

No Pentecostals.

But good Baptist and good people.

They heard the Chief say, "Convert your own cities before you come [illegible] convert us." And they read Mr. Gray's paper that said to pray not as the hypocrites on the street corner. And they cheered their Chief as the prisoners marched into the alley for fingerprinting and booking.

And that's when I saw their faces.

They had come there from New York, New Haven and Hartford. And from Chicago. One had come from Texas.

I had seen a hundred groups marched off to jail. Maybe two hundred. You see, I'm a professional.

But generally they are gay, even frivolous. For they know they're winning. Their time has come and they know it and they're happy about it. Students, social scientists, domestics and doctors of philosophy.

But these marched by and they were sad. They were all ages but mostly older. Some had been preaching three, some five, decades. And they were sad, some crying...old men crying. Not like their time had come at all. More like their time had gone by and all of a sudden they [illegible] the terrible curse of understanding...like they knew it was too late.

three--Perhaps and Maybe

Their faces though. They said I'm scared lest I, after having preached to others have missed the way myself, like for the first time they knew something...the sadness, the tragedy of human existence, the depth and complexity of human sin ~~and the race problem~~...for the first time the nature of man in microfilm..tiny ~~xxxxx~~ grooves along furrowed brows for they had heard the cheers across the street and they heard the Chief and they remembered the "other" reasons they had come and they had been to the Mass Meeting and they had been under instruction from the Albany Movement.

"Well, put them in jail."

I hurried ~~back~~ back to Cedar Street, back to the Albany Movement. It seemed the same. Well oiled, efficient, polished. It seemed the same. No worse off. No better off. Something about Movement mileage.

The CHURCH!! What about the Church?

Well. Perhaps.

And maybe.

JESUS CHRIST
NATIONAL COUNCIL OF CHURCHES
DIVINE LORD AND SAVIOR

FROM THE DESK OF
Will D. Campbell

Please call me immediately re: corrections, comments, etc on this draft. Does it say what needs to be said, all, part or more? In your opinion, of course.

I will discuss it Wednesday with Miller, Jones and perhaps a member of the press if A.C. insists.

I mean, I'll tell um boy.

Gratefully yours,

WDC

We would like to protest what we consider a new and disturbing trend in the South. This is a careful and cynical attempt by certain persons and groups who oppose racial desegregation to identify anyone outspoken on the question, or at times, even merely open-minded, with some part in a deep and dark Communist conspriacy. In this serious doubts are cast on the individual's background and motiviation; at best, according to the charges, he is a well-meaning dupe of these subversive forces. The charges are made, the headlines follow: Communist Activities Charged; Subervisive Influence Seen; Pink Tinge Seen. At first this was directed primarily against members of the NAACP. Now, having scarred that group badly, having limited its effectiveness in any extra-legal work, it has moved on to a new field: the white person in the south, the educator, newspaperman, minister, businessman, or attorney who tries to work at this sensitive problem. The goal is the same: a subtle restriction of freedom of speech. A man whose conscience dictates that he must speak on the subject becomes the object of these people and their threats and innuendo. The pattern is constant. There are never specific facts about the man or group,, nothing so tangible that it can be proved or disproved. Instead there is guilt-by-association, the hint, perhaps a man belonged to an organization whose other members belogned to left-wing groups. There is the headline and the charge. Suspicion and doubt arise. The repudiation, the denial, the clarification, they come afterwards; they are sadly, always a little late, a little more complicated than the simple charge, and they merit a smaller headline. And meanwhile the work is done. It is not the fact in the charge which is important, it is the fact of the charge, discrediting and embarassing honorable men, discouraging other men from speaking their minds, and most of all creating a silence on a subject which needs so badly to be discussed.

The latest of these charges is an attack delivered in the House of Representatives by Rep. Dale Alford upon the Southern Regional Council and Mr. Harry Ashmore, in which Rep Alford charged that "Communists" are respensible for racial

troubles in the South. In one sense at least this includes a remarkable admission for someone like Alford: that racial trouble actually exists in the South. But the rest of the speech has the familiar ring: the prolonged references to the grave conspiracy, and then the quick references to the council and Mr. Ashmore. Ashmore is never called a Communist; the council receives a less gentle treatment--it was set up by Communists. No less a Southern conservative than Virginia Dabney can vouch for the origins and tradition of the council; the libraries of Congress --and Arkansas are complete with facts on this subject. But this does not deter Dr. Alford who is understandably sensitive about his own status these days and is apparently attempting to focus attention elsewhere. For someone so alarmed about the Communist threat, Mr. Alford operates in an odd manner. He never explains how this threat is operating; who its leaders are; why the FBI has failed to find them; why he hasn't urged the FBI on to greater efforts; and of course he never explains why as a school beard member in Little Rock he went along so willingly with the board's decision to desegregate the high school-- in view of this grave threat.

He simply talks in general threats about specific individuals and organizations. And we protest this. We feel that it is time that the public became aware of what is happening in this campaign of haf-truth and innuendo. If there is a reql Communist conspriacy in this country, then Dr. Alford and the people like him have a duty to report their knwoeldge to the FBI; otherwise they have a duty to check their facts.

FBR revision, amended by HCF

We raise our voices in protest against a new and disturbing trend in the South: the cynical attempt by some who oppose racial desegregation to label those who disagree with them as reds, fellow-travelers, or dupes of the Communist conspiracy. Through innuendos, half-truths, and distortions, doubts are cast on the motivation and background of individuals or groups seeking compliance with the law of the land. The charges are made, the headlines follow: "Communist activities charged; subversive influence seen; pink tinge seen."

This Southern version of McCarthyism was first directed against the NAACP. The disease now spreads to new areas: the white Southerner, the educator, the newspaperman, the minister, the businessman, or the attorney who tries to work at this sensitive problem. The goal is the same: to silence those who do not accept the extremist position on segregation. The charges follow the familiar pattern of guilt by association, by innuendo and distortion. The repudiation, the denial, the clarification may come afterward. They are sadly always a little late and more complicated than the charge. They merit a less auspicous place in the paper. Meanwhile, the damage is done. The "facts" in the charge are not important. The nature of the charge is; the willful attempt to discredit and embarrass honorable men, to discourage others from speaking out, and most of all to enforce silence on a subject which needs so badly to be discussed.

The latest expression of this type of wanton attack is the maiden speech in the U. S. House of Representatives by Dr. Dale Alford of Arkansas, in which he seeks to cast aspersion on the good name of Harry Ashmore, Executive Editor of the Arkansas Gazette, and upon the reputation of the

Southern Regional Council. The speech has a familiar ring, the prolonged references to a grave conspiracy and then quick references to Mr. Ashmore and the Council. Neither Mr. Ashmore nor the Council are called "Communists," yet the charge is made that the Council was "founded by a Communist." No less a Southern conservative than Virginus Dabney, Editor of the Richmond Times-Dispatch, has vouched for the honorable origins ~~and patriotic traditions~~ of the Council; the Library of Congress and libraries in Arkansas are ~~complete~~ stocked with the facts on this subject. But this does not deter Dr. Alford, who is understandably sensitive about his own status these days and is apparently attempting to focus attention elsewhere. For someone so alarmed about the communistic threat, Dr. Alford operates in an odd manner. He doesn't explain how the threat operates, who the leaders are, why the FBI has failed to find them, why he hasn't urged the FBI on to greater efforts; and of course he never explains why, if desegregation is a communist plot, he as a school board member in Little Rock went along so willingly with the Board's original decision to desegregate Central High School.

He talks about vague ~~threats~~ plots and names specific individuals and organizations. And we protest this. We feel the time has come for the public to be made aware of what is happening in the resurgence of McCarthyism in the South. If indeed the communist threat in the South is real, then Dr. Alford and others like him have a responsibility to report their knowledge to the FBI; ~~otherwise~~ if not, they have a duty to check their facts. ~~and above all, to behave with the integrity their high office demands of them.~~

Otherwise, they themselves are doing a service to communism, which battens on confusion, false charges against reputable citizens, and ~~the mass defense~~ the blind defense of racial injustice in our country.

February 19, 1954

Mr. Alfred S. Kramer
c/o Mr. Emerson Smith
Room 202, 109 East Grace St.,
Richmond, Virginia

Dear Mr. Kramer:

Dr. Mitchell has asked that I write to you regarding the pamphlets which we are sending to you today.

We are shipping to you at the above address 300 copies of the QUESTIONS AND ANSWERS pamphlet and 100 copies of the CHECKLIST. While we realize the value of distributing these pamphlets, we do not see how we can give them away generally. What we had in mind was that, if it were possible, copies might be given to "key" people for their use and that they would then buy others - lots of 6 or 10 or 25 or whatever, for use in their local groups. If it would seem embarassing to some of your people to have to ask for payment, then we would not press the matter, but whatever you can get along the way will help to defray the cost of material. Our policy has been to sell the QUESTIONS AND ANSWERS one at 15¢ per single copy, 12¢ per copy in lots of 25-100 and 10¢ per copy in lost of 100 or more. The CHECKLIST one is 10¢ per single copy or up to 100 and 8¢ per copy in lots of more than 100. If there should be any copies left when you have finished your travel, will you please send them back to us and we will reimburse you for the cost of shipment.

We most certainly do not want to burden you with collecting money in addition to everything else, but we will be grateful for whatever you can send us.

Please let me know if I can be of help in any way.

Sincerely,

Katherine Stoney,
Secretary-Treasurer

ks

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

BISHOP WILLIAM C. MARTIN
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General Secretary

REV. ROY G. ROSS
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WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

February 12, 1954

Dr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue , NE
Atlanta 3, Georgia

Dear George,

As agreed earlier I was to write you as soon as I had a clear block of time which could be devoted to our mutual concerns under your direction.

The number of days which I have available in the very immediate future is ten. They would have to be used between the dates of February 23 and March 5. This assumes that the 23d would involve the first day of travel time from here and that March 5 would involve the last of work there.

We had originally discussed the area of Virginia as a probable section, however, be assured that your judgment will be completely acceptable to me as you seek to make the best use of our time.

Oscar informs me that he has been in contact with the following five denominations - the first four of which have responded with interest and the last one of which has not yet responded: Presbyterian Church in the U.S.A., United Lutheran Church of America, Congregational Christian Churches, Methodist Church, and Evangelical and Reformed Church.

I shall await word and suggestions from you with reference to this trip.

With every good wish, I remain

Cordially yours,

AK

Alfred S. Kramer

ASK:ELW

Cancelled by phone Feb 19. '54

National Council of the Churches of Christ
in the United States of America

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Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

March 8, 1954

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue
Atlanta, Georgia

Dear George,

Field service completed. Report is in the process of being finalized.

Remaining literature amounts to 46 copies of "Questions and Answers" and 14 copies of "Check List". Our department would like to purchase this at the price quoted in the letter from Miss Stoney. If there is no objection we will remit to you within a few days when the report is ready.

RECEIVED
MAR 10 1954
Southern Regional Council

I am certain that the copies distributed are well invested; I did not seek payment because this kind of "medicine" is difficult to take even when it is free. I did suggest to several who timidly volunteered to pay (obviously hoping that they were free) that they drop you a line and indicate they had received these pamphlets and make their contribution directly to you. I trust this will meet with your approval though I well realize the problem of financing the printing and publishing of such fine booklets.

I feel the trip was generally rewarding in a number of ways but the actual results remain to be seen.

Sincerely yours,

Alfred S. Kramer

ASK:ELW

March 25, 1954

Mr. Alfred S. Kramer
National Council, Churches of Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Al:

Many thanks for $6.92, which helps hon. exchequer.

We look for your report. Parrish came out of Alabama with a nice story of a county school board members a'talking to a Negro high school principal. "I hear you've got a good math teacher and a good social science teacher at your school." "Yes, I think they're both excellent." "I wish you'd send them over to my house to work on that boy of mine. He ain't learning a d... thing."

Best,

George S. Mitchell
Executive Director

GSM:nh

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

March 22, 1954

RECEIVED
MAR 25 1954
Southern Regional Council

Dr. George Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue
Atlanta 3, Georgia

Dear George,

The enclosed check is to cover leftover copies of the pamphlets which we are distributing from our office from time to time.

The usual press of deadlines has delayed the completion of my diary-report. This should be ready in a few days.

Cordially yours,

Alfred S. Kramer

ASK:ELW

Enclosure - check

B 6.92
KS.

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
JOHN Q. SCHISLER, EXECUTIVE SECRETARY • NATHANIEL F. FORSYTH, ASSOCIATE SECRETARY

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

DEPARTMENT OF CHRISTIAN EDUCATION OF CHILDREN
MARY ALICE JONES, DIRECTOR
LADONNA BOGARDUS
MARGIE MCCARTY
E. MAE YOUNG
VERA V. ZIMMERMAN

March 12, 1954

RECEIVED
MAR 13 1954
Southern Regional Council

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Your letter to Dr. Schisler regarding segregation in the schools was referred to me for reply and came to my desk while I was away on an extended field trip. This is my first opportunity to attend to my mail.

I have read with a good deal of interest the report of your conversation with the minister and your own reaction to it. Of course, there can be no shadow of a doubt that the attitude of parents is the most important element in the total educational process. When we seek to teach children a way of responding to the will of God which is not supported by the conviction and behavior of their parents, we have a real problem. If parents indoctrinate their children with the idea that going to school with Negro boys and girls will in some way in some fashion degrade, then of course the white children are likely to reflect this point of view in a mixed school situation.

On the other hand, it does seem to be true that children themselves do not care very much what color a child's skin is or how his eyes are placed in his head--just so he is a good playmate. All of us know how happily Negro and white children have always played together when they were permitted to do so and how rarely there were any fights on the basis of race. Only after they had experienced social displeasure or parental admonition did they seem to develop these antagonistic attitudes. I think this is what our teaching has been attempting to make clear--namely, that children do not "inherit" race prejudice biologically but they do grow up in an environment which has inherited it socially. There have been a very large number of very careful studies of the reaction of children to persons of other races and cultures, and the results are pretty consistent in showing that unless and until they are "taught" by precept or example (or both) to regard a child of another rase or culture as inferior, rarely does this tendency assert itself.

Certainly in the present situation in which we in the south are facing a new social pattern in our public schools, the Christian churches need to be extremely diligent about the business of helping parents themselves to face the implications of the Christian faith for this specific issue and help them to know how to help their children overcome or rise above community opposition. We are doing our best to develop parent study groups in this field. It requires, however, action on the part of the pastors, preaching from the pulpit in season and out of season, to stir the heart and mind of the adult members of the congregation to the point where they are willing to examine honestly and in the light

of the Christian gospel their own basic attitudes and prejudices and seek to bring them under the control of the gospel. You are exactly right in feeling that so long as the adults carry on in their thinking and acting a pattern of racial superiority or bitterness, we are going to face a grave handicap in helping our children to be good Christians in this field. The Board of Education is working at this problem in ways which we hope will make a contribution.

Thank you for your concern and for writing us about this matter. It is indeed one of the most important matters now before us, and the way the Christian church deals with it is going to be very influential, in my opinion, in determining the extent of the influence of the Christian church in social affairs for a long time to come.

With all good wishes,

Yours very cordially,

Mary Alice Jones

Mary Alice Jones

MAJ.s

March 31, '54

Miss Esther Stamats
United Church Women
156 Fifth Avenue
New York 10, N.Y.

Dear Miss Stamats,

We are delighted with the news from Oscare Lee that you will give some part of your present Texas trip to urging the kind of local discussion-group meetings which we have thought helpful, and particularly that you can give the period June 8-18 to travel specifically for this.

The history of the whole business is interesting. It just grew. Last summer the Negor head of the Y. W. C. A. group in Charleston wrote us that she had a small local interracial discussion-group going on the schools and the Courts. Could we send her anything in print that would be helpful for the group? We could, and did. And we saw that if we could get her plan magnified, and used in many, many towns across the South, the beginning of a solution would have been reached. So we put together the pamphlet which you have been using, Questionas and Answers, the Schools and the Courts. And we followed it with A Check-List for your local schools. Using the two would mean that in each town a few people had explored each others minds on the general issue, and had gone on to find the needed local facts. That would be a bridge across a creek that has flowed a long while without a bridge. And where the first few timid ones would tip across the log, soon would come the PTA's, and the teachers, and the school board, and ultimately much of the general public.

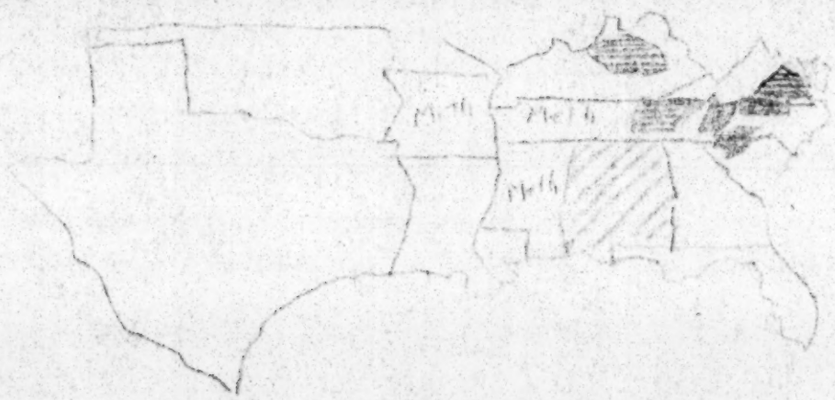
What we could do at once was circulate the pamphlets. That we had ready help on. It was bought in almost spectacular quantities by a great variety of organizations across the South: Churches, teachers, labor organizations, school boards, State Superintendents of Schools, Y. M. and Y. M. C. A.'s, and private citizens. But still, circulating pamphlets isn't getting much done. How could we actually get discussion-groups going?

We asked Arnold, here in the Atlanta office of the National Council of Churches, to talk with Oscar Lee. Oscar Lee said he would be willing to give us, experimentally, the services for a couple of weeks of one man from his Chicago office. He did, and it worked, as the enclosed report from the traveller, Bill Vastine, so well shows. One good job deserves another, and Oscar suqsequently has sent out Al Krueger, and Lanier Hunt. He proposes to take a swing of Southern Church leaders, himself. SRC found

not the money but the courage to send Professor C. H. Parrish, a Negro professor from the University of Louisville, to tour Alabama in February and early March, and he did a notable job. Meanwhile the Denominations began to take it up. The Episcipal Church, through the Division of Christian Citizenship, has arranged for Mrs. F. O. Clarkson, of Charlotte, to tour a part of North Carolina in mid-May. The Methodist Church has made available travel funds for seven local leaders in the Woman's Society of Christian Service; two in Arkansas, two in Mississippi, tow in Tennessee, and one in St. Louis. The (Northern) Presbyterian Church has agreed to send out Mr. Sissel, later on, presumably into East Tennessee. And we hear of arrangements possibly with the Disciples of Christ, and with the Lutherans. Also the Congregationalists have sent out Galen Weaver.

SRC's function is to hook it all together. We try to assign areas of travel; we are willing to coach any outgoing traveller, we will gladly supply names of contact people in the areas selected, and we should be sent a copy of whatever report the traveller makes to his or her sponsoring agency. And we are ready to supply the two pamphlets for use and such free distribution by travellers as may be necessary.

Area for you? What would you think of going back to some selected part of Texas? Your present trip will have given you many contacts. From Fort Worth east to Marshall? Or from Huston to the Louisiana line? If that's impossible, we could write back and forth about other areas. Here's a map of what has already been worked:



A thousand thanks. We are grateful, ahead of time!

Sincerely,

George S. Mitchell
Executive Director

P.S. Have you heard any more from Lewis Deer? If not, should I do any more follow-up with him regarding the project?

P.P.S. I have just talked with Miss Esther Stamats who is on her way to Texas and will work on segregation in education along the lines that we have been working in our project in four area meetings of Christian Social Relations Chairmen of United Church Women. These meetings will take place at El Paso, Waco, Fort Worth and Kilgore. She is planning to be in Texas from March 27 to April 12. She is taking along a supply of the "Checklist" and "The Schools and the Courts". Miss Stamats has also indicated that she would be available for work in a southern area from June 8-18. Will you kindly write Miss Stamats in regard to the area that she ought to serve, giving her as many details as possible so that the letter will be in her office when she returns to New York about April 13 or 14. Her address is as follows:

Miss Esther Stamats, Secretary
Christian Social Relations
United Church Women
National Council of Churches
156 Fifth Ave., New York 10, N.Y.

P.P.P.S. We are still trying!

JOL:def

PAGE (s) MISSING

report to Miss Holden
4/19/54
eb

April 19, 1954

Mr. Alfred S. Kramer
National Council of the
Churches of Christ
297 Fourth Avenue
New York 10, New York

Dear Al:

We are all gratitude for your full and extremely interesting report, which we read in toto the moment it came in. How absorbing it is to go through the hoops with you at Emporia and Courtland and Ashland and in the Dinwiddie post-office!

I am sure that the trip which you made, and which the National Council so kindly made possible, will pay off in months and years to come in a better attitude and speeded progress in that part of the State. Getting out the pamphlets, and making key people think rationally about the whole matter, will make a real dent.

Our best thanks to you and to the Council. The movement grows; keep helping get it pushed!

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Executive Director

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WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

April 15, 1954

RECEIVED
APR 19 1954
Southern Regional Council

Dr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George,

Here is a field report on the tidewater area of Virginia. Sorry it is so darn long but I wanted you to have the fullest picture possible.

I have sent a list of selected names, totalling about twenty-one or twenty-two, to Emerson Smith. I have followed up by correspondence six or eight and will continue to do this with those that ought to be further contacted. The report indicates that several asked to be on the mailing list of the Southern Regional Council. I will be sending you a list of names and addresses of those who in my opinion would like to have further contact with SRC through mail and/or visitation.

Your reactions or questions will be appreciated. This was a stimulating experience and was related to one of my life long goals - namely to be involved somewhat directly in the South's solution to the problems among which I grew up.

Cordially yours,

Alfred S. Kramer

ASK:ELW

Enclosures

April 15, 1954

Mrs. Carter H. Harrison
58 Victoria Avenue
Hampton, Virginia

Dear Mrs. Harrison:

Thanks so very much for your note of April 10.

I am glad you have been able to stimulate discussion at this very strategic point within the state. The values involved are worth a close follow up as doubtless you plan to do.

It was a real pleasure to chat with you and if we (Southern Regional Council and National Council of Churches) can be of any further service please let us know.

Cordially yours,

Alfred S. Kramer

ASK:ELW

cc Dr. George Mitchell

April 26, 1954

Dear Miss Stamats:

I have a clear recollection of writing you about the proposed June trip to Texas. I think I sent the letter in late March to your office marked "Hold For Arrival," but we were secretaryless at the time and if I made a carbon, it appeareth not.

We are overjoyed with the prospect of getting you to make a trip. Texas was my choice of a location, largely because you have just recently been there and would have made useful contacts. Six, eight, or ten counties is as much as one could be expected to cover. Take somewhere in the Eastern part of the state having a heavyish Negro population, say from Dallas toward Shreveport, or from Houston and Beaumont up to Lufkin. But if Texas does not suit you, let me know and I will try to find another territory. A good one would be Northern Louisiana.

I hope I sent you a copy of Bill Vastine's report, but in any case, here's another one. It is so full that it adequately explains the method.

We would send you, at any designated point, a hundred or two hundred of the Questions and Answers pamphlet, and a supply of the Check Lists. Your job would be field travel to reach locality leaders, usually church people, but sometimes school people, and urge them to arrange local discussion group meetings, preferably white and Negro, to talk about the issues and to go on then and find the facts locally. We could not expect you in two weeks time to get to many discussion groups yourself. It is a job really to get the local people to undertake to set up such little groups. We are happy with five, six, or eight people at such meetings. No need to have a lot at first.

SRC's job is to help travelers pick suitable territories; offer names of suitable contacts if desired; supply the pamphlets; and receive a copy of the report the traveller makes to his or her own sponsoring agency.

Those who have thus far travelled in this way are: Bill Vastine in Central Kentucky; Al Kreuger in Southeastern Virginia; Lanier Hunt in up-country South Carolina; Galen Weaver in North Central North Carolina; Charles Parrish in Alabama (for SRC).

Thelma Stevens, as you doubtless know, has designated six or seven of her women leaders as available for trips of this kind. The United Christian Missionary Society for the Disciples of Christ has promised to send us Sam Freeman in July. The Division of Christian Citizenship of the Protestant Episcopal Church has assigned Mrs. F. O. Clarkson of Charleston, South Carolina, to travel in that area in mid-May.

What I understood from Oscar Lee was that you would be available in mid-June.

You are an ideal person for the enterprise and I am sure you would do it with great skill. Write me and we will sketch in more details as you need them.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

Copy to Mr. Oscar Lee

Miss Esther C. Stamats
Division of Christian Social Relations
General Board of United Church Women
156 Fifth Avenue
New York 10, New York

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

156 FIFTH AVENUE, NEW YORK 10, N. Y.—CHelsea 2-3230

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General Director

EDITH L. GRONER
Associate General Director

Christian Social Relations

MRS. LEON W. ELLIS
Syracuse, New York
Chairman

MRS. SPANN W. MILNER
Atlanta, Georgia
May Fellowship Day

MRS. GEORGE MARTIN
Summit, New Jersey
Child Welfare

MRS. FREDERICK I. WEERTZ
Des Moines, Iowa
Race & Cultural Relations

MRS. DAVID JONES
Greensboro, North Carolina
Family Life

MRS. RALPH HOLLAND
Indianapolis, Indiana
Economic Life

ESTHER STAMATS
Director

May 5, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

RECEIVED
MAY 7 1954
Southern Regional Council

My dear Mr. Mitchell:

I am only in the office for this one half-day, being on my way again for additional conferences. I am sorry to have kept you so long without word as to my plans.

We think there is a matter of policy involved, and I must have some kind of clearance on that. In addition, it may be better to divide the money among four of our fine southern leaders and so extend ourselves to that extent. I notice from your letter that other groups have used volunteers. I have talked this matter over with my Committee which is sympathetic with the project and with my undertaking it, but I think the members of the Committee have a reservation in their minds as to whether using southerners might be more strategic. Our executive director is out of the city and I cannot let you know for another week at least just what we can do.

I am very sorry for the delay and assure you of our great interest in this problem.

Sincerely yours,

Esther C. Stamats
hc

Esther C. Stamats, Director
Christian Social Relations

ECS:hc

See attached list for names of persons
to whom New South was sent.

Dec '53
Jan '54
Feb '54

May 26, 1954

Mr. Alfred S. Kramer
National Council of the Churches
of Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Al:

Many thanks for your letter of May 1

I worked with Richard Plautt of NSSF
He has a whole lot of money for pushing h
program and I am sure he is getting thing
done. And the Supreme Court decision wil
help him enormously.

Many thanks for the special list. I
have sent them a few back issues of New
South, and have expressed an interest tha
they will become subscribers or join the
Council.

We will benefit for years to come by
your hard travel in that good piece of
country.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

BEST COPY AVAILABLE

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

May 11, 1954

RECEIVED
MAY 13 1954
Southern Regional Council

Dr. George Mitchell
63 Auburn Avenue, NE
Atlanta 3, Georgia

Dear George,

Thanks for your recent reaction to field report.

I recently conferred with superintendents of a large border city school system re: another field service (NSSFNS) with reference to scholarships to white students attending certain universities formerly all-Negro in attendance. There was an indicated need for school personnel of both groups who have had prior constructive experiences with members of differing racial and cultural groups.

The provision of such scholarships for graduate study by highly selected school personnel who look forward to teaching in integrated school situations would provide an immeasurable degree of help right where we need the least amount of fumbling.

Of course, all of this is purely hypothetical but the rather favorable and somewhat enthusiastic reactions from key personnel in that school system indicated a need as well as the presence of some human resources.

You may have already noted from my papers those persons reported as specifically requesting literature from the Southern Regional Council. I am including a list of those who in my opinion would be glad to receive information from time to time from your office. This is a more inclusive list.

With every good wish, I remain

Cordially yours,

ASK

ASK:ELW

Enclosure

From: Alfred S. Kramer
To: George Mitchell

Rev. E. S. Sheppe
First Methodist Church
Fredericksburg, Virginia
Tel. 1370

Rev. Bernard Mullen
Tappahannock, Virginia

Rev. Alex Berry
Memorial Methodist Church
Charles City, Virginia
Tel. 804

Mr. D. J. Montague, Principal
Bruton Heights High School
Williamsburg, Virginia
Tel. 661

Mr. Don Davis
Peoples Building andLoan Association
Hampton, Virginia

Mr. Charles E. Fields
107 Maymont Avenue
Norfolk, Virginia

Dr. Linvill Watson
College of William and Mary
Williamsburg, Virginia

Dr. George Raulfs, Jr.
Emporia, Virginia

Mr. A. L. Singleton, Jr.
The Progress - Index
Petersburg, Virginia

Rev. Vernon Jones
St. Stephens Episcopal Church
Petersburg, Virginia

Mrs. Hunter Barrow
Dinwiddie, Virginia

Rev. Wyatt Tee Walker
Gillfield Baptist Church
Petersburg, Virginia

June 14, 1954

Miss Esther C. Stamats
National Council of the Churches
of Christ in the U.S.A.
156 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

I am looking forward to being present for June 21st meeting at the Henry Grady.

Unfortunately, I find I had promised to be in Rock Hill on June 22nd, but I am at your service for the 21st.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Engagements

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

156 FIFTH AVENUE, NEW YORK 10, N. Y.—CHelsea 2-3230

BISHOP WILLIAM C. MARTIN
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
Treasurer

MRS. JAMES D. WYKER
Chairman

MRS. W. MURDOCH MacLEOD
General Director

EDITH L. GRONER
Associate General Director

Christian Social Relations

MRS. LEON W. ELLIS
Syracuse, New York
Chairman

MRS. SPANN W. MILNER
Atlanta, Georgia
May Fellowship Day

MRS. GEORGE MARTIN
Summit, New Jersey
Child Welfare

MRS. FREDERICK I. WEERTZ
Des Moines, Iowa
Race & Cultural Relations

MRS. DAVID JONES
Greensboro, North Carolina
Family Life

MRS. RALPH HOLLAND
Indianapolis, Indiana
Economic Life

ESTHER STAMATS
Director

June 8, 1954

Mr. George Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

RECEIVED
JUN 11 1954
Southern Regional Council

Dear Mr. Mitchell:

I am writing to remind you of the meeting called in Atlanta for June 21 and 22. This has been scheduled for the Henry Grady Hotel in Atlanta, where we have reserved 10 double rooms for those coming in. The time is from 10:00 a.m. June 21 until 4:00 p.m. June 22.

We are certainly counting on your attendance. According to the best advice now from Atlanta, Oscar Lee will not attend and he concurs in this decision. I have had the most enthusiastic response from every body except Alabama, which may send someone yet. At present the following states will be represented: So. Carolina, Florida, Maryland, Louisians, Kentucky, A rkansas, Texas, Tennessee, Virginia, No. Carolina, Oklahoma, Missouri, and West Virginia and Mississippi

I enclose a letter(a carbon of the letter)which went out to the state chairmen of the 17 states most involved by the Supreme Court Decision and our new flyer on Next Steps as well as a copy of the Resolution passed by the General Board of the National Council of Churches on the subject of the Supreme Court Decision concerning segregation in the public schools.

Sincerely yours,

Esther C. Stamats

Esther C. Stamats, Director
Christian Social Relations

ECS:hc
enclosures: Next Steps
Resolution re Segregation in Public Schools
carbon of letter to 17 state CSR chairmen

STATEMENT ADOPTED BY THE GENERAL BOARD, NATIONAL COUNCIL OF CHURCHES, MAY 19, 1954, CHICAGO, ILLINOIS RE DECISION OF THE U. S. SUPREME COURT ON SEGREGATION IN THE PUBLIC SCHOOLS

The unanimous decision of the Supreme Court that segregation in the public schools is unconstitutional gives a clear status in law to a fundamental Christian and American principle. The decision will have far-reaching effects in the whole nation and the world.

It offers the promise of further steps for translating into reality Christian and democratic ideals. The decision is a milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men.

The complexity of implementing the decision is recognized by the Court which has set the cases for further reargument on the formulation of the decrees. To put the decision into effect will test the goodwill and discipline of people in many communities. Adjustments will be more difficult in some localities than in others. In the period of transition from one pattern to another (whatever the length of the period to be prescribed by the Court), we know that the churches and individual Christians will continue to exert their influence and leadership to help the authorized agencies in the several communities to bring about a complete compliance with the decision of the Supreme Court. The law of neighborliness is the great guide available to Christians as they deal with this situation in their local communities. "Thou shalt love thy neighbor as thyself." The second part of the Great Commandment contains the potential for lifting men to a new level of social responsibility and for creating new dimensions of human brotherhood.

THE SUPREME COURT DECISION
and the
NEXT STEPS IN RACE RELATIONS
for UNITED CHURCH WOMEN

What Can Church Women Do In This Period Of Readjustment ?

Take an active part in discussions and plans in your town

Study the problems in eliminating segregation in your community

Consider the problems qualified Negro teachers may face

Find ways to eliminate other areas of segregation in your community

Sponsor intergroup meetings so that issues may be resolved democratically

YOU CAN CHANGE PUBLIC OPINION

WITNESS TO YOUR CHRISTIAN PRINCIPLES

THERE IS A NEXT STEP FOR YOUR COUNCIL

For further suggestions write

Department of Christian Social Relations
GENERAL DEPARTMENT OF UNITED CHURCH WOMEN
National Council of the Churches of Christ in the U.S.A.
156 Fifth Avenue, New York, New York

FOR YOUR INFORMATION

June 1, 1954

Mrs. E. M. Doggett
4612 Government Road
Richmond, Virginia

Dear Mrs. Doggett:

We, in the national office, have been considering how best to help in the matter of the Supreme Court Decision. We do not consider this a southern problem alone, knowing full well the amount of segregation and discrimination in northern cities. There are, however, some problems peculiar to the 17 southern states most affected by the Decision regarding segregation in the schools. These problems will have to be worked out in each local community, but because there are common elements to be considered, it seems wise to call the 17 state Christian Social Relations chairmen together so that they may discuss these objectively and thus be able to help local councils in their own states.

Time is important and for that reason we ask your pardon for such short notice. Mrs. MacLeod, Miss Groner, Mrs. Ellis, and others have conferred on this plan which is as follows. Two days of meetings will be held, time and place of which are given at the end of this letter, and Mrs. Spann W. Milner who is making the local arrangements promises that there will be no publicity and we trust that you will give it none. This is our own meeting but we will have as resources, Mr. George Mitchell, executive director of the Southern Regional Council, Dr. J. Oscar Lee of the Department of Racial and Cultural Relations of the National Council, and someone from the Presbyterian Church, U.S., representing the southern churches, and possibly a woman lawyer.

Some of the questions to be discussed are:

What can the churches do at this time?
Can we work with Councils of Churches?
What other community groups and organizations can we enlist?
Is there value in setting up a group representative of all the religious forces in the community?
What can Church Women do in creating a different climate of opinion?
What are the educational problems involved?
What can we do about the legal aspects?
What strategy and techniques do we employ?
Which will help most now? Which later?

(next page)

Undoubtedly there will be many other considerations but these will serve to illustrate the scope of your discussions.

We are delighted at the enthusiastic response in answer to our telegrams, and we pray that we may be wise and tolerant in judgment, thoughtful in our analyses, fair and open in our discussions, and Christian in our planning.

I am sure you will join your prayers with mine that we may be a constructive Christian force in helping to reconcile one of the most difficult problems of our generation.

Faithfully yours,

Esther C. Stamats, Director
Christian Social Relations

ECS:hc

TIME: 10:00 a.m. June 21 to 4:00 p.m. June 22.

PLACE: Henry Grady Hotel, Atlanta, Georgia (air-conditioned). The Henry Grady Hotel is in the center of Atlanta. We have reserved 10 double rooms.

June 24, 1954

Miss Esther C. Stamats
Director, Christian Social Relations
National Council of Church of Christ
in the U.S.A.
156 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

The front page of The Atlanta Constitution this morning is good medicine for all concerned.

I thought the Conference and all that results from it was an exceedingly helpful one.

Many in the South will have reason to be grateful for that gathering.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

156 FIFTH AVENUE, NEW YORK 10, N. Y.—CHelsea 2-3230

BISHOP WILLIAM C. MARTIN
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
Treasurer

MRS. JAMES D. WYKER
Chairman

MRS. W. MURDOCH MacLEOD
General Director

EDITH L. GRONER
Associate General Director

Christian Social Relations

MRS. LEON W. ELLIS
Syracuse, New York
Chairman

MRS. SPANN W. MILNER
Atlanta, Georgia
May Fellowship Day

MRS. GEORGE MARTIN
Summit, New Jersey
Child Welfare

MRS. FREDERICK I. WEERTZ
Des Moines, Iowa
Race & Cultural Relations

MRS. DAVID JONES
Greensboro, North Carolina
Family Life

MRS. RALPH HOLLAND
Indianapolis, Indiana
Economic Life

ESTHER STAMATS
Director

July 22, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Thank you so much for your note and a copy of the page from the ATLANTA CONSTITUTION. I was sorry to miss you at Fisk and I know the loss was mine.

You will be thrilled to know that the women who attended the Atlanta meeting are hard at work holding meetings with local councils and with interracial groups on what they can do to help desegregation come in a peaceful manner.

I still do not have a copy of that map. My life will be incomplete until I do have one, even if I have to pay for its being colored. I want it to hang in my office and I really do need it. I never even got one of the smaller ones. Will you please see that a large one will be prepared for me? I shall be glad to pay for it.

Sincerely yours,

Esther C. Stamats

Esther C. Stamats, Director
Christian Social Relations

ECS:hc

RECEIVED
JUL 24 1954
Southern Regional Council

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

156 FIFTH AVENUE, NEW YORK 10, N. Y.—CHelsea 2-3230

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Des Moines, Iowa
Race & Cultural Relations

MRS. DAVID JONES
Greensboro, North Carolina
Family Life

MRS. RALPH HOLLAND
Indianapolis, Indiana
Economic Life

ESTHER STAMATS
Director

July 30, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E., Room 432
Atlanta 3, Georgia

Dear Mr. Mitchell:

This is to acknowledge your letter of July 26 that the maps which you sent Miss Stamats have arrived. At present Miss Stamats is attending a conference and following that will take the last two weeks of her vacation. She will return to the office on August 16.

When she returns she will write you, for she has been looking forward to receiving these maps. Thank you for sending them.

Sincerely yours,

Helene Cooper

Secretary to Esther C. Stamats
Director, Christian Social Relations

RECEIVED
AUG 2 1954
Southern Regional Council

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

156 FIFTH AVENUE, NEW YORK 10, N. Y.—CHelsea 2-3230

THE RT. REV. HENRY KNOX SHERRILL
President

REV. SAMUEL McCREA CAVERT
General Secretary

REV. ROY G. ROSS
Associate General Secretary

CHARLES E. WILSON
Treasurer

MRS. JAMES D. WYKER
Chairman

MRS. W. MURDOCH MacLEOD
General Director

EDITH L. GRONER
Associate General Director

Christian World Missions

MRS. HOWARD COLWELL
Loveland, Colo.
Chairman

MRS. JOHN M. IRVINE
Wexford, Pa.
Chairman World Day of Prayer

MRS. JAMES M. EVANS
Director

Mayesville, S. C.
August 12, 1954

Dear Mrs. Tilly,

We have had a very difficult summer here and most of my responsibilities had to wait, regardless of their importance, until I got through an illness and then a period of complete rest. It was purely a physical breakdown without any nervous condition involved and we think the sledding should be easier from here on. I think the truth is that I have taken my outside work more seriously than my physical condition justified and am having to pay the price. Now that it is possible to spend some time daily on catching up I am appalled to see what things had to wait.

This is by way of explanation that your request was not answered immediately. I should have been so happy to get a voice from this state into the workshop thinking. However, the national office had copies of this statement which, you will see, was issued promptly enough after the decision announcement. I hope that you may still find it helpful somewhere.

Best wishes to you in all the work you are doing.

Sincerely,
Edith M. Dabbs
Mrs. James M. Dabbs

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a fullrate telegram	
FULL RATE TELEGRAM	
DAY LETTER	
NIGHT LETTER	

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1206 10-51

W. P. MARSHALL, PRESIDENT

INTERNATIONAL SERVICE	
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FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			Southern Regional Council, Inc.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

December 3, 1954

Al Kramer
National Council of Churches
AA45
NB151 Pd - FAX New York 2 1151AME

Have no useful contacts in Orlando. Suggest National Council of Churches communicate direct with its church leadership. ~~ANTI-DEFAMATION LEAGUE~~ ADL advises that Orlando rabbis are Samuel Mallinger, Congregation Ohev Shalom, 81[illegible] East South Street, and David J. Susskind, Congregation of Liberal Judaism, Fern Creek at Robinson.

George S. Mitchell

THE UNITED CHRISTIAN YOUTH MOVEMENT

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

79 EAST ADAMS STREET • CHICAGO 3, ILLINOIS
Telephone WEbster 9-0944

RODERICK S. FRENCH, Chairman
Hastings Hall
600 West 122nd Street
New York 27, New York

GEORGE WILLIAMS, Vice-Chairman
St. James A.M.E. Church
8401 Cedar Avenue
Cleveland, Ohio

MARILYN INGRAM, Secretary
Florida State University
Box 239
Tallahassee, Florida

•

Commission Chairmen

CHRISTIAN FAITH
FRANK WHITE
Davidson College
Davidson, South Carolina

CHRISTIAN WITNESS
MARGARET PLATT
1309 Broadway
Fargo, North Dakota

CHRISTIAN CITIZENSHIP
JERRY SCHLEICHER
1212 North Kaweah Street
Hanford, California

CHRISTIAN OUTREACH
BARBARA HOFMEISTER
Elmhurst College
Elmhurst, Illinois

CHRISTIAN FELLOWSHIP
CHARLES BOYLES
745 Commonwealth
Boston, Massachusetts

•

REV. RUSSELL F. HARRISON
Chairman of Committee on Youth Work
222 South Downey Avenue
Indianapolis 7, Indiana

•

A. WILSON CHEEK
Executive Secretary

DON NEWBY
Associate Executive Secretary

JOHN S. WOOD
Associate Executive Secretary

ALVA I. COX, JR.
Director of Youth Evangelism

JOSEPH C. DANA
Director, United Fellowship of Protestants

ROBERT D. NICHOLSON
Youth Associate

(See reverse side for field representatives)

June 1, 1955

Mr. George Mitchell
Executive Director
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta, Georgia

JUN 3 1955

Dear Mr. Mitchell:

We appreciated the guidance in your letter of April 21 and are urging the conferences to invite state directors to share in our UCYM Training Conferences. We would like to express our appreciation to you for this help. We are sure that those who serve will make an excellent contribution.

Thank you kindly.

Sincerely,

Don

Don Newby

DN:ns

FIELD REPRESENTATIVES

Aubrey Brown, 3213 Brook Road, Richmond, Virginia

New Jersey, West Virginia, Virginia, Pennsylvania, Maryland-Delaware, Washington, D. C.

Sammy Campbell, Stonewall Street, McKenzie, Tennessee

Alabama, Arkansas, Mississippi, Louisiana, Kentucky, Tennessee

Marilyn Ingram, Box 239, Florida State University, Tallahassee, Florida

North Carolina, South Carolina, Georgia, Florida

Roland Larsen, Men's Dormitory, Doane College, Crete, Nebraska

Colorado, Kansas, Wyoming, Nebraska

William McInnes, University Station, Box 2214, Enid, Oklahoma

Oklahoma, Texas, New Mexico

Sue Jane Mitchell, Tank Hall, Oberlin College, Oberlin, Ohio

Ohio, Michigan, Indiana

Marge Platt, 1309 Broadway, Fargo, North Dakota

Montana, North Dakota, South Dakota, Minnesota

William Ramsden, 745 Commonwealth Avenue, Boston 15, Massachusetts

New Hampshire, Maine, Massachusetts, Rhode Island, Connecticut, Vermont, New York, New York City

Jerry Schleicher, 1212 North Kaweah Street, Hanford, California

Northern California, Southern California, Arizona, Oregon, Utah, Washington, Idaho

Steve Marley, Altoona Hall, Cornell College, Mount Vernon, Iowa

Missouri, Iowa, Wisconsin, Illinois

Political Action Committee

CIO POLITICAL ACTION COMMITTEE

chairman WALTER P REUTHER
director JACK KROLL
secretary-treasurer DAVID J McDONALD

718 JACKSON PLACE NW WASHINGTON 6 DC · EXECUTIVE 3-5581

JUN 15 1955

Acknowledged by - 6/15/55
Notice June 21 1955

June 13, 1955

Mr. George Mitchell
Southern Regional Council
63 Auburn Avenue
Atlanta 3, Georgia

Dear George:

I am active in the National Council of Churches. Last December I got a resolution through the Division of Christian Life and Work, calling for greater emphasis on racial relations in the south and calling specifically for conferences of Protestant church members to be called by the churches, councils, etc., in the south to discuss the meaning of Christian principles in racial matters, including church operations and also community problems, including again those of the public schools.

Later the Department of Racial Relations (headed by Oscar Lee) adopted a similar resolution. These conferences are intended to be different from the ordinary conferences held by us do-gooders in that (1) the conferees should represent a cross-section of the church membership, which means that they would include a substantial number of white supremacy people; and(2) the approach would be that of a committed Christian who is a loyal church member and a firm believer in Christ's teachings.

I now understand that with Fund for the Republic aid you have been holding conferences on this general question in most of the states and communities. I suppose most of the church people who are good on racial relations are included in your conferences. In addition, you surely have others concerned with the general welfare who may not be good church people but are community-minded. I assume your discussions are based on principles of economics, philosophy, justice, etc., without any particular reference to religion.

My thought was that the church conferences would reach white supremacy people that you cannot reach and that we could apply religious principles which you cannot apply. In doing this, I thought we might give some assistance to the white supremacy people and the uncommitted people on the basis of Christian doctrine. However, it is possible that the conferences which we are now considering would be so similar to the ones which you are executing that they would constitute a duplication and a waste of money and effort.

I would appreciate your own sincere opinion about this point. If our conferences would reach approximately the same people and do approximately the same thing, we certainly would not be in the position to ask the Fund for the Republic to give us assistance and perhaps would not be justified in undertaking them at all. On the other hand, if we could help people beyond your reach, the conferences might be worth the extra money, etc. I frankly do not know and thus ask your opinion.

Very sincerely yours,

Ted Dudley rh

Tilford E. Dudley
Assistant Director

TED:rh
cc: Oscar Lee

Dictated before Mr.
Dudley's departure.

June 22, 1955

Mr. Alfred S. Kramer
Associate Executive Director
National Council of the Churches of Christ
in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Al:

Many thanks for your letter of June 29th, which I get to thus belatedly because I have been out for a week.

Here is a list of our present state organizations, with the names and addresses of their chairmen and directors.

I would like the presence of these organizations and of the staff and volunteer leadership to be widely known to interested church people.

One purpose of the state groups we have set up is to provide a continuing channel of responsible interchange between white and Negro people. They are particularly interested in the matter of the schools, but the state groups are concerned, also, in the broad field of race and human relations in their areas. We think of the state staffs as being freely available to churches and other organizations in those states in need of facts, minor services, or counsel. Indeed the state organizations ought ideally to be little more than formalized coordinating bodies for the efforts of any individuals and groups in each state.

We have great confidence that any problem can be solved by free and equal interchange of white and Negro views.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

Officers of the Department
SAMUEL H. SWEENEY
Chairman
RALPH M. ARKUSH
Vice Chairman
OLIVIA PEARL STOKES
Recording Secretary

J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

June 9, 1955

JUN 13 1955

Dr. George Mitchell
63 Auburn Avenue, NE
Atlanta, Georgia

Dear George,

On several occasions recently we have been asked by social action people of several denominations whether or not there is a list of the names and locations of the personnel that are distributed over the southern states on your special project with reference to desegregation in the public schools.

I understand from Oscar that we have several names but I am writing to you to determine whether you have a complete list which might also include a statement of the kinds of resource help they provide and to determine whether or not you would wish us to make this information available to our denominational social action people.

Their purpose in desiring this information is to develop communication and active cooperation between local churches and religious leaders, and representatives of the Southern Regional Council in the various states.

With every good wish, I remain

Cordially yours,

Alfred S. Kramer
Associate Executive Director

ASK:ELW

July 6, 1955

Dictated July 5

Mr. John S. Wood
Associate Executive Secretary
National Council of the Churches of Christ
in the United States of America
79 East Adams Street
Chicago 3, Illinois

Dear Mr. Wood:

Very kind of you to write and to send my earlier letter on to Bill Vastine. I am glad to know what he is doing and where, and I will be writing later on.

The church people of the South have a graver responsibility now than ever before, and I see a great many encouraging signs that they will take it up and will see it through.

I do hope that you and I will have opportunities to work together.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

THE UNITED CHRISTIAN YOUTH MOVEMENT
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

79 EAST ADAMS STREET • CHICAGO 3, ILLINOIS
Telephone WEbster 9-0944

RODERICK S. FRENCH, Chairman
Hastings Hall
600 West 122nd Street
New York 27, New York

GEORGE WILLIAMS, Vice-Chairman
St. James A.M.E. Church
8401 Cedar Avenue
Cleveland, Ohio

MARILYN INGRAM, Secretary
Florida State University
Box 239
Tallahassee, Florida

•

Commission Chairmen

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FRANK WHITE
Davidson College
Davidson, South Carolina

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222 South Downey Avenue
Indianapolis 7, Indiana

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ALVA I. COX, JR.
Director of Youth Evangelism

JOSEPH C. DANA
Director, United Fellowship of Protestants

ROBERT D. NICHOLSON
Youth Associate

(See reverse side for field representatives)

June 29, 1955

JUL 1 1955

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

As my portfolio includes inter-group relations in the youth field, many of the things that formally went to Bill Vastine's attention now come to my desk. Among these was your letter of June 13th addressed to Bill. I want you to know that I am forwarding it to him in his new postion as a staff member for the Pennsylvania Council of Churches and Pennsylvania Council of Christian Education, with headquarters in Harrisburg. I have asked my secretary to give you his official address below so that you might correspond directly with him.

Just let me report in passing that we are happy toq to hear the news you pass on to Bill about the progress that is being made in implementing the Supreme Court decision. Looking forward to any opportunity of working with you on our common concerns, I am,

Sincerely,

John S. Wood

John S. Wood
Associate Executive Secretary

JSW/oh

Rev. William Vastine
Pennsylvania Council of Churches
1403 N. Front St.
Harrisburg, Pa.

Enclosed

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

REV. EUGENE CARSON BLAKE
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
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Des Moines, Iowa
Race & Cultural Relations

MRS. DAVID JONES
Greensboro, North Carolina
Family Life

MRS. RALPH HOLLAND
Worcester, Mass.
Economic Life

ESTHER STAMATS
Director

August 15, 1955

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
Atlanta 3, Georgia

AUG 19 1955

Dear Mr. Mitchell:

Thank you so much for sending me the list of towns where citizen's committees have been impaneled by school boards.

I am delighted to have the information and I want to recommend it to my committee people in state and local Councils so they can "go and do likewise."

It was nice to see you at Kansas City and I think the material was very helpful. Certainly, you were well quoted during the rest of the conference so I know that what you said made a great impression.

With best wishes,

Sincerely yours,

Esther C. Stamats

Esther C. Stamats, Director
Christian Social Relations

ECS:go

National Council of the Churches of Christ
in the United States of America

NATIONAL CONFERENCE ON THE CHURCHES AND SOCIAL WELFARE

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE: ORegon 4-5000

REV. EUGENE CARSON BLAKE
President

REV. ROY G. ROSS
General Secretary

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AUG 22 1955

August 18, 1955

Dr. George S. Mitchell
63 Auburn Ave.,N.E.
Atlanta, Ga.

Dear Dr. Mitchell:

Filed out + returned

You are cordially invited to serve as a member of the Electoral College of the National Conference on the Churches and Social Welfare. The purpose of the College, which is limited to 100 selected Delegates, is to elect from among the nominees submitted by all official Delegates the five to whom citations for outstanding achievement in social welfare will be awarded. The awards will be made at the Fellowship Luncheon on November 4th at the Cleveland Auditorium.

Nomination blanks like the enclosed sample are being mailed to all Delegates this month. The nominees most frequently named by the Delegates in each of the categories on the nomination blank will be sent to you by September 16th, with a description of the achievements of each. You will be given a ballot and will be asked to vote for one name in each of the five categories and return the ballot by mail before September 26th. The choices of the Electoral College will be final.

If you are willing to serve as a member of the Electoral College which will bestow unprecedented honors at Cleveland, kindly return the enclosed postal card as soon as possible. The Executive Committee is grateful for your very kind cooperation.

Sincerely yours,

Wm. J. Villaume

William J. Villaume

WJV:hd
Encl.

P.S. As a member of the Electoral College you do not forfeit your privilege as a Delegate to make nominations when an official Nomination Blank arrives. WJV

"The Churches Respond to the Nation's Needs"
CLEVELAND • NOVEMBER 1-4, 1955

DELEGATE'S NOMINATION BLANK FOR CITATIONS

by the National Conference on the Churches and Social Welfare

at Cleveland, Ohio, November 1-4, 1955

SAMPLE COPY

I NOMINATE

1. A living American for outstanding achievement which has contributed significantly to the social welfare of the nation.

Nominee _____
full name address position

Achievements (75 words or less) _____

SAMPLE COPY

2. A member of a Protestant or Eastern Orthodox communion for outstanding achievement in church-related social work (casework, group work in settlements or elsewhere, community organization, agency administration.)

Nominee _____
full name address position

Achievements (75 words or less) _____

3. A member of a Protestant or Eastern Orthodox communion for outstanding achievement in the field of church-related homes and hospitals (administrator, chaplain, physician, houseparent, etc.)

Nominee _____
full name address position

Achievements (75 words or less) _____

SAMPLE COPY

SAMPLE COPY

2. A member of a Protestant or Eastern Orthodox communion for outstanding achievement in church-related social work (casework, group work in settlements or elsewhere, community organization, agency administration.)

Nominee _____
full name address position

Achievements (75 words or less) _____

3. A member of a Protestant or Eastern Orthodox communion for outstanding achievement in the field of church-related homes and hospitals (administrator, chaplain, physician, houseparent, etc.)

Nominee _____
full name address position

Achievements (75 words or less) _____

SAMPLE COPY

A member of a Protestant or Eastern Orthodox communion for outstanding achievement in church-related programs of social research, social education or social action.

Nominee _____
full name address position

Achievements (75 words or less) _____

5. A local Protestant or Eastern Orthodox church for outstanding achievement in developing a social welfare program in its community.

Nominee _____
full name address denomination

Achievements (75 words or less) _____

THE RULES

1. Nominations for citations may be made only by Delegates to the National Conference on the Churches and Social Welfare.

2. Nominations must be returned in the enclosed self-addressed envelope and postmarked not later than Sept. 9th. They are invalid after that date.

3. Nominations will be voted upon by an electoral college of 100 representative Delegates. They will vote for one of the five nominees most frequently named in each of the categories on the nomination blanks.

4. The five citations will be presented as the choices of the National Conference at the Fellowship Luncheon at Cleveland on November 4.

Additional nominations may be made on the back of this sheet or on a separate sheet of paper attached to this form.

National Council of the Churches of Christ
in the United States of America

NATIONAL CONFERENCE ON THE CHURCHES AND SOCIAL WELFARE

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE: ORegon 4-5000

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REV. PHILIP M. WIDENHOUSE

August 18, 1955

George S. Mitchell
63 Auburn Ave. NE
Southern Regional Council
Atlanta, Ga.

AUG 22 1955

Dear Mr. Mitchell:

Your appointment as a Delegate to the National Conference on the Churches and Social Welfare, November 1-4, 1955, at Cleveland, Ohio has been received. We are pleased to enclose a credential card for presentation at the Registration Desk. The desk will be at the Hotel Statler on Monday afternoon and evening, October 31. On November 1st you may register from 8 to 10:30 a.m. at the Music Hall, Cleveland Auditorium. Please bring the credential card.

If you have ordered a ticket for the Fellowship Luncheon and $4.75 was received, your ticket is enclosed with this letter.

If you have been appointed a Delegate, you are entitled to nominate candidates for the five citations for outstanding achievement in social welfare which will be presented at the Fellowship Luncheon. Please use the pink nomination blank enclosed and return to my office at once. Nominations will be invalid if postmarked after September 9th.

In the fall you will receive the following materials: your assignment to two Sections of the Conference; reports of Preparatory Commission on subjects to be discussed by those Sections; reports of preliminary area conferences, and a complete program.

Two books will be published by the National Council of Churches early in September - a national survey of the churches' programs in social welfare, and an account of the historical and theological involvement of the churches in social welfare. You will receive an announcement of these books.

We anticipate a conference of great significance for the churches and rejoice that you will participate.

Faithfully yours,

Wm. J. Villaume

William J. Villaume

WJV:hd
Encl.

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Administrative Assistant

August 25, 1955

AUG 29 1955

Dr. George Mitchell
63 Auburn Avenue, NE
Atlanta, Georgia

Dear George,

We would like to make available to your affiliated organizations (revised list as of June 20,1955) issues of the INTERRACIAL NEWS SERVICE.

Assuming that this is acceptable with you, would you prefer that we put the individuals on our mailing list, contact them first and let them indicate their wishes, or send a supply to your office for release to them with any materials you may regularly send out.

Enclosed is a copy of the current issue which is likely to be reordered in quantity by a number of councils of churches and denominations. The Department of United Church Women is making quantity distribution of the list of resource personnel to women's groups in the South and is using 10,000 copies of the article by Dr. Alfred McClung Lee.

Cordially yours,

Alfred S. Kramer E.L.W.
Alfred S. Kramer
Associate Executive Director

Dictated by
A. S. Kramer,
signed in his absence.

and yes please FBR

ASK:ELW
Enclosure

A Message to the Churches

from the

NATIONAL CONFERENCE on the CHURCHES AND SOCIAL WELFARE

Cleveland, Ohio

November 1-4, 1955

The National Conference on the Churches and Social Welfare, held in Cleveland, Ohio, November 1-4, 1955, was the most widely representative gathering ever assembled in this nation to consider the role and function of the churches in social welfare. Called by the General Board of the National Council of the Churches of Christ in the U. S. A., it was convened by the Department of Social Welfare and the Division of Home Missions with the cooperation of thirty Protestant and Eastern Orthodox denominations and councils of churches from coast to coast. About fifteen hundred church and social work leaders of diverse professional backgrounds were in attendance.

A Message to the Churches, presented here in its entirety, has exceptional significance because it was adopted after careful deliberation by official delegates appointed by the denominations and councils of churches. In adopting the Message, the Conference did not speak for the churches or the National Council, but rather addressed it to the churches for their study and appropriate action. The authority of the Message is in its own intrinsic value.

Readers of the Message will find it especially profitable to study the first two volumes of the series of books entitled *Churches and Social Welfare,* prepared as background material prior to the Conference. Published by the P & D Department, National Council of Churches, 120 East 23rd Street, New York 10, N. Y., Volume I sets forth the historical and theological bases of the social welfare programs of fifteen denominations, and Volume II considers current trends and issues. The final volume of the series, to be published by the P & D Department in the spring of 1956, will contain the Reports of the forty Groups into which the Conference divided to consider the many aspects of this subject. It will also include excerpts from major addresses, an interpretation of the Conference, and the roll of official delegates. The books and the Message are especially commended to the churches by the Division of Christian Life and Work of the National Council of Churches.

"The Division of Christian Life and Work of the National Council of Churches has taken deep satisfaction in the convening of the first National Conference on the Churches and Social Welfare and in the studies which preceded it. The Division commends to the churches for thoughtful and prayerful consideration the *Message to the Churches* issued by the conference and the series of three volumes entitled *Churches and Social Welfare,* which include the major preparatory studies and the Reports of the conference. Readers are reminded that any conference, even though called by the National Council of Churches, speaks only for itself."

Action of the Executive Board
Division of Christian Life and Work
January 31, 1956

Copies of the Message to the Churches may be ordered from

DEPARTMENT OF SOCIAL WELFARE
Division of Christian Life and Work
National Council of the Churches of Christ in the U. S. A.
297 Fourth Avenue, New York 10, N. Y.

PRICE ten cents per single copy; seven cents per copy in quantities of 50 or more, including postage and handling. Please remit with order.

A Message to the Churches

Adopted by the National Conference on the Churches and Social Welfare, Cleveland, Ohio November 1-4 1955

Department of Social Welfare
and the
Division of Home Missions
National Council of the Churches of Christ in the U.S.A.

A Message to the Churches—

Adopted by the National Conference on the Churches and Social Welfare

TO OUR FELLOW CHRISTIANS in the churches across our land, we, the members of this first National Conference on the Churches and Social Welfare, send greetings in the name of Jesus Christ.

In this conference we represent a great diversity of vocations from all branches of social work and every phase of church life. We believe this Message and the sectional reports of this, the first national conference of its kind in the history of Protestant and Eastern Orthodox churches in the United States, should be widely discussed by Christians in various vocations in every community, and indeed by all Christians.

1. Human Need and Factors of Social Change

Immense social and economic forces are at work in our time, changing our American culture and the very setting of that culture. Two World Wars, an economic depression, followed by vast industrial expansion have brought radical shifts of population, sweeping changes in American family life, unprecedented urban growth and aggravated conflicts and tensions between groups. In the United States and abroad, oppressed peoples are striving for freedom and fuller participation in society. Peaceful uses of atomic power and automation will produce even greater social and economic changes in the future.

Our national population is changing its age-ratio. The 27 per cent increase over the last five years of persons over sixty-five years of age is indicative of the shifts to come. By 1965 the total population will have increased 16 per cent. Every prediction is that our current high level of living will be maintained, even increased, for most Americans. But the needs of the 20 per cent of our population existing on annual incomes of less than $2,000 will become still more acute.

Crucial decisions must be made about the conservation of human and natural resources, wage scales, agricultural price supports, and capital subsidies to industry. Public policy decisions are also involved in unemployment compensation rates, residence requirements for public assistance benefits, and other rates in various assistance programs.

2. Theological Affirmations

As Christians we respond to this moving panorama of need with a firm and confident faith in God. He has blessed us as a nation with an abundance of resources and human skills. Yet the glory of these gifts is often darkened by the shame of the way we have used them. Our human need goes deeper than we know. The sin that separates from God also turns us against ourselves and our fellowmen. Made for a higher end, how perversely we choose a lower. Mastering the ways of nature, how little we control human nature. Longing for genuine community, how persistent is our inhumanity. Craving peace, how feeble is our conquest of war. Having plenty within reach, how insensitive we often are and how abject is the poverty of most of the human race.

Possessing churches, how little we let the love of God possess us and use us as His church. But we also know His forgivingness, and that He wills to use us in His work. It is He who makes us bold. We would speak and serve not in our own name but in His.

We therefore affirm our faith in God as Creator and sovereign Ruler of the world, and in Jesus Christ as Lord and Saviour of mankind, and in the Holy Spirit through whom God calls all members of the human family into wholeness of life, to live together in right relation as guided by divine justice and transformed by self-giving love. Through His Word God addresses each one of us where we are, holds us accountable, and claims our response. In Jesus Christ His Son, God has shared our common life, suffered, endured the Cross, conquered death, and joined the hope of heaven with purposeful life on earth.

For the challenge that confronts us in times like these we are not sufficient, but Christ is sufficient. In His love we are able to love. In the triumph of His Cross we are enabled to serve. We therefore have a profound obligation in social welfare to express our concern for our fellowmen, and to dare to speak afresh of Christian faith in action.

3. A Course of Action

A. Study and Action, Research and Community Planning

Our complex and rapidly changing society now requires a network of private and public services—national, state, county, and local. To be effective in identifying and responding to the nation's needs, church bodies must tie action to study, and planning to social research.

Christian love must now find expression, not only in personal deeds of kindness, but in a highly organized system of social and health services as well.

People are served better

(1) When every Protestant welfare agency belongs to a community welfare council,

(2) When every local church has a community services committee or a social education and action committee, and

(3) When every council of churches has a staffed department of social welfare or a voluntary committee in this field.

B. Public Policy

Health and social welfare have become the responsibility of the whole community. Today our nation's families share over twenty billion dollars a year to provide for the special social, economic, and health needs of their neighbors. No less than 85 per cent of this money comes from tax funds.

Support for these great human services by all is now of critical importance. The churches must give greater attention to these matters of public policy, including the use of public funds for health and welfare programs. If public programs are to operate on levels which Christians can support, the churches have a tremendous stake in the adequacy of appropriations, the quality of leadership selected for citizen commissions, the competence of judges, and the professional qualifications of staff.

Protestant welfare services must be evaluated in relation to overall community planning for health and welfare services. Protestant agencies must watch for areas in which the service they are now performing may be properly assumed by a non-sectarian or public agency, permitting the use of church funds in new fields.

C. Church Related Welfare Services

Protestant and Eastern Orthodox churches in the United States are justly proud of their historic expressions of Christian love in thousands of hospitals and homes; institutional chaplaincy programs; other group care facilities for children, youth, old folks; case work; settlements and community centers, and such youth serving programs as the YWCA and YMCA. These agencies spend two billion dollars a year.

Constant evaluation of services performed and continuous study of the needs are required of church-related agencies as well as other agencies.

Many Protestant agencies are demonstrating the very best standards of professional care and service. Some do not. All should be encouraged to join the national standards-setting organization appropriate to their field of service.

Church-related agencies should make no discrimination on account of race, national origin, or economic status among those whom they serve and employ.

A healthy trend is the development of planning among Protestant agencies to meet common welfare problems, and to develop recreation and group work programs. We believe this is a healthy trend which deserves encouragement. Denominational boards and councils of churches can be of special assistance in such efforts.

Our agencies must continue to get steady and increasing financial support from the churches and their members.

D. The Local Church

Far more people belong to churches than to any other kind of community organization: 58,000,000 Americans belong to 274,849 Protestant and Eastern Orthodox churches in the United States. An additional 33,000,000 belong to Roman Catholic churches and over 5,000,000 to Jewish congregations. The church is the gathered community of God's people—a worshipping, healing, and helping community. It offers a wide variety of ministries such as pastoral care, lay visiting, recreation, group work, marriage and family education, and education for social responsibility.

We encourage churches to press on to more effective training and use of lay visitors to supplement the minister's work with those having burdens greater than can be borne alone.

Churches should expand recreational and group work activities for all ages. Churches mindful of the social and spiritual hunger of people today in our anonymous, urban culture offer fellowship and recreation to speed acquaintanceships among strangers in our changing neighborhoods. To help with this task the church is wisely supporting the programs of Boy Scouts, Girl Scouts, Campfire Girls, and the YMCA and YWCA.

If segregation and other forms of discrimination on the basis of race, color, or creed exist in your community, are you trying to abolish these un-Christian practices in churches, schools, housing, transportation, or wherever they are found in the community?*

E. Christian Careers

One third of the nation's jobs in social work are unfilled for lack of trained personnel. A critical shortage continues in psychiatry and in the nursing profession. Our public schools face a serious shortage of teachers.

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* The National Council of Churches has adopted an official position on desegregation which is set forth in a statement entitled "The Churches and Segregation."

We consider welfare work as fully a Christian vocation as any calling in which men can engage. Our churches must guide and encourage our young men and women to enter this field of service and thus give added emphasis to the sacredness of all vocations.

F. Rural Needs

The changing rural scene requires the churches to give serious consideration to the rechurching of rural areas and to the adjustment of their programs. We encourage the efforts of our communions and councils of churches to develop a common strategy for serving town and country areas. Frequently, the churches can provide many basic social and health services under their own auspices until these can be developed on a larger and more permanent basis by state and county welfare agencies, and public health departments. The churches have an obligation to assist state universities and agricultural extension workers in pioneering better methods of agriculture, new crops, consumer and marketing cooperatives, and the initiation of diversified industries to step up productivity and enlarge the tax base in marginal living areas.

G. Urban Needs

Our American culture is being dramatically reshaped by the migration to cities. Too many churches have been leaving the central city for the suburbs, following their own members and abandoning families who remain to be served in older city neighborhoods. Such churches have lost an opportunity for ministry in inner city locations as neighborhood redevelopment and new housing programs recreate community life in older city areas.

Some local churches and denominational agencies are maintaining a full ministry in these areas. But a serious need exists for the development of more adequate policy and a better deployment of resources by the communions. To help meet social and economic needs in inner city areas, the churches should plan together through councils of churches, and work more closely with social and health agencies, units of government and city planning agencies.

H. Child Development and Family Life

Research in child development and human behaviour has now clearly identified the origins of such grievous and costly human problems as delinquency and crime, divorce, and mental illness. The chronic emotional dependency of those suffering from narcotic addiction and alcoholism can also be understood in the light of modern knowledge in this field. It is now apparent that the

development of emotionally healthy youth and adults is most likely to result with (1) the presence of two parents who enjoy their marriage and (2) parent understanding of the normal needs of their children at various age levels. Where families are broken, the church in the community has a special responsibility to the children.

It is essential that the churches, as well as public schools, give priority to marriage and family education and counseling. Social workers, psychologists, nurses, physicians, and psychiatrists can be of great assistance to church groups interested in questions about marriage, planned parenthood, child growth and development, and parent-child relationships. The prevention of mental illness and anti-social behaviour depends heavily on how seriously the churches take this matter to heart.

4. Unresolved Issues for Study

For centuries the churches have pioneered many direct services in the welfare field. This responsibility is still substantial, but new needs challenge the church to strengthen democratic practices. The churches are confronted by several issues of social policy, namely:

A. Housing

Adequate dwellings on an open occupancy basis in which family life can flourish should be a goal of both religion and democracy. To attain this objective most communities need –

* (1) Public housing for low-income families and the aging,
  (2) Federally assisted slum clearance and neighborhood conservation programs,
* (3) Housing to meet the urgent situation of middle-income families provided by both private and governmental initiative,
  (4) Removal of discriminatory practices in privately financed housing and the mortgage market, and
* (5) The affirmative support of federal, state, and local government policy in achieving open-occupancy housing under both private and public initiative.

In many places the provision of new housing is only part of a broader program of redevelopment for entire neighborhoods, including commercial enterprises, recreational and educational facilities, and industrial or productive enterprises. Councils of churches have been effective in obtaining strategic church locations in these new community plans.

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* The National Council of Churches has officially adopted a statement on housing entitled "The Churches' Concern for Housing" which contains numerous specific measures for improving our national housing situation. It affirms the need for subsidized housing for the low-income portion of the population, but takes no position with respect to public housing.

Will the churches and their members challenge the current exploitation of racial prejudice as an argument against public housing? Are church members prepared to welcome new neighbors of other ethnic, religious, or economic groups? Our housing programs and reforms are too often based on social attitudes rather than social needs. Should the churches continue to acquiesce in approving this practice?

B. Health Needs

The United States is endeavoring to make a big decision on the question of how best to provide for the basic health needs of the nation's people.

What combination of private and public health insurance plans can best put adequate medical, dental, and hospital care within the reach of all?

C. The Use of Tax Funds in Church-related Social Welfare Programs

(1) *The "purchase of service" formula*

In many communities public bodies are "buying" church-related child care services with tax dollars.

Does the "purchase of service" formula violate the principle of the separation of church and state? Under what conditions may this practice retard the proper development of public child care services?

(2) *Government subsidies for sectarian hospital construction*

The Hospital Survey and Construction Act of 1946 (amended 1949) includes provisions for federal grants for private hospital construction on a matching-fund basis, provided the institution serves all people who come to it. Is it consistent with the principle of disestablishment for religious bodies to accept such funds? If it is, should not the churches develop a cooperative strategy for the establishment of Protestant hospitals on an expanded scale?

The Community of Faith

The church yearns for a beloved community in which the needs of the whole man may be gloriously served.

For the challenge that lies before us we are not sufficient, but Christ is sufficient. It is He who makes us bold.

We labor with confidence that if we shall do His will with cheerfulness while it is yet day, we may, when the night comes, rejoice to give Him thanks, through Jesus Christ, our Lord. Amen.

For Further Study . . . . . .

- CHURCHES AND SOCIAL WELFARE (*Order from P & D Department, 120 East 23rd Street, New York 10, N. Y.*)

  The Activating Concern, E. Theodore Bachmann, editor. Volume I in a new series, the book includes authorized papers setting forth the theological bases and historical development of social welfare in fifteen denominations. 128 pp., clothbound, $3.75 plus postage of 12¢.

  The Changing Scene, Horace Cayton and S. M. Nishi. Volume II depicts current trends and issues in church-related social welfare and includes the report of a recent survey of the extent and nature of Protestant social work. 224 pp., clothbound, $3.75 plus postage of 12¢.

  The Emerging Perspective, E. Theodore Bachmann, editor. Volume III sets forth the complete reports of forty Sectional groups of the National Conference on the Churches and Social Welfare, excerpts from major addresses, the roll of official delegates, and an interpretation by Dr. Bachmann. Available in the spring, 1956. Clothbound, about 320 pp., price undetermined. Prepaid orders accepted prior to publication at $4.00 plus postage of 12¢.

- THE CHURCHES AND SOCIAL WELFARE, Charles G. Chakerian, editor. (*Order from Institute of Church Social Service, 55 Elizabeth Street, Hartford 5, Conn.*)

  An unofficial condensation of the reports of twenty Preparatory Commissions, with an introduction by Leonard W. Mayo, chairman of the National Conference on the Churches and Social Welfare. 76 pages, paper-bound, 75¢ per copy.

- COMING IN SPRING, 1956 . . .

  1. Study guide on the churches and social welfare by Muriel S. Webb. A stimulating discussion guide being produced with the cooperation of social education and action boards of many denominations.
  2. Full text of all major addresses given at the National Conference on the Churches and Social Welfare, and statistics on the extent of Protestant social work. To be published as a special issue of the periodical *Christian Social Welfare.*
  3. Two dramatic productions concerning the churches' role in social welfare. Presented at the Cleveland conference, these plays will soon be available for amateur production. Full stage directions to be included.
  4. A study guide on the churches' concern for housing by Margaret Kuhn. Presents major problems in meeting the nation's need for housing and the ethical aspects of a significant welfare concern.
  5. A film strip on the role and function of the churches in social welfare, about 75 frames, with sound, is under consideration.

These new study materials will be available about June 1, 1956. Request forthcoming announcements from the Department of Social Welfare, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

Mr. Alfred S. Kramer,
National Council of the Churches of Christ in the U.S.A.,
297, Fourth Avenue,
New York, 10, N. Y.

November 28, 1955.

Dear Al,

Our newspaper clip files contain the following cases of ministers in the South who have been done out of their job on the segregation in the schools issue, in recent months.

You have files on the present Mississippi Presbyterian case.

Ministers Losing Pastorates.

Rev. Roy C. Delamotte - JACKSON DAILY NEWS (Miss.) of June 21, 1955 reported that Rev. Delamotte had been appointed to a Methodist Church at the Annual Mississippi Conference meeting the previous week. After a speech condemning Jim Crow the church informed the Conference that he was undesirable, and the Conference did not find a church willing to accept him.

Rev. Ed. Jones - ATLANTA JOURNAL of March 20, 1955 reported that Rev. Jones had been dismissed as pastor of the Fortune Baptist Church near Parkin, Arkansas in late February, 1955 because he preached that segregation was sinful. He was working in Memphis at the time of the news story.

Rev. C. Jackson Stafford - Resigned October 19, 1955 (effective Nov. 28, 1955) from pastorship of Batesburg Baptist Church, Batesburg, South Carolina.

Rev. Robert Trotman - ATLANTA CONSTITUTION of June 28, 1954, reported the resignation of Rev. Trotman upon the request of the deacons. This followed a sermon in which he approved the May 17th decision of the U. S. Supreme Court. He is from Lumpkin, Georgia, and the church involved was the Bronwood Baptist Church in Terrell County, Georgia.

Sincerely yours,

GSM:rl.

(Dr. George S. Mitchell,
Executive Director.)

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
DIVISION OF CHRISTIAN LIFE AND WORK
297 FOURTH AVENUE, NEW YORK 10, N. Y.

NOV 17 1955

OFFICE OF THE
ASSOCIATE EXECUTIVE DIRECTOR
ALFRED S. KRAMER

November 14, 1955

Dr. George Mitchell
63 Auburn Avenue, NE
Atlanta, Georgia

Dear George,

We are endeavoring to compile a list of ministers who have lost or had to leave their pastorates over their position on desegregation in the public schools.

I thought of writing to you initially since you may have the most complete list coming to you through your state representatives. One or two denominations, not in the council, seem to account for the majority about which I have heard.

Would you be able to help us at this point at your convenience.

Cordially yours,

Alfred S. Kramer

ASK:ELW

Ministers Losing Pastorates

Rev. Roy C. Delamotte - JACKSON DAILY NEWS (Miss.) of June 21, 1955 reported that Rev. Delamotte had been appointed to a Methodist Church at the Annual Mississippi Conference meeting the previous week. After a speech condemning Jim Crow the church informed the Conference that he was undesirable, and the Conference did not find a church willing to accept him.

Rev. Ed Jones - ATLANTA JOURNAL of March 20, 1955 reported that Rev. Jones had been dismissed as pastor of the Fortune Baptist Church near Parkin, Arkansas in late February, 1955 because he preached that segregation was sinful. He was working in Memphis at the time of the news story.

Rev. G. Jackson Stafford - Resigned October 19, 1955 (effective Nov. 28, 1955) from pastorship of Batesburg Baptist Church, Batesburg, South Carolina, under pressure for racial views. Pressure originated by Federal Judge George Timmerman, who is chairman of board of deacons.

Rev. Robert Trotman - ATLANTA CONSTITUTION of June 28, 1954 reported the resignation of Rev. Trotman upon the request of the deacons. This followed a sermon in which he approved the May 17th decision of the U. S. Supreme Court. He is from Lumpkin, Georgia and the church involved was the Bronwood Baptist Church in Terrell County, Georgia.

Rev. Marsh Calloway (See Clarion-Ledger story enclosed)

STUDENT VOLUNTEER MOVEMENT FOR CHRISTIAN MISSIONS

A Unit of the National Council of the Churches of Christ in the United States of America

General

FOUNDED 1886

156 FIFTH AVENUE, NEW YORK 10, NEW YORK • CHelsea 2-3230

THE ECUMENICAL STUDENT CONFERENCE ON THE CHRISTIAN WORLD MISSION

Ohio University
Athens, Ohio
December 27, 1955-
January 1, 1956

Conference Office
Room 1031
156 Fifth Avenue
New York 10, N. Y.
CHelsea 2-3230

Margaret Flory, *Chairman Planning Committee*

Chester Marquis, Jr. *Chairman, Athens Committee*

M. F. Baumgardner

M. A. Thomas (South India) *Conference Co-Secretaries*

E. Fay Campbell, *Chairman SVM Board of Directors*

Paul Minus, *Vice-Chairman SVM Board of Directors*

L. Newton Thurber *SVM General Secretary*

December 7, 1955

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

DEC 8 1955

Dear Dr. Mitchell:

It is my privilege to invite your attention to the plans for the Ecumenical Student Conference on the Christian World Mission to be held December 27, 1955 to January 1, 1956. Three thousand delegates and leaders from around the world will assemble for this great ecumenical encounter on the Ohio University campus. Up to half of the delegates are to be chosen from the large number of students from abroad now studying in North America.

You are aware of the role that the Student Volunteer Movement and its quadrennial conferences have played during the last 70 years under the leadership of Dr. John R. Mott, and others, resulting in the recruitment of over 20,000 missionaries. It is our hope that this Conference may be an instrument through which God's call to the ecumenical mission may be heard by students from many nations. We hope that under God dynamic forces of missionary vigor will be liberated as a result of the encounter which will set in motion creative new patterns of missionary expression throughout the colleges and universities of the world.

One of the significant features of the Conference schedule is the period given to "Firesides". From 9:30 to 10:30 each evening, December 28, 29 and 30, delegates will have an opportunity to follow up specific interests and to meet informally with Conference leadership. We are inviting you to serve as the leader for a Fireside discussion which will meet on one or more of these evenings. The suggested topic for your Fireside is:

"WHERE ARE WE IN INTEGRATION"?

"REVOLUTION AND RECONCILIATION"
The 17th SVM Quadrennial Conference

COMMISSION ON WORLD MISSION OF THE UNITED STUDENT CHRISTIAN COUNCIL

In accepting this leadership role, we hope that you will plan to direct the thought toward this subject as it relates to the Conference theme "Revolution and Reconciliation". If you have suggestions as to other persons whom you would like to have join you in giving leadership to this "Fireside", please feel free to do so. Any recommendations as to rewording of the title of your Fireside will be gladly received.

There are undoubtedly other areas in the Conference schedule where you can make an invaluable contribution. We hope that we may have the privilege of contacting you again prior to the Conference if the need arises to ask you to share further in the leadership responsibilities.

We sincerely hope that it will be possible for you to accept this invitation to serve in the leadership role outlined above. Our Conference budget carries a very heavy item of financial aid to students from abroad who wish to attend the Athens meeting. If you or your organization can cover your expenses for attending the Conference, more of our funds will be available for grants to overseas students. However, we are very eager for you to share in the leadership and hope you will let us have your frank reactions in this matter.

Please fill in the enclosed blanks and return them as soon as possible. Other enclosures may prove helpful in further interpreting the purpose and organization of the Conference and the leadership role we hope you can accept.

Sincerely yours,

Ruth Wick

Ruth Wick
Chairman of Committee on Firesides

AN ECUMENICAL STUDENT CONFERENCE ON THE CHRISTIAN WORLD MISSION

Ohio University - Athens, Ohio - Dec. 27, 1955 - Jan. 1, 1956

	Tuesday Dec. 27	Wednesday Dec. 28	Thursday Dec. 29	Friday Dec. 30	Saturday Dec. 31	Sunday Jan. 1
7:00	ARISE					
7:30 - 8:15	BREAKFAST					
8:45 - 9:20		Worship	Worship	Worship	Worship	7. Bible Discussion Group
9:20 - 9:30		Coordination	Coordination	Coordination	Coordination	
		Address Richard Shaull	Address Richard Shaull	Address Richard Shaull	Address Richard Shaull	Worship
10:30 - 12:00		1. Bible Discussion Group	3. Bible Discussion Group	4. Bible Discussion Group	5. Bible Discussion Group	
12:00 - 1:00	LUNCH					
1:00 - 3:00		Optional Activities: Drama, Movies, Exhibit Hall, Festival of Nations				
3:00 - 4:30	Registration	AREA FORUM			6. Bible Discussion Group	
4:45 - 5:45		2. Bible Discussion Group	WSCF-USCC Member Movements	Vocational Seminar	Vocational Seminar	
	DINNER					
7:30 - 9:00	Evening Platform "A World in Revolution"	Evening Platform "God Speaks Through Revolution"	Evening Platform "Jesus Christ Savior and Reconciler"	Evening Platform "The Church and Its Mission"	Evening Platform "Christ Calls Christians Now"	
9:00 - 9:15	EVENING PRAYERS					
9:30 - 10:30		Firesides Recreation	Firesides Recreation	Firesides Recreation	Campus and Regional Delegation Meetings Communion Service	

NOTES

There will be special Bible Discussion Groups for Leaders and Student Workers.

Discussion Leaders will meet with Analysis Team at 2 to 3 p.m. daily.

FIRESIDE LEADER REPLY FORM

Please answer all of the questions on this form and return it no later than December10, 1955 to:

Conference Office
Room 1031
156 Fifth Avenue
New York 10, N. Y.

1. Do you plan to attend the Ecumenical Student Conference on the Christian World Mission? (Opening Session, Tuesday evening, January 27, 1955; Closing Worship Service, Sunday morning, January 1, 1956)

YES_____ NO_____

2. Can you remain in Athens for the entire 5 day Conference schedule?

YES_____ NO_____

If not, elaborate:_____

_____

3. Will it be possible for you to serve as leader of a Fireside as referred to in the letter of invitation?

YES_____ NO_____

4. If it is necessary for you to have extra equipment such as blackboard, projector, record player, please list it:_____

_____

5. Additional comments_____

_____

NAME_____

ORGANIZATION_____

ADDRESS_____

_____

(November, 1955)

FIRESIDES*

PURPOSE The purpose of the Firesides in the program of the Ecumenical Student Conference on the Christian World Mission is to provide special opportunity for discussion and deepened insight into the meaning of the Conference theme "Revolution and Reconciliation" as it relates to a wide range of interest and concerns. The Firesides will provide occasions for students to follow up specific interests and to meet informally the leadership of the Conference. This will be the most flexible period of the day for planning additional interesting features, and utilizing special talents, skills and insights.

It is planned that the Firesides will provide opportunity for:

1. Encounter across national, racial, confessional lines in areas of world tension.

2. An understanding of the revolutionary forces in thought and culture which must be faced today.

3. An interpretation and discussion of the places where the Church has responded in a creative way as a channel of reconciliation in a revolutionary world.

4. Information on ways the message of reconciliation is expressed through careers in the Christian mission.

5. Informal creative sharing on the expression of revolution and reconciliation found in the area of the Arts.

6. Open discussion with platform leaders.

PROCEDURE The Firesides are scheduled to meet from 9:30 to 10:30 following the evening platform and closing prayers of intercession on Wednesday, Thursday, Friday, December 28, 29 and 30. In each of the Firesides, a leader or group of leaders has been invited. A Student Chairman of each Fireside is appointed whose responsibility is to convene the meeting, and present the leader or leaders. The leader will be responsible for proceeding in whatever way he desires, keeping in mind an emphasis on informality, and participation of students through comments and questions.

A small informal committee under the leadership of Ruth Wick will be at work at the Conference, completing plans for Firesides. Additional Fireside sessions will be added as need and interest arises. There will be a central information desk on Firesides in the Ohio University Center where the committee can be contacted.

Fireside sessions for each evening will be listed in the daily issue of the Conference newspaper. In addition, there will be posters to stimulate interest in these sessions.

Leaders desiring record players, projectors, etc. should indicate on the attached sheet.

* (Prepared for the leaders of Firesides of the 17th SVM Quadrennial Conference, Athens, Ohio, December 27, 1955 to January 1, 1956).

(November, 1955)

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

257 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-6407

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Reformed in America
United Church of Canada
American Bible Society

RECEIVED DEC 12 1955

December 8, 1955

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

Miss Lowry has asked me to tell you that the dates for the conference on integration are definite and that we are counting on your leadership. We shall be very grateful for your help.

Very sincerely yours,

Sarah Kenny
(Mrs. F. G. Kenny)
Secretary to Miss Lowry

Write Miss Lowry,

All straight about the conference on integration here in Atlanta Feb. 26, 27, and 28 I undertake to be be present for the Sunday evening Feb. 26, and I'll do my best to stay in town for the remaining days

Sincerely,

January 23, 1956

Miss Esther C. Stamats, Director
Christian Social Relations
National Council of the Churches of Christ in U.S.A.
175 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

Your letter to Dr. Mitchell concerning Pro-Segregation groups has been referred to me.

Unfortunately, we do not have much material on these groups, and that we do have is usually only one copy of each publication. I am sending you two pamphlets under separate cover distributed by the Citizens' Councils. Also, I am enclosing the names of the Pro-Segregation groups and the addresses of those that we have. Perhaps you may be able to get someone to write to these groups for material. They seem quite anxious to distribute their material.

The biggest of the groups "The White Citizens' Council of Mississippi" gets out a monthly publication in the form of a newspaper. This is published at 605 Plaza Building, Jackson, Mississippi, and is a particularly scurrilous publication. Again, we have only one copy of each of the monthly issues.

Also, I am sending you four copies of "Answers For Action" containing the requested maps. Cost of these copies is Eighty (80¢) Cents in coin or stamps.

If I can be of any additional help, please write.

Sincerely,

John Constable
Information Service

JC/ys
Enclosure

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

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EDITH L. GRONER
Associate General Director

Christian Social Relations

MRS. LILBURN B. MOSELEY
Pittsburgh, Penna.
Chairman

MRS. ALFRED M. CHAPMAN
Bucks County, Penna.
May Fellowship Day

MRS. J. RUSSELL HENDERSON
Little Rock, Arkansas
Child Welfare

MRS. LAWRENCE S. ASHLEY
Ocala, Florida
Race & Cultural Relations

MRS. CLARENCE T. NELSON
Washington, D. C.
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER STAMATS
Director

RECEIVED JAN 23 1956

January 20, 1956

Mr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
Room #432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

If you have extra copies of the publications gotten out for the Citizen's Councils, or whatever name they choose to call themselves, against desegregation, I should like to have a file of them. I believe that this more than anything else would help some of the people to see how exaggerated and untrue - and far-fetched, some of the accusations are and we can use our material in the study of propaganda. If there is a charge for this, I shall be glad to pay it.

I should also like to have four copies of the map showing the degree of Negro population in the South - and you may bill me for this.

Life seems to be a little hectic in the South these days and I am certain that you have not escaped the pressures.

More power to you - with best wishes,

Sincerely,

Esther C. Stamats

Esther C. Stamats, Director
Christian Social Relations

ECS:go

Engagements - Feb.

January 26, 1956

Miss Edith E. Lowry, Executive Secretary
Division of Home Missions
National Council of the Churches of Christ
257 Fourth Avenue
New York 10, New York

Dear Miss Lowry:

I had been hoping that I could stay home that one Sunday night of February 26, but if I have to go and make a speech I will.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

257 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-6407

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Committee on the Christian Approach to the Jews
Rev. Harold T. Floreen

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La 9974
Mrs. Murphy

RECEIVED JAN 26 1956

January 24, 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

The committee has been working on the plans for our Conference on the Role of Church Related Schools in this educational crisis to be held at Atlanta University, February 26, 27, and 28.

We certainly are glad that you can be with us.

We are wondering if you would be willing to help us at another point in the program than the one we suggested originally.

The conference is to open with a Fellowship Supper, Sunday night and we would like two presentations that evening following a worship service -- one on the segregation situation in general in the southeast, which we would like you to make, and the other on the implications of this situation for the church, which we are asking Dr. J. Oscar Lee to make. It seemed important to get this background before us and it also seemed important to have a person do it who was not officially related to the church or to any one of the educational institutions.

We certainly hope you will be willing to do this.

Very sincerely yours,

Edith E. Lowry
Edith E. Lowry
Executive Secretary

EEL/sak

Engagements
Feb.

January 13, 1956

Miss Edith E. Lowry, Executive Secretary
Division of Home Missions
National Council of the Churches of Christ
257 Fourth Avenue
New York 10, New York

Dear Miss Lowry:

All straight, and I'll be on hand for the Monday and Tuesday meetings, February 27 and 28. Ready to speak on assigned topic, but would like to know hour. And place of meetings - A.U., but where at A.U.?

As to the Sunday night, willing to be on tap, but ask not to be adduced unless needful.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

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RECEIVED JAN 12 1956

January 10, 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

You will recall that I wrote you early in December about the Conference on the Role of the Church Related Schools in the present crisis in education to be held at Atlanta University, February 26, 27, and 28. You promised that you would hold these dates and we were so grateful to you.

The Planning Committee has now worked out the details of the program. We are to discuss three major topics on Monday and Tuesday before breaking up into groups for studying each one. We want a comprehensive statement made on each topic.

The three topics are:

1. Working toward an Integrated Student Body and an Integrated Faculty

2. Working toward an Integrated Local Board and Relationships to the Community

3. General Policies

We would like very much to have you make the statement regarding the second -- Working toward an Integrated Local Board and Relationships to the Community.

We are asking Dr. Charles Johnson to take the first topic. Then on Tuesday afternoon we plan to have a panel of the three speakers and to close the Conference with a worship service by Dr. Barnett to whom I am writing in connection with the program.

We hope very much that you will be willing to undertake this assignment and we appreciate a great deal your planning to participate in the Conference.

Over for ans

EEL/sak

Very sincerely yours,

Edith E. Lowry

Edith E. Lowry
Executive Secretary

Dear Miss Lowry,

All straight, and I'll be on hand for the Monday and Tuesday meetings, Feb. 27 and 28. Ready to speak on assigned topic, but would like to know hour. And place of meetings - A.U., but where at A.U.?

As to the Sunday night, willing to be on tap, but ask not to be adduced unless needful.

Sincerely,

Miss Edith E. Lowry,
National Council of the Churches of Christ,
Division of Home Missions,
257 Fourth Avenue,
New York 10,
NEW YORK.

December 5th, 1955.

Dear Miss Lowry,

I'll hold February 26-27-28 as long as I can, pending further word about the Conference of the Division of Home Missions, here in Atlanta.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director.)

GSM:rl.

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

257 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-6407

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December 2, 1955

DEC 5 1955

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Dr. Mitchell:

The Division of Home Missions is planning for a conference to study the role of church-related schools in this critical period of education following the Supreme Court decision on segregation.

The conference is to be held in Atlanta, Georgia at the Atlanta University February twenty-sixth, twenty-seventh, and twenty-eighth. We plan our opening session for Sunday evening, using the two following days as a workshop. The Planning Committee has not worked out the details of the program but they have asked me to invite you to be one of the leaders at this conference. We are writing you now hoping that you will save the dates.

We shall be in touch with you soon again but wanted to be sure to get these dates on your calendar. We hope very much that you can be with us.

Very sincerely yours,

Edith E. Lowry

Edith E. Lowry
Executive Secretary

EEL/sak

Karl Chevich - for Gen. Com.

National Council of the Churches of Christ
in the United States of America

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United Presbyterian of North America
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United Church of Canada
American Bible Society

RECEIVED ~~JAN~~ Feb. 4 1956

February 3, 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

You do not know how badly I feel to have imposed upon you in this way. It just happens that for this opening session on Sunday night we wanted to be sure that we had a person who had a thorough knowledge of the situation and who was not officially identified with the National Council of Churches.

I think you are very good to do this for us and I want you to know how much I appreciate it.

Very sincerely yours,

Edith E. Lowry

Edith E. Lowry
Executive Secretary

EEL/sak

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

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American Moravian
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Presbyterian, U.S.
United Presbyterian of North America
Reformed in America
United Church of Canada
American Bible Society

RECEIVED MAR 8 1956

March 6, 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

I am sure that many who attended our consultation on Church Related Schools expressed to you personally their deep appreciation for your leadership in those sessions. You were tremendously helpful not only in your message from the platform but in the various groups and especially with the students the last afternoon. We do want to express our very deep appreciation to you.

It was good to have your wife and daughter there on Sunday.

From everyone that I have heard, the consultation seems to have been real helpful.

I hope that we shall have the privilege of association with you from time to time.

With best wishes,

Sincerely yours,

Edith E. Lowry

Edith E. Lowry
Executive Secretary

EEL/sak

Turn o/b
June 3
Gh

SOUTHERN OFFICE NEWS
NATIONAL COUNCIL OF CHURCHES
MARCH 20, 1956

TO: Members of the Advisory Committee, Denominational Leaders, and Friends

FROM: J. Edward Lantz, Executive Director
Ethyl M. Carlton, Office Secretary

Progress Report of
ECEMUNICAL INSTITUTE
Lambuth Inn, Lake Junaluska Assembly
(Assembly Grounds of the Methodist Church)
Lake Junaluska, North Carolina
JUNE 3-8, 1956

SPONSOR: This Ecumenical Institute is being sponsored by the Southern Office of the National Council of Churches.

PURPOSE: To bring together denominational and council leaders affiliated with the National Council to provide inspiration, fellowship and leadership education.

FOR WHOM: Leaders engaged in church and council work are urged to attend, but all who are interested in the ecumenical movement are welcome. This institute will be interdenominational and interracial.

PROGRAM: The program will include lectures on the World Council of Churches, the National Council of Churches, state, city, and county councils of churches, as well as reports from United Church Women, United Church Men, and United Christian Youth Movement. Rev. J. Carter Swaim will conduct our Bible study on "The Glorious Church, Studies in the Letter to Ephesians."

*****

COST:

REGISTRATION: $3.00 a week per person
5.00 a week for entire family

BOARD AND ROOM AMERICAN PLAN

Room without bath, per day	$5.00 to $6.00
Rooms with connecting bath	5.50 to 6.50
Rooms with private bath	6.00 to 9.00

(These rates include three meals per day and the price is according to the location of the rooms) Make reservations with: Mrs. Lillian Saville, Lambuth Inn, Lake Junaluska, No. Car.

GROUND FEES: $1.75 for each adult 16 and over, half price for children 10 to 15, and no charge for children under ten.

FAMILY APARTMENTS: Family apartments and cottages are available. Make reservations with Mrs. Fred Y. Campbell, Methodist Assembly Office, Lake Junaluska, North Carolina

ADVANCE REGISTRATION SHEET

CHECK THE TWO WORKSHOPS YOU ARE MOST INTERESTED IN ACCORDING TO YOUR PREFERENCE.
(#1 for your first preference; #2 for your second)

_____ PUBLIC EDUCATION AND RELIGION - Dr. Lanier Hunt, Leader. Dr. Hunt is executive director of the Department of Religion and Public Education of the NCCC.

✓ RACIAL AND CULTURAL RELATIONS - Dr. J. Oscar Lee and Dr. Alfred S. Kramer, Leaders. Dr. J. Oscar Lee is executive director of the Department of Racial and Cultural Relations of the NCCC, and Dr. Kramer is the associate executive director.

_____ USE AND UNDERSTANDING OF THE BIBLE - Dr. Charles Marion Ross and Rev. Carl Key, leaders. These two leaders are on the staff of the NCCC and members of the Department of the English Bible.

_____ PREACHING THE ECUMENICAL GOSPEL - Rev. J. Edward Lantz, Leader. This workshop is especially for ministers and seminary students.

_____ CHRISTIAN YOUTH - Rev. Edward A. Driscoll, Leader. Rev. Edward A. Driscoll is executive secretary of the Georgia Council of Churches.

_____ CHURCH MUSIC - Charles Dana Beaschler, Leader. Mr. Beaschler is the Minister of Music at the Grace Methodist Church, Atlanta, Ga., serving with Dr. Charles Allen, the minister. Mr. Beaschler will have charge of music at the institute in addition to serving as the leader of this workshop.

_____ CHRISTIAN EDUCATION - Rev. Arthur Gilmore, Leader. Rev. Arthur Gilmore is executive director of the Board of Education of the North Georgia Methodist Conference, and chairman of the Commission on Christian Education of the Georgia Council of Churches.

_____ UNITED CHURCH WOMEN (?) Mrs. Spann Milner (?) and State Presidents, Leaders.

_____ CHRISTIAN LIFE AND WORK - Leaders to be secured.

_____ CHRISTIAN MISSIONS - Leaders to be secured. State & local council administration.

_____ AUDIO-VISUALS - Leaders to be secured.

_____ LOCAL AND STATE COUNCIL ADMINISTRATION - Leaders to be secured.

- -

MAIL TO: Rev. J. Edward Lantz
63 Auburn Ave., N. E., Atlanta 3, Ga.

DATE: _____

I tentatively plan to attend the Ecumenical Institute.

NAME: _____ DATE: _____

ADDRESS: _____ _____
(street) (city and state)

DENOMINATION: _____ POSITION OR INTERESTS: _____

April 2, 1956

Mr. Benson Y. Landis
Editor of Research Publications
Bureau of Research and Survey
National Council of the Churches of Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Mr. Landis:

The best thing that I can do is to send you our magazine for the last year which I do.

I make a Quarterly Report to our Board members but it is mimeographed and too much organizational to be of interest.

Chester taught me long ago to admire you.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

National Council of the Churches of Christ
in the United States of America

BUREAU OF RESEARCH AND SURVEY

297 FOURTH AVENUE • NEW YORK 10, N. Y.

TELEPHONE ORegon 4-5000

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President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

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Executive Director

BENSON Y. LANDIS
Editor of Research Publications

AIR MAIL

March 26, 1956

RECEIVED MAR 27 1956

Mr. George S. Mitchell
Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mr. Mitchell:

I would like to have available for my study, and for possible use in our Information Service, materials on your current program.

If you issue an annual report, may I have a copy of the latest? Any other pertinent information would be appreciated.

Although I have known about you for a long time, I think we have never met. My old friend, Chester Snell, always used to sing your praises.

Sincerely yours,

Benson Y. Landis

Benson Y. Landis

BYL:am

RECEIVED MAY 1 1956

National Council of the Churches of Christ
in the United States of America

NATIONAL CONFERENCE ON THE CHURCHES AND SOCIAL WELFARE

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE: ORegon 4-5000

REV. EUGENE CARSON BLAKE
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
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ESTHER C. STAMATS
REV. PAUL L. TILDEN
REV. PHILIP M. WIDENHOUSE

April 20, 1956

To: Delegates, Attendants, and Friends of the
National Conference on the Churches and Social Welfare

Dear colleagues:

It was over last November, but hardly a day goes by that someone does not write us about the Cleveland conference. You really started something. Not only in the churches but in the social work world as well.

The role and function of the churches in social welfare is not lightly regarded. Perhaps you can tell that by the length of this letter! Truth is that typing 1500 address labels is too expensive to permit two letters. So in one we have set forth the plans of the churches for this year and next -- and your part in them!

"The Christian Century" was one among many that wondered if the Cleveland conference would be just a bright flash in a well worn pan. Well, it won't -- not if our faith in you is justified!

Glance at the inside back cover of "The Message to the Churches" which is enclosed. The quantity of new literature would suggest that the churches have found all the answers, but you know better. You know you didn't give them at Cleveland. However, the problems are now better defined and views more lucidly expressed. That is all anyone expected. When the General Board of the National Council issued "The Call" to the conference, it urged the cooperation of all the churches "in the discussions of policy and program which will follow."

Do you know that the denominations have responded magnificently? The first coordinated denominational emphasis in the area of Christian life and work will deal with social welfare. Practically all denominations are cooperating, and many are far advanced in their plans. Beginning in September, the cooperative program will be sparked by social education and action boards, boards of homes and hospitals, and many home mission boards -- some denominations have set up "intramural" coordinating committees!

The follow-up project is fourfold:

1. Study sessions in local churches beginning this fall. The Social Ministry of the Local Church is the title of a study guide to be used by all co-operating denominations. It will be available in May. Order from your denominational social education and action board -- or from the national staff person responsible for social welfare in your denomination. If you are "lost", write us and we'll forward your order.

2. Local churches will share their insights on the task in social welfare at district conferences held by denominations, and will share across denominational lines at conferences held by local councils of churches. All this in December, 1956, and January, 1957. In February and March, state councils will hold conferences to deal with social welfare problems of interest to all churches in the state.

3. Denominations are planning national conferences to study their policy and strategy in social welfare during February and March, 1957. The success of these conferences will depend on the groundwork which is laid locally! How well informed will the delegates be?

4. A "National Conference on Policy and Strategy in Social Welfare" will be held May 7-10, 1957. Three hundred leaders, selected by 30 denominations and councils of churches across the nation, will convene at a round table conference to share views on the role and function of the churches in social welfare, to exchange insights on policy and strategy, and to make recommendations to the denominations and the National Council.

Now what is your part in all this? You are one of the oriented people. You know how widespread is the confusion concerning the task of the churches in social welfare, but you could not have left Cleveland without some clear insights and a deeper concern. Will you do these four things for the Church?

1. Help local churches in your area to initiate plans now for a September study project in cooperation with the denominational boards, especially your own church. If you do not hear from your board soon, write for information about its plans.

2. Speak to your minister about the district conferences on social welfare which are now being planned by most denominations for December or January, so that he will be alert when an announcement is received.

3. Offer your services to the executives of your local and state councils of churches to help them with their conferences. They are already informed of the total project. Encourage them to participate! They may not have been at Cleveland.

4. Six major problems of policy and strategy in social welfare will be discussed at the national round table conference on May 7-10, 1957. On which problems should the churches concentrate their attention? Please tell us now on the pink sheet which is enclosed. We solemnly promise that your reply will be carefully studied and given full attention in the formation of the agenda.

These four things we ask of you, and still a fifth -- your prayers that the Lord may lead the churches to see their way clearly in doing good unto all men.

We hope we may see you again at the National Conference on Policy and Strategy in Social Welfare. In the meanwhile, alert the churches in your area. Only you can do it! Was Cleveland "a flash in the pan," or a landmark in American church history? Its significance will rightfully be judged by what the people who attended did to focus the attention of the churches.

Faithfully yours,

Leonard W. Mayo

Leonard W. Mayo

Wm. J. Villaume

William J. Villaume

WJV:hn
Enc.

P.S. Some of the special "Delegates Edition" of The Changing Scene (Volume 2, "Churches and Social Welfare") are still available at $1.50 less than the list price which is shown on the inside back cover of "The Message." A paperbound volume, it has not been advertised but can be requested.

The Emerging Perspective, containing all the Cleveland reports may be ordered now for delivery before summer -- sorry, only one price.

PLEASE RETURN TO:
Dr. William J. Villaume
297 Fourth Avenue
New York 10, N. Y.

PROBLEMS OF POLICY AND STRATEGY

PROPOSED FOR ROUND TABLE DISCUSSION

at the

National Conference on Policy and Strategy in Social Welfare, May 7-10, 1957

Prefatory Note: Following are examples of questions of policy and strategy in social welfare raised at the Cleveland conference or after.

> Does the acceptance of tax-funds by church-related social agencies in return for services rendered jeopardize the separation of church and state?
>
> Is it consistent with the principle of disestablishment for church-related hospitals to accept Federal grants for new construction? If it is, should the churches develop a cooperative strategy for the establishment of Protestant hospitals on an expanded scale? Or should the churches put their funds into social education programs to stimulate communities to meet the need?
>
> In encouraging financial support from church members and referring them for services, should the churches of the National Council differentiate more sharply between church-related and non-sectarian social agencies, as other churches sometimes do?
>
> Could church-related social agencies serve communities more effectively if they were more interdenominationally oriented? Should the comity practices used in establishing new churches be extended to include church-related agencies and institutions?

These questions are merely illustrative. Please give your thinking on the most important questions the Conference should seek to answer.

* * * * *

I WOULD LIKE TO HAVE THE FOLLOWING QUESTIONS DISCUSSED AT THE NATIONAL CONFERENCE ON POLICY AND STRATEGY IN SOCIAL WELFARE:

1.

2.

3.

4.

5.

Name _____
Address _____
_____
Position _____

Please continue on another sheet

FARM BUREAU
INSURANCE
OF COLUMBUS, OHIO
has become
NATIONWIDE
INSURANCE
IN SERVICE WITH PEOPLE

NATIONWIDE MUTUAL INSURANCE COMPANY
NATIONWIDE MUTUAL FIRE INSURANCE COMPANY
NATIONWIDE LIFE INSURANCE COMPANY

246 North High Street • Columbus 16, Ohio

May 22, 1956

Mr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

RECEIVED MAY 24 1956

Dear Mr. Mitchell:

Recently I had occasion to talk before the National Study Conference on the Church in Economic Life, sponsored by the National Council of Churches of Christ. The theme of that Conference was "The Economy of Abundance and the Christian Conscience."

In the accompanying pamphlet, based on my talk, I have tried to come to grips with some of the problems indicated by that topic.

If you have the time, I would appreciate it very much if you would give me the benefit of your ideas on how we can best deal with not only the economic problems of plenty but also the moral and social problems.

Sincerely,

Murray D Lincoln

Murray D. Lincoln
President

js
att.

RECEIVED MAY 4 1956

REV. EUGENE CARSON BLAKE
PRESIDENT

REV. ROY G. ROSS
GENERAL SECRETARY

CHARLES E. WILSON
TREASURER

National Council of The Churches of Christ
IN THE UNITED STATES OF AMERICA

REV. J. EDWARD LANTZ
EXECUTIVE DIRECTOR, SOUTHERN OFFICE
63 AUBURN AVENUE, N.E., ATLANTA 3, GEORGIA

3 May 1956

TO: NCCC Staff, Ecumenical Institute Staff, and others responsible for leadership of the Ecumenical Institute at Lake Junaluska

FROM: J. Edward Lantz

This memorandum is to give you the necessary information pertaining to your work as leaders of the Institute. It will be the only general letter which you will receive; therefore please note its contents carefully.

(1) Under separate cover I have mailed each of you the quantity of printed programs I estimated you could use to good advantage. If you need additional copies, please let me know how many and I shall send them to you at once.

(2) There will be a staff meeting May 21st at 1:30 p.m. in my office. I am not urging those of you who live outside of Atlanta to attend, inasmuch as I doubt whether it would be worth the time and money involved. Those who live in Atlanta or vicinity are especially urged to attend, and all others are welcome who happen to be in the vicinity at that time.

(3) There will be a follow-up staff meeting at 5:00 p.m., Sunday afternoon, June 3rd, at Lambuth Inn.

(4) Mrs. Stanley Johnson will be in charge of the Methodist Book Store at Lake Junaluska during the summer months. Mrs. Johnson has offered her services to us in handling any books or supplies which we may want her to order and have for sale. If you want her to order materials for you, please write her by Air Mail in care of the Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee.

(5) Mrs. Ethyl Carlton, office secretary of the Southern Office, will be in charge of a display room at Lambuth Inn during the Institute. She will care for free material, council publications and displays that you may want to bring with you or send in advance to Lambuth Inn. Please do not bother Mrs. Johnson with this kind of material. We want to have a very attractive display room of ecumenical materials and projects, so please bring with you whatever materials will add to the effectiveness of the display.

(6) I regret to report that we have been refused the grant of money we requested from a Foundation to help defray the expenses of this Institute. This being true, I have no funds to use in paying your expenses, let alone honoraniums; but we will have the registration fees from the Institute. I hope all of you who are on the National Council staff can arrange to pay your own expenses out of your travel budgets. I hope others will plan to do likewise

who have travel budgets at their disposal. For those who do not have such accounts, we will do the best we can in defraying as much of your expenses as possible from the registration fees.

(7) Please make your individual reservations for rooms, cottages or apartments at Lake Junaluska. On the program are listed the names of those persons to whom you should write for the type reservation you desire. Please be assured that you are invited to bring your wife, family and friends and that you are perfectly free to reserve a cottage or apartment and do your own cooking, if you would like, in order to cut down expenses and have close fellowship with your intimate friends. During the Institute we shall try to make all necessary announcements at regular sessions rather than in the dining room at Lambuth Inn. In this way those who have their meals in cottages will not miss any significant part of the Institute.

(8) Come prepared to enjoy the week. You will have some free time, so bring hiking clothes, swimming suits, golf clubs, etc. You do not need to bring sheets or blankets as they are furnished both at the Inn and in all cottages and apartments.

SENT TO

INSTITUTE STAFF

Dr. George E. Clary
Dr. J. Carter Swaim
Dr. J. Oscar Lee
Dr. Alfred S. Kramer
Dr. John W. Rustin
Dr. R. Lanier Hunt
Rev. Arthur L. Gilmore
Dr. John W. Meloy
Rev. Paul M. Cassen
Mrs. Spann Milner
Rev. Edward A. Driscoll
Mr. Albert Cox
Mr. O. B. Fanning
Rev. A. W. Ricks
Rev. J. Burt Bouwman
Mr. Charles Dana Beaschler
Rev. Carl R. Key
Rev. Charles Marion Ross
Dr. Henry S. Leiper
Dr. Herman L. Turner
Dr. George S. Mitchell
Dr. G. Bruce Cameron
Dr. I. Stuart McElroy
Dr. William H. Brownlee
Mrs. Stanley Johnson

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Mrs. Kyle Engler
Mrs. Cecil Davis
Mrs. Stewart Colley
Mrs. R. T. Brown
Mrs. C. F. Goldthwait
Mrs. C. M. Moter
Mrs. T. S. Newbold
Mrs. W. A. Davis
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Rev. Claude Nelson
Dr. Gerald Knoff
Dr. Philip Landers
Mr. Galen Weaver
Mr. W. P. Buckwalter, Jr.

A STILES HOTEL

MRS. LILLIAN SAVILLE, MGR.

LAMBUTH INN

LAKE JUNALUSKA, N. C. May-23-56

RECEIVED MAY 28 1956

Mr. George S. Mitchell,
63-Auburn Ave, N.E.
Atlanta 3, Georgia.

Dear Mr. Mitchell;

This will confirm your reservation for June-6-7.

We will be very happy to have you at Lambuth Inn and hope you will enjoy your visit here.

Sincerely,

Mrs Lillian Saville

LS/jd

Mrs Lillian Saville, Mgr.

May 29, 1956

Mr. J. Edward Lantz
Executive Director
National Council of Churches
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Lantz:

This confirms the fact that I have promised one Mrs. Fabrick and certain associates of hers from Asheville, North Carolina to be at the service of Fabrick and company at Junaluska at Lambuth Inn for an hour or two, beginning at 7:15 p.m., Wednesday, June 6th. I told Mrs. Fabrick that by the latter part of the evening I had to be free to be at thy beck and call.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

REV. EUGENE CARSON BLAKE
PRESIDENT

REV. ROY G. ROSS
GENERAL SECRETARY

CHARLES E. WILSON
TREASURER

National Council of The Churches of Christ
IN THE UNITED STATES OF AMERICA

REV. JOHN EDWARD LANTZ
EXECUTIVE DIRECTOR, SOUTHERN OFFICE
63 AUBURN AVENUE, N.E., ATLANTA 3, GEORGIA

15 May 1956

Dr. J. Oscar Lee
National Council of Churches
297 Fourth Avenue
New York 10, New York

Dear Oscar:

George Mitchell has just raised with me a question about his expenses to the Ecumenical Institute at Lake Junaluska. The only answer I could give him, as Director of the Institute, was the one I mailed to all staff members in my general letter dated May 3rd.

George Mitchell's relationship to the Institute is a bit different from that of some of the other staff members. I invited him at the request of Al Kramer. Mr. Kramer requested that I do this in order to secure his assistance at your workshop on "Racial and Cultural Relations." As it turned out Dr. Mitchell could not accept the invitation for the full week but only for the last three days.

Under the circumstances it seems proper to me that you negotiate with Dr. Mitchell about this matter. From the standpoint of my office and my budget, I cannot guarantee him his expenses. But since you have invited him to assist in your workshop it may be you could do this out of your budget. In any event I would appreciate your letting me or Dr. Mitchell know precisely how you feel about this matter and what you are able to do in the way of guaranteeing Dr. Mitchell a part or all of his expenses.

Sincerely yours,

J.E.L.

J. Edward Lantz

JEL:ec

cc: Dr. George S. Mitchell

Rev. J. Edward Lantz came by this morning to see if you could participate in a series of workshops on "Racial and Cultural Relations." There will be two sessions a day - Monday through Thursday - as shown on the attached sheet which I have checked.

In checking your engagements I found that you are due in Birmingham June 4th, and so told Dr. Lantz.

He says that Messrs. Lee and Kramer remommended to him that you and Dr. Mays be invited also.

He (Dr. Lantz) will talk to you about it on Monday (April 30).

4/23/56

Available 6.7.58

Ed

A CORDIAL INVITATION

TO YOU

AND OTHER CHRISTIAN LEADERS
IN THE SOUTHERN STATES

TO JOIN HANDS

At Our First

Ecumenical Institute

to be held at

Lambuth Inn, Lake Junaluska Assembly
Lake Junaluska, North Carolina

Beginning

SUNDAY AFTERNOON, JUNE 3, 1956
and ending
FRIDAY NOON, JUNE 8, 1956

ECUMENICAL INSTITUTE

General Information

Reverend J. Edward Lantz

Executive Director, Southern Office

National Council of Churches

Director of the Institute

SPONSOR:

This Ecumenical Institute is being sponsored by the Southern Office of the National Council of Churches.

PURPOSE:

To bring together denominational and council leaders affiliated with the National Council of Churches to provide inspiration, fellowship and leadership education.

FOR WHOM:

Leaders engaged in church and council work are urged to attend, but all who are interested in the ecumenical movement are welcome. This institute will be interdenominational and interracial.

PROGRAM:

The program will include lectures on the World Council of Churches, the National Council of Churches, state, city, and county councils of churches, as well as reports from United Church Women, United Church Men, and United Christian Youth Movement.

Reverend Dr. Henry Smith Leiper will address the Institute on June 4 and 5 at 11:00 a.m. in the auditorium. Dr. Leiper is Executive Secretary of the Missions Council of Congregational Christian Churches.

Reverend Dr. J. Carter Swaim

Executive Director, Dept. of English Bible
National Council of Churches

Dr. Swaim will conduct our Bible study on "The Glorious Church, Studies in the Letter to Ephesians."

WORKSHOP GROUPS

RACIAL AND CULTURAL RELATIONS: Dr. J. Oscar Lee and Dr. Alfred S. Kramer, Leaders, Executive Director and Associate Executive Director of the Department of Racial and Cultural Relations of the NCCC. Workshop for persons interested in improving racial relations.

Dr. J. Oscar Lee

LOCAL AND STATE COUNCIL ADMINISTRATION: Dr. John W. Rustin, Leader, Pastor of the Belmont Methodist Church, Nashville, and for the past three years President of the Nashville Association of Churches. Workshop for Presidents and administrative officers of city and state councils of churches.

PUBLIC EDUCATION AND RELIGION: Dr. Lanier Hunt, Leader, Executive Secretary of the Department of Religion and Public Education of the NCCC. Workshop for Public School Superintendents, principals, teachers and church workers interested in religion and public education.

CHRISTIAN EDUCATION: Rev. Arthur Gilmore, Leader, Executive Secretary of the Board of Education of the North Georgia Methodist Conference and Chairman of the Commission on Christian Education of the Georgia Council of Churches. This workshop will stress doing religious education work interdenominationally.

CHRISTIAN LIFE AND WORK: Leaders to be secured. Workshop for those interested in a Chaplaincy Program, Christian ministry in institutions and other related areas.

CHRISTIAN MISSIONS: Rev. Paul M. Cassen, Area Director of Migrant Work, NCCC, and Chairman of Commissions on Christian Missions, Leaders. Workshop for those interested in migrant work and other phases of Home and Foreign Missions.

UNITED CHURCH WOMEN: Mrs. Spann Milner, Vice President, United Church Women, NCCC, and State Presidents, Leaders. For all church women interested in interdenominational women's work.

UNITED CHRISTIAN YOUTH: Rev. Edward A. Driscoll, Leader, Executive Secretary of the Georgia Council of Churches. For all young people.

AUDIO-VISUALS: Mr. Albert Cox, Leader, Emory University, Atlanta. This workshop will be in charge of audio-visuals for the institute as well as study more effective uses of audio-visual mediums of expression.

PUBLIC RELATIONS: Mr. O. B. Fanning, Methodist Public Relations Committee, Nashville, and Rev. A. W. Ricks, Pastor St. Paul's AME Zion Church, Little Rock, Leaders. This workshop will be in charge of public relations for the institute as well as study public relations work in councils of churches.

PEACE EDUCATION AND ACTION: Rev. J. Burt Bouwman, Leader, American Friends Service Committee, Philadelphia. Workshop for those interested in peace education and action.

CHURCH MUSIC: Charles Dana Beaschler, Leader, Minister of Music at Grace Methodist Church, Atlanta. Mr. Beaschler will have charge of music at the Institute in addition to serving as the Leader of this workshop which is especially for choir directors and members.

Charles Dana Beaschler

PREACHING THE ECUMENICAL GOSPEL: Rev. J. Edward Lantz, Leader. Workshop for ministers and seminary students to study the preaching of a complete gospel.

USE AND UNDERSTANDING OF THE BIBLE: Rev. Charles Marion Ross and Rev. Carl R. Key, Leaders. These two leaders are on the staff of the NCCC and members of the Department of the English Bible. This workshop is especially for committee members who are working as sponsors of the program on the Use and Understanding of the Bible.

Rev. Charles Marion Ross

Cut On This Line

ECUMENICAL INSTITUTE REGISTRATION BLANK

To register for the Institute, please fill out this sheet, tear off, and mail with registration fee to:

Rev. J. Edward Lantz
Director, Ecumenical Institute
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Please see reverse side of this sheet for list of costs. Early registrations will insure your enrollment in the workshop of your choice, as the number of persons in each workshop must be limited. Persons who register early will be given preference, as will persons who are members of denominations affiliated with the National Council of Churches. Some workshop groups will meet both morning and afternoon; others will meet only once a day. Thus each person should check two workshops listed below in registering. Please indicate first choice (1) and second choice (2):

_____RACIAL AND CULTURAL RELATIONS
_____LOCAL AND STATE COUNCIL ADMINISTRATION
_____PUBLIC EDUCATION AND RELIGION
_____CHRISTIAN EDUCATION
_____CHRISTIAN LIFE AND WORK
_____CHRISTIAN MISSIONS
_____UNITED CHURCH WOMEN
_____UNITED CHRISTIAN YOUTH
_____AUDIO-VISUALS
_____PUBLIC RELATIONS
_____PEACE EDUCATION AND ACTION
_____CHURCH MUSIC
_____PREACHING THE ECUMENICAL GOSPEL
_____USE AND UNDERSTANDING OF THE BIBLE

NAME _____ DATE _____

ADDRESS _____

CITY AND STATE _____

DENOMINATION _____

POSITION IN COUNCIL OR CHURCH _____

OTHER INTERESTS _____

Enclosed is $3.00 ☐ $5.00 ☐ for registration fee. **Please do not send us any money** for room and board as that will be payable to the Lake Junaluska Assembly at the time of the Institute.

ECUMENICAL INSTITUTE

COSTS

REGISTRATION Sunday . . . 2:30 to 5:30 P. M.
Lambuth Inn

First meal of the Institute will be served at Lambuth Inn Sunday, 6:30 P. M.

REGISTRATION:

$3.00 a week per person
5.00 a week for entire family

BOARD AND ROOM (American Plan):

Rooms without bath, per day .	$5.00 to $6.00
Rooms with connecting bath .	5.50 to 6.50
Rooms with private bath . . .	6.00 to 9.00

These rates include three meals per day, and the price is according to the location of the rooms. Make reservations with: Mrs. Lillian Saville, Lambuth Inn, Lake Junaluska, N. C.

GROUND FEES:

$1.75 for each adult 16 and over, half price for children 10 to 15, and no charge for children under ten.

FAMILY APARTMENTS:

Family apartments and cottages are available. Make reservations with Mrs. Fred Y. Campbell, Methodist Assembly Office, Lake Junaluska, North Carolina.

Please make your own reservation as noted above with Mrs. Lillian Saville, Lambuth Inn, Lake Junaluska, N. C., for room and board at Lambuth Inn, or with Mrs. Fred Y. Campbell for family apartments.

DAILY AGENDA AND PROGRAM

7:00 a. m. Rising Time
7:30 a. m. Breakfast
8:15 a. m. Morning Matins and Bible Study
9:00 a. m. Morning Workshops
11:00 a. m. General Assembly — Auditorium

Monday—The World Council of Churches, Its Nature and Function. Dr. Henry Smith Leiper

Tuesday—The National Council of Churches, Its Nature and Function. Dr. Henry Smith Leiper

Wednesday—State, City and County Councils of Churches—Their Nature and Function

Thursday—United Church Women, United Church Men, United Christian Youth Movement

Friday—Reports from all Workshop Groups

12:30 p. m. Lunch

2:00 p. m. Afternoon Workshops
4:00 p. m. Recreation and Free Time

6:30 p. m. Dinner

8:00 p. m. Evening Worship and Program — Auditorium
9:00 p. m. Movies, Committee Meetings, Stories for Children, Snacks, etc.
10:00 p. m. To Bed
10:30 p. m. Lights Out. Everyone quiet and, we hope, asleep!

EVENING SERVICES

There will be a public worship service and program each evening in the auditorium at 8:00 o'clock. These programs will present various phases of ecumenical and missionary work at home and around the world. They will consist of addresses, panel discussions, and audio-visual presentations.

Dr. Herman L. Turner, Acting Chairman of the Southern Advisory Committee, NCCC, will deliver the Keynote Address at the opening service on Sunday evening at 8:00 o'clock. His topic will be: "Church Cooperation in Our Present Situation."

ECUMENICAL INSTITUTE
Lambuth Inn, Lake Junaluska Assembly
Lake Junaluska, North Carolina

June 3-8, 1956

Those in Attendance

STAFF

Dr. J. Quinter Miller, Ass't. General Secretary for Field Operations, NCCC, 297 Fourth Avenue, New York 10, New York

Rev. J. Edward Lantz, Executive Director, Southern Office, NCCC, 63 Auburn Avenue, N. E., Atlanta 3, Georgia

Mr. Charles Dana Beaschler, Minister of Music, Grace Methodist Church, Ponce de Leon Avenue, N. E., Atlanta, Georgia

Rev. J. Burt Bouwman, American Friends Service Committee, 20 South 12th Street, Philadelphia, Penna.

Prof. Wm. H. Brownlee, Ass't. Prof. of Old Testament, Duke University, Durham, N.C.

Rev. G. Bruce Cameron, Secty. Central American Bible Society, 3059 Griest Avenue, Cincinnati, Ohio

Mr. Albert Cox, Dept. of Audio-Visuals, Emory University, Atlanta, Georgia

Rev. Arthur Gilmore, Executive Secretary Methodist Board of Education North Georgia Conference, 63 Auburn Avenue, N. E., Atlanta, Georgia

Dr. R. L. Hunt, Executive Secretary, Department of Religion and Public Education, NCCC, 257 Fourth Avenue, New York 10, New York

Rev. Carl R. Key, Dept. Use and Understanding of the Bible, NCCC, P. O. Box 1286, Durham, No. Car.

Rev. John Kincaid, Field Director CROP, NCCC, 3355 Poplar Avenue, Memphis, Tenn.

Dr. Henry Smith Leiper, Associate General Secretary World Council of Churches, 287 Fourth Avenue, New York 10, New York

Dr. John W. Meloy, Executive Secretary Louisville Area Council of Churches, 210 Y.M.C.A. Building, Louisville, Kentucky

Dr. George Mitchell, Executive Director Southern Regional Council, 63 Auburn Ave., Atlanta 3, Georgia

Mrs. John T. McCall, President United Church Women of Tennessee, 3728 West End Ave., Nashville 5, Tennessee

Rev. I. Stuart McElroy, 1035 Central National Bank Bldg., Richmond 19, Va. American Bible Society

Mrs. Norwood Phelps, President United Church Women of Florida, 2405 Pineridge Road, Jacksonville 7, Florida

Rev. Charles Marion Ross, 201 East Elm St., Fairbury, Illinois. Field Director, Use and Understanding of the Bible, NCCC.

Dr. J. Carter Swaim, Dept. of the English Bible, NCCC., 257 Fourth Avenue, New York

Rev. Glenn E. Smiley, Fellowship of Reconciliation, 21 Audubon Avenue, New York 32, New York

(continued)

OTHERS ATTENDING

Rev. Richard O. Bass, 1108 Blanding Street, Columbia 1, So. Car. Minister C.M.E. Church

Mrs. J. B. Bouwman, 20 South 12th Street, Philadelphia, Penna.
Rev. John L. Bryan, Bennett College, Greensboro, No. Car.
Mrs. Bruce Cameron, 3059 Griest Ave., Cincinnati, Ohio
Rev. E. C. Carr, P. O. Box 662, Estill, So. Car., Pastor, Martin Temple C.M.E. Church

Dr. Jarrett T. Chandler, 503 44th St., Charleston 4, W. Va. Executive Secretary West Virginia Council of Churches

Mrs. J. M. Edenfield, Executive Secretary, Florida Council of Churches, 2908 Post Street, Apt. 4, Jacksonville, Fla.
Rev. Richard H. Ellingson, Sect'y. American Bible Society, 450 Park Avenue, New York, N. Y.

Rev. Jose' D. Fajardo, 124 Jordan Avenue, McKenzie, Tenn.
Miss Mae Fleck, 1915 23rd Street, Vera Beach, Fla.
Rev. W. G. Garvin, District Supt., C.M.E. Church, P. O. Box 114, Estill, So. Car.
Caroline Lee Gillespie, Route 1, Hartsville, So. Car.
Bertha Gobel, 3720 Richland Avenue, Nashville, Tenn.
Mrs. J. B. Henry, 923 Sorrento Road, Jacksonville, Fla.
Mrs. W. J. Huber, 1915 23rd Street, Vera Beach, Fla.
Miss Anne Herbert, 125 Broad Street, Sumter, So. Car.
Prof. Carl J. Landes, Southern Union College, Wadley, Alabama
Mrs. Adella Langill, 1630 14th Street, North, St. Petersburg, Fla.
Mrs. J. Edward Lantz, 1040 Springdale Road, N. E., Atlanta, Ga.
Rev. and Mrs. Nathaniel Linsey, 2537 Selma Ave., Knoxville, Tenn. Pastor C.M.E. Church

Sallie Lou MacKinnon, 3822 Richland Ave., Nashville 5, Tenn.
Mrs. John Meloy, 210 Y. M. C. A. Bldg., Louisville, Ky.
Mr. and Mrs. F. T. Moloney, 1630 14th St., North, St. Petersburg, Fla.
Mrs. Pearl Newman, Vera Beach, Fla.
Mr. and Mrs. James Y. Perry, Sky Valley Farm, Zirconia, No. Car.
Rev. and Mrs. M. B. Porter, Jr., P. O. Box 401 - Northside Station, Atlanta, Ga.
Mrs. H. V. Richardson, Gammon Seminary, Atlanta, Ga.
Rev. D. W. Roston, 822 Flat Street, Allendale, So. Car. Pastor Macedonia C.M.E. Church

Mr. and Mrs. Ben Russell, 824 Tusculum Blv'd., Greenville, Tenn.
Rev. and Mrs. W. W. Sloan, Elon College, Elon College, No. Car.
Mrs. Glenn Smiley, 21 Audubon Ave., New York 32, N. Y.
Mrs. M. B. Smith, Bennett College, Greensboro, No. Car.
Rev. and Mrs. G. Jackson Stafford, Veteran's Administration Hospital, Dublin, Ga.
Elmer Tarrall, Granby High School, Norfolk, Va.
Edna Tyler, Vera Beach, Fla.
Louise Young, 3822 Richland Avenue, Nashville, Tenn.

Mrs. Ethyl Carlton, Secretary, Southern Office, NCCC., 63 Auburn Ave., N. E., Atlanta, Ga.

June 25, 1956

Mr. J. Edward Lantz
Executive Director
National Council of Churches
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mr. Lantz:

My expenses for the trip to Junaluska, June 6-8, were as follows:

Bus fare, Atlanta -Junaluska = $4.84
Return by private car = 8.80
(176 miles @ 5¢ per)
Accommodation at Lambuth Inn = 14.41

I am willing to let the Southern Regional Council bear the expense of travel to Junaluska and back home to Atlanta.

But I would expect the National Council of Churches or the Conference to cover my entertainment at Lambuth Inn in the sum of $14.41.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Encl. Receipted bill
Lambuth Inn = $14.41

cc: RHA

June 25, 1956

Mr. Dean S. Collins
Western Regional Director
National Council of the Churches
of Christ in the USA
3330 West Adams Boulevard
Los Angeles 18, California

Dear Mr. Collins:

You addressed the Southern Regional Conference June 19th.

The letter ended up with the Atlanta Area Office of the National Council of Churches. They gave it to us supposing that maybe it was ours.

Truth is, we are called the Southern Regional Council. We think we are useful people. Our Assistant Director, Fred Routh, was recently in Los Angeles making a speech.

I used to be with the Farm Security and I know all about Migrants and what you do.

Here are a couple of recently issued New Souths, our maggie. A little attention to them will show you what we do. Mostly we help twelve struggling state organizations in human relations to get up to their knees.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. New South, May & June, '56
Grey Leaflet. under separate cover

Mr. L—

I do not know whether this is intended for us or So. Reg. Council

C

Mr. Carlson brought this in

THE CHURCHES WORKING TOGETHER
MIGRANT MINISTRY

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

3330 WEST ADAMS BOULEVARD, LOS ANGELES 18, CALIFORNIA. TELEPHONE REpublic 2-0181

REV. EUGENE CARSON BLAKE
President of the Council
REV. PURD E. DIETZ
Chairman of the Division
EDITH E. LOWRY
REV. I. GEORGE NACE
Executive Secretaries of the Division

REV. DEAN S. COLLINS
Western Regional Director
Migrant Ministry

June 19- 1956

RECEIVED JUN 2 2 1956

Southern Regional Conference
63 Auburn Ave.,
Atlanta 3-
Georgia

Dear Friends:

While in Chicago I talked with Mr. Fred Hoehler and he told me a little concerning the Southern Regional Conference.

I was quite intrigued with his brief report of the work you are doing and would appreciate it if you could send me additional information as to the purpose and program that you are presently engaged in.

Sincerely,

Dean S Collins

Dean S. Collins,
Western Regional Director

DSC/ml

Constituent Home Mission Boards and Societies

American Baptist — National Baptist Inc. — Church of the Brethren — Church of God — Congregational Christian — Disciples of Christ — Protestant Episcopal
Evangelical and Reformed — Evangelical United Brethren — Friends (Five Years Meeting) — Augustana Lutheran — United Lutheran — African Methodist Episcopal
African Methodist Episcopal Zion — Colored Methodist Episcopal — Methodist — American Moravian — Cumberland Presbyterian — Presbyterian, U.S.A.
Presbyterian, U.S. — United Presbyterian of North America — Reformed in America — United Church of Canada — American Bible Society

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

REV. EUGENE CARSON BLAKE
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
Treasurer

MRS. THEODORE O. WEDEL
Chairman

MRS. W. MURDOCH MacLEOD
General Director

EDITH L. GRONER
Associate General Director

Christian Social Relations

MRS. LILBURN B. MOSELEY
Pittsburgh, Penna.
Chairman

MRS. ALFRED M. CHAPMAN
Bucks County, Penna.
May Fellowship Day

MRS. J. RUSSELL HENDERSON
Little Rock, Arkansas
Child Welfare

MRS. LAWRENCE S. ASHLEY
Ocala, Florida
Race & Cultural Relations

MRS. CLARENCE T. NELSON
Washington, D. C.
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER STAMATS
Director

August 27, 1956

Mrs. M. E. Tilly, Director of Women's Work
Sounthern Regional Council, Inc.
Room #432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I do not have any funds for paying the traveling expenses of any of our state chairmen to the workshop. Every cent that we can pick up, borrow or scrape together will be used for our series of national committee meetings October 1st to 4th. In fact, I will have difficulty in finding any money since my travel budget is already overspent.

In regard to your question about buzz groups. I think they are valuable; particularly in making possible for everyone to participate in a small group and for the feeling of being a part of it. I should say, however, that you should have something very concrete on which to base your discussion in those groups and should try and state the questions in such a way as to bring out all points of view. I would hope there might be a session or at least some time spent on the resources now present in any community and how you find the courage to seek them out. I am particularly interested in the research work you are doing. I think it will be most helpful to all of the groups, particularly the up to date story on Citizen's Councils and the fact that they are now including Jews and in some instances Catholics in the council umbrella of groups toward which their prejudices are directed. I have some very interesting information from the national union headquarters as to some of the economic and social pressures being used against union members in states that have not up until now been designated as hard core states.

I hope you have seen the new issue of the CHURCH WOMAN - August-September issue. The first item "Women In The News" is a citation given to you by the Philadelphia Fellowship Commission. It looks very beautiful sitting there.

I am looking forward to your conference and if there is anything I can do to help, please let me know,

Sincerely yours, Esther C. Stamats

ECS:go

Esther C. Stamats, Director

REV. EUGENE CARSON BLAKE
PRESIDENT

REV. ROY G. ROSS
GENERAL SECRETARY

CHARLES E. WILSON
TREASURER

National Council of The Churches of Christ
IN THE UNITED STATES OF AMERICA

REV. J. EDWARD LANTZ
EXECUTIVE DIRECTOR, SOUTHERN OFFICE
63 AUBURN AVENUE, N.E., ATLANTA 3, GEORGIA

5 September 1956

TO: Staff Members of the Ecumenical Institute
Registered Attendants at the Institute
Members of the Southern Advisory Committee
NCC General Administrative Officers
Selected Friends

FROM: J. Edward Lantz

First I want to thank you all for the help you have given in making our first Ecumenical Institute a success. Please consider this a "thank you" letter for your splendid assistance. Only because so many of you assisted in so many ways was the Institute the success that it was. It was truly a joint project and a blessing to so many of us because of what we gave to it.

The report attached is rather comprehensive, yet the kind many of you have been waiting to receive. It has required considerable time for drafting and checking. That is the reason we are mailing it now rather than immediately following the Institute.

Attached to the report is a copy of the printed program. You will recall that numerous changes were made at Lake Junaluska. Even so, it conveys an over-all impression of the Institute. We have some of these programs left and will be glad to send a supply to any of you who request them and can put them to good use in explaining to others the nature and purpose of the Institute.

It has not yet been decided whether or not another Institute will be held next year, but we do have a letter from Dr. George Clary inviting us to return to Lambuth Inn. Both he and Mr. Fowler were well pleased with the attitude we demonstrated as an interracial group and our relationships with the Junaluska staff. Those who attended the Institute have already expressed themselves unanimously in favor of holding another next year.

I hope this report will help us to see all sides of the picture and thereby enable us to reach an intelligent and Christian decision regarding another Institute, and that not later than the fall meeting of the Advisory Committee on November 15-16.

REPORT OF THE ECUMENICAL INSTITUTE
LAMBUTH INN, LAKE JUNALUSKA, NORTH CAROLINA
JUNE 8, 1956

By J. Edward Lantz

ORIGIN OF THE INSTITUTE

The origin of the Ecumenical Institute held at Lake Junaluska, North Carolina, reaches back into the history of the Southern Office. During the time that Rev. Forrest Weir was executive secretary a Southeastern Convocation was conducted under his leadership. His successor, Rev. Ernest Arnold, also held a Convocation for the purpose of encouraging and strengthening the cooperative work of the churches.

At the first meeting of the Advisory Committee (April 1, 1955) during Mr. Lantz' term, the feasibility of sponsoring clinics was discussed, as the holding of clinics was listed as one of the functions of the Southern Office. (See document entitled "The Southern Office" attached to April 1955 Minutes). The question was raised as to whether such clinics could be held in the South without violating the National Council's policy on holding meetings on an interracial basis.

> "The policy of the National Council in sponsoring meetings was then elaborated on in detail by Dr. Miller. According to action by the General Board of the National Council the policy is adhered to in all phases of its work of not sponsoring any meetings except those which are open to all members of its constituency. This policy is of special significance to the Southern Office as it means that when a meeting is sponsored it must be equally available to all those who are eligible to attend and that all must have access to equal facilities. For example, meetings sponsored for white people and Negroes must be equally accessible to both, and all members must receive the same hospitality and service. This applies specifically to the place of meeting and does not necessarily mean that the entire local community must approve the same policies and practices." Minutes Page 4.

At the fall meeting (1955 of the Advisory Committee, Dr. James Sells, chairman of the sub-committee on Stewardship and Evangelism, recommended that an interdenominational Convocation be held in the fall of 1957 on the theme of "Stewardship." This recommendation was discussed at length. By common agreement it was decided that state councils of churches should sponsor convocations as such and that the Southern Office of the National Council should sponsor a regional institute annually.

At the close of that particular Advisory Committee meeting, Dr. Ralph W. Lloyd, President of Maryville College, Maryville, Tennessee extended an invitation to hold the Institute on his college campus. Some financial guarantee would have had to be given, or assurance of a sufficient number attending, to keep the college from losing money by entertaining the delegates and supplying room and board. Sometime later another invitation was extended from Dr. George E. Clary, Program Director of the Lake Junaluska Assembly, to hold the Institute at Lambuth Inn, Lake Junaluska, the first full week in June, as no conference was scheduled for Lambuth Inn that week. The Methodist Student Regional Conference was to meet the latter part of the week and would overlap our Institute by a day or two, but it would be held at the other end of the grounds. Dr. Clary gave verbal assurance that we could hold the Institute without any financial guarantee and that we could hold it on a racially integrated basis in keeping with National Council policy. Of the two invitations the one to Lake Junaluska seemed best to accept.

No plans were made for the Institute however until the project received official approval of the Program and Field Operations Committee which met in New York in February, 1956. In spite of the fact that time was short from then until June, it was felt that it would be better to go ahead and have a small Institute in 1956, rather than wait until 1957 with the hope of having a larger one.

With official approval of Program and Field Operations Committee, Mr. Lantz started to work setting up the program. Even before the Committee adjourned he consulted various persons and NCC units to learn whether or not they would be interested in official participation and if so on what basis. Mr. Lantz conferred with Mrs. MacLeod, for instance, about official participation of United Church Women. He had lunch with Mrs. Weddell, national president of U.C.W. Both Mrs. MacLeod and Mrs. Weddell expressed real interest in the Institute but referred Mr. Lantz to Mrs. Spann Milner, a national vice-president living in Atlanta, for working out specific arrangements.

During the following weeks other staff colleagues were contacted such as Dr. J. Oscar Lee, Dr. R. L. Hunt, Rev. Carl R. Key and others regarding their desire to conduct workshops at the Institute. Advisory Committee members were consulted and invited to help with the planning, especially members of the sub-committee on Ecumenical Cultivation. Dr. J. Quinter Miller of NCC General Administration, gave valuable guidance as plans gradually formulated, as did Dr. Roswell Barnes and Miss Leila Anderson. Finally the program was printed, a copy of which is attached to this report.

12,000 of these were printed and most of them distributed through Councils of Churches, Councils of United Church Women, and denominational channels when an article appeared in the NEW YORK TIMES quoting Rev. James W. Fowler, Jr., Superintendent of Lake Junaluska. The quotation regarded the action of the General Conference of the Methodist Church which was then in session at Minneapolis, Minnesota. Mr. Fowler said in substance

that Lake Junaluska would continue officially on a segregated basis until Methodist bodies in the Southeastern Jurisdiction could vote on the permissive legislation enacted by the General Conference. What was not in the newsstory, but which Mr. Fowler told the reporter, was that Lake Junaluska had been entertaining interracial groups for many years.

The NEW YORK TIMES story produced a storm of controversy regarding the Institute. Issues were pressed and definite answers demanded. Through consultations with Junaluska officials we were told that we could meet interracially on a completely integrated basis in all respects except in the use of the swimming pool. In the light of this knowledge some persons felt the Institute should be cancelled while others felt it should be held. Members of the Advisory Committee, both Negro and white, living in the Atlanta area were consulted. Each consultant recommended that the Institute be held. These recommendations were reported to Dr. Roy G. Ross and other general administrators of NCC in New York. After copious correspondence and several long distance phone calls it was decided that the Institute could be held but that each staff member of the National Council would be notified of the limitation and given the opportunity to withdraw. Dr. J. Oscar Lee and Dr. Alfred S. Kramer withdrew. All other NCC staff members followed through and the Institute was held.

A report of the Institute follows.

OPENING OF THE INSTITUTE

A meeting of the staff was called by Rev. J. Edward Lantz, Director of the Institute, for 5:00 p.m., Sunday, June 3rd. At this meeting plans and procedures were outlined for the various group meetings and workshops.

The Institute was officially opened at 8:00 p.m., with a Worship Service in the Chapel. Rev. James W. Fowler, Jr., presided and Dr. Elmer T. Clark extended an official welcome. Dr. Herman L. Turner, Pastor of Covenant Presbyterian Church, Atlanta, Georgia, had requested Rev. J. Edward Lantz to preach the keynote sermon, inasmuch as he could not be present. Mr. Lantz preached on the same topic Dr. Turner had selected, namely on "Church Cooperation in our Present Situation."

At the staff meeting held Monday afternoon, June 4th, 4:00 p.m., action was taken recommending that the various workshop groups not be requested to prepare formal written reports but that those which wanted to formulate such were at liberty to do so. The workshop on the Use and Understanding of the Bible is the only one which has compiled a complete report of its findings and proceedings.

Action was also taken at the Monday staff meeting to have a plenary session on Friday morning and to use the entire period for reports. Therefore, the workshop groups would have no separate sessions. It was further decided that these reports would be given in the form of recommended programs for action to the Executive Board of the Council of Utopia. This procedure was followed. When Friday morning came each workshop was asked to elect one member of the Board. The Board then elected Dr. W. W. Sloan, chairman. Each workshop group was asked to come forward as a commission, summarize all its week's thinking in the form of a projected program to be adopted by the Board of the Council. This procedure gave everyone present an opportunity to participate and necessitated some role playing. The Friday morning session was one of the highpoints of the entire Institute.

INSTITUTE ATTENDANCE

Staff Members and Address

Dr. J. Quinter Miller, Assistant General Secretary for Field Operations, NCCC, 297 Fourth Avenue, New York 10, New York
Rev. J. Edward Lantz, Executive Director, Southern Office, NCCC, 63 Auburn Avenue, N. E., Atlanta 3, Georgia
Mr. Charles Dana Beaschler, Minister of Music, Grace Methodist Church, Ponce de Leon Avenue, N. E., Atlanta, Georgia
Rev. J. Burt Bouwman, American Friends Service Committee, 20 South 12th St., Philadelphia, Pennsylvania
Prof. Wm. H. Brownlee, Assistant Prof. of the Old Testament, Duke University, Durham, North Carolina
Rev. G. Bruce Cameron, Secretary Central American Bible Society, 3059 Griest Avenue, Cincinnati, Ohio
Mrs. Ethyl M. Carlton, Secretary, Southern Office, NCCC, 63 Auburn Avenue, N.E., Atlanta 3, Georgia
Mr. Albert Cox, Dept. of Audio-Visuals, Emory University, Atlanta, Georgia
Rev. Arthur L. Gilmore, Executive Secretary Methodist Board of Education, North Georgia Conference, 63 Auburn Avenue, N.E., Atlanta, Georgia
Dr. R. L. Hunt, Executive Secretary, Dept. of Religion and Public Education, NCCC, 257 Fourth Avenue, New York 10, New York
Rev. Carl R. Key, Dept. Use and Understanding of the Bible, NCCC, P. O. Box 1286, Durham, North Carolina
Rev. John Kincaid, Field Director CROP, NCCC, 3355 Poplar Avenue, Memphis, Tenn.
Dr. Henry Smith Leiper, Associate General Secretary, World Council of Churches, 287 Fourth Avenue, New York 10, New York
Dr. John W. Meloy, Executive Secretary, Louisville Area Council of Churches, 210 Y.M.C.A. Bldg., Louisville, Kentucky
√ Dr. George S. Mitchell, Executive Director Southern Regional Council, 63 Auburn Avenue, N. E., Atlanta 3, Georgia
Mrs. John T. McCall, President United Church Women of Tennessee, 3728 West End Avenue, Nashville 5, Tennessee
Rev. Stuart McElroy, American Bible Society, 1035 Central National Bank Building, Richmond 19, Virginia
Mrs. Norwood Phelps, President United Church Women of Florida, 2405 Pineridge Road, Jacksonville 7, Florida
Rev. Charles Marion Ross, Dept. Use and Understanding of the Bible, NCCC, 201 East Elm Street, Fairbury, Illinois
Dr. J. Carter Swaim, Dept. of the English Bible, NCCC, 257 Fourth Avenue, New York 10, New York
Rev. Glenn E. Smiley, Fellowship of Reconciliation, 21 Audubon Avenue, New York 32, New York

NAMES AND ADDRESSES OF OTHER REGISTRANTS

Rev. Richard O. Bass, C. M. E. Church, 1108 Blanding Street, Columbia 1, South Carolina
Mrs. J. B. Bouwman, 20 South 12th Street, Philadelphia, Pennsylvania
Rev. John L. Bryan, Bennett College, Greensboro, North Carolina
Mrs. Bruce Cameron, 3059 Griest Avenue, Cincinnati, Ohio
Rev. E. C. Carr, Martin Temple C.M.E. Church, P. O. Box 662, Estil, South Carolina
Dr. Jarrett T. Chandler, Executive Secretary, West Virginia Council of Churches, 503 44th Street, Charleston 4, W. Va.
Mrs. J. M. Edenfield, Executive Secretary, Florida Council of Churches, 2908 Post St., Apt. 4, Jacksonville, Florida
Rev. Richard H. Ellingson, Secretary, American Bible Society, 450 Park Ave., New York, New York
Rev. Jose' D. Fajardo, 124 Jordan Avenue, McKenzie, Tennessee
Miss Mae Fleck, 1915 23rd Street, Vero Beach, Florida
Rev. W. G. Garvin, District Supt., C.M.E. Church, P. O. Box 114, Estill, South Carolina
Miss Caroline Lee Gillespie, Route 1, Hartsville, South Carolina
Miss Bertha Gobel, 3720 Richland Avenue, Nashville, Tennessee
Mrs. J. B. Henry, 923 Sorrento Road, Jacksonville, Florida
Mrs. W. J. Huber, 1915 23rd Street, Vero Beach, Florida
Miss Anne Herbert, 125 Broad Street, Sumter, South Carolina
Prof. Carl J. Landes, Southern Union College, Wadley, Alabama
Mrs. Adella Langill, 1630 14th Street, North, St. Petersburg, Florida
Mrs. J. Edward Lantz, 1040 Springdale Road, N. E., Atlanta, Georgia
Rev. and Mrs. Nathaniel Linsey, 2537 Selma Avenue, Knoxville, Tennessee
Rev. Matthew B. McCollum, 191 Boulevard, N. E., Orangeburg, South Carolina
Miss Sallie Lou MacKinnon, 3822 Richland Avenue, Nashville 5, Tennessee
Mrs. John W. Meloy, 210 Y.M.C.A. Building, Louisville, Kentucky
Mr. and Mrs. F. T. Moloney, 1630 14th Street, North, St. Petersburg, Florida
Mrs. Pearl Newman, Vero Beach, Florida
Mr. and Mrs. James Y. Perry, Sky Valley Farm, Zirconia, North Carolina
Rev. and Mrs. M. B. Porter, Jr., P. O. Box 401 - Northside Station, Atlanta, Georgia
Mrs. W. W. Reed, 4686 Ortega Boulevard, Jacksonville, Florida
Mrs. Harry V. Richardson, Gammon Seminary, Atlanta, Georgia
Rev. D. W. Roston, 822 Flat Street, Macedonia C.M.E. Church, Allendale, South Carolina
Mr. and Mrs. Ben Russell, 824 Tusculum Boulevard, Greenville, Tennessee
Rev. and Mrs. W. W. Sloan, Elon College, Elon College, North Carolina
Mrs. Glenn Smiley, 21 Audubon Avenue, New York 32, New York
Mrs. M. B. Smith, Bennett College, Greensboro, North Carolina
Rev. and Mrs. G. Jackson Stafford, Veteran's Administration Hospital, Dublin, Georgia
Elmer Tarrall, Granby High School, Norfolk, Virginia
Miss Edna Tyler, Vero Beach, Florida
Miss Louise Young, 3822 Richland Avenue, Nashville, Tennessee

ANALYSIS OF ATTENDANCE

Sixty-eight persons registered for the Institute from the following states:

Alabama	New York
Colombia, South America	North Carolina
Florida	Ohio
Georgia	South Carolina
Illinois	Tennessee
Kentucky	Virginia
Michigan	West Virginia

The following denominations were represented:

American Baptist	Disciples of Christ
Baptist	Lutheran
Church of the Brethren	Methodist
C. M. E.	Presbyterian U. S.
Congregational Christian	Presbyterian U.S.A.
Cumberland Presbyterian	Protestant Episcopal

The following members of the Southern Office Advisory Committee attended:

Mrs. J. M. Edenfield	Mrs. John T. McCall
Dr. John W. Meloy	Mrs. Norwood Phelps

Rev. Morton Kurtz and Rev. A. Rufus Morgan visited the Institute one afternoon.

The following Councils of Churches and United Church Women were represented:

Rev. Richard O. Bass, South Carolina Council of Churches
Dr. Jarrett T. Chandler, West Virginia Council of Churches
Mrs. J. M. Edenfield, Florida Council of Churches
Dr. John W. Meloy, Louisville, Kentucky Council of Churches

Miss Caroline Lee Gillespie, South Carolina UCW
Miss Bertha Gobel, Tennessee UCW
Mrs. J. B. Henry, Florida UCW
Miss Anne Herbert, South Carolina UCW
Mrs. J. Edward Lantz, Georgia UCW
Mrs. John T. McCall, President Tennessee UCW
Miss Sallie Lou MacKinnon, Tennessee UCW
Mrs. Norwood Phelps, President Florida UCW
Mrs. W. W. Reed, Florida UCW
Mrs. Ben Russell, Tennessee UCW
Miss Louise Young, Tennessee UCW

The following members of the NCCC staff were present:
Dr. J. Quinter Miller, Ass't. Gen'l. Secty. Field Operations, NCCC
Rev. J. Edward Lantz, Executive Director, NCCC, Southern Office
Mrs. Ethyl Carlton, Secretary, Southern Office, NCCC
Dr. R. L. Hunt, Ex. Secty. Dept. Relig. & Public Education, NCCC
Rev. Carl R. Key, Dept. CUUB, NCCC
Rev. John Kincaid, Field Director CROP, NCCC
Rev. Charles Marion Ross, Dept. CUUB, NCCC
Dr. J. Carter Swaim, Dept. English Bible, NCCC

FINANCIAL REPORT

RECEIPTS:

Registration Fees Collected		$ 91.50	
Received from R. L. Hunt		100.00	
Offerings:			
Sunday Evening	$19.15		
Monday Evening	19.45		
Tuesday Evening	18.95	57.55	
Supplies Sold		7.10	
Ground Fees Collected		80.50	
Gratutities Collected for Inn Employees		59.55	
Total Amount Received			$396.20

****

DISBURSEMENTS:

Inn and Travel Expense of staff members - (Some staff members paid their own expenses and are not a part of this report)	$469.70	
Ground Fees paid to Assembly Grounds	89.25	
Gratutities paid to Inn Employees	59.55	
Southern Regional Council for Supplies	1.30	
Printing of 15,000 programs	300.76	
Estimated Telephone & Telegraph bills	73.34	
Estimated Supplies, etc.	65.00	
Estimated Postage for mailings sent out from Southern Office to promote workshops. (These were done without additional help)	75.00	
		$1,133.90

Total Expense of Institute.....$1,133.90

Paid by Institute..... 396.20

Deficit Paid from Southern Office Budget...$ 737.70

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REPORT OF PROGRAM AND WORKSHOPS

The first Ecumenical Institute sponsored by the Southern Office of the National Council of Churches was held at Lambuth Inn, Lake Junaluska, North Carolina, June 3-8, 1956. Workshop groups met for a two-hour period, morning and afternoon, daily. Worship services were held daily at the Chapel and Auditorium on the Assembly Grounds, for the benefit of the public as well as members of the Institute.

8:15 a.m.
Monday thru Friday

MORNING MATINS and BIBLE STUDY. Dr. J. Carter Swaim conducted the Bible Study period. Dr. Swaim chose as his subject "The Glorious Church, Studies in the Letter to Ephesians." The Sun Parlor at Lambuth Inn, overlooking the scenic beauty of the mountain range, was indeed a fitting place to receive the inspiring messages of Dr. Swaim, and for quiet, peaceful, communion with God.

9:00 a.m.-10:45 a.m.
MORNING WORKSHOPS

RACIAL and CULTURAL RELATIONS. Rev. Glenn E. Smiley and Dr. George S. Mitchell, Leaders. These two leaders assumed responsibility for this workshop in the absence of Dr. J. Oscar Lee and Dr. Alfred S. Kramer. Mr. Smiley conducted the workshop the first part of the week and Dr. Mitchell the latter part.

LOCAL and STATE COUNCIL ADMINISTRATION combined with CHRISTIAN LIFE and WORK. Dr. John W. Meloy, Leader. Dr. Meloy met with a small group the first two days of the week and then dismissed the group to attend other workshops.

PUBLIC EDUCATION and RELIGION. Dr. R. L. Hunt, Leader. Dr. Hunt took the initiative in promoting this workshop as well as in planning the sessions. Selected persons from the Southern states were invited to attend. Vital topics were discussed.

CHRISTIAN EDUCATION combined with UNITED CHRISTIAN YOUTH. Rev. Arthur L. Gilmore, Leader. This workshop was small but enthusiastic, and requested as much time next year as was allotted this year.

AUDIO-VISUALS There was no workshop on Audio-Visuals but Mr. Albert Cox was in charge of audio-visuals for the entire Institute and gave valuable assistance to the total program. Audio-visual sessions were conducted by Mr. Cox two or three evenings after the worship service.

PUBLIC RELATIONS. There was no workshop on Public Relations inasmuch as neither person listed as a leader in the program was able to attend. Mr. Lantz worked with Mr. Clifton B. Metcalf in releasing newsstories to the local papers.

PEACE EDUCATION and ACTION. Rev. J. Burt Bouwman, Leader. This workshop was large and active. Certain plans were formulated for a continuing program.

CHURCH MUSIC. Mr. Charles Dana Beaschler, Leader. Mr. Beaschler did not conduct a workshop as such but was in charge of music for the entire Institute. On Wednesday and Thursday evenings Mr. Beaschler spoke to the Institute on the value of church music. Also, through the efforts of Mr. Beaschler, we were privileged to hear the choir from Montreat College, under the direction of Dr. Allen Guy.

PREACHING the ECUMENICAL GOSPEL. Rev. J. Edward Lantz, Leader. Mr. Lantz offered to cancel this workshop and have interested members attend other workshops; but two ministers were especially eager to have it, so it was conducted for their benefit.

USE and UNDERSTANDING of the BIBLE. Rev. Carl R. Key and Rev. Charles Marion Ross, Leaders. These two leaders made careful advance preparation for their workshop and promoted it by writing a series of letters inviting those persons to come whom they felt should attend. The first letter was sent from the Southern Office under the name of Mr. Lantz, and two additional letters followed from Mr. Key. This workshop was most successful in the light of results obtained. The leaders and members found their being together so stimulating and rewarding that they decided to conduct another workshop next year. It will be held in conjunction with the Institute if an Institute is held; if not, they plan to have a workshop of their own

11:00 a.m.
GENERAL ASSEMBLY

Monday, June 4th: Dr. Henry Smith Leiper, Executive Secretary of the Mission Council of the Congregational Churches, who for 22 years was Associate General Secretary of the World Council of Churches, spoke on "The World Council of Churches, Its Nature and Function."

Tuesday, June 5th: Dr. Henry Smith Leiper--"The National Council of Churches, Its Nature and Function.

Wednesday, June 6th: Dr. John W. Meloy, Executive Secretary Louisville Area Council of Churches, and Mrs. J. M. Edenfield, Executive Secretary Florida Council of Churches -- "State, City, and County Council of Churches, Their Nature and Function."

Thursday, June 7th: Mrs. John T. McCall, President United Church Women, Tennessee, and Mrs. Norwood Phelps, President United Church Women of Florida-- "Presentation of Work of United Church Women in the South." (Copy of TOGETHERNESS by Mrs. McCall attached).

TOGETHERNESS

NOT A POEM, NOT PROSE, BUT AN IDEA, MAYHAP AN IDEAL

By: Gertrude Lewis McCall

TOGETHERNESS means that you and you and you and I believe in miracles.
It does not matter that there are different miracles.
Your miracle is your first born - mine is death swallowed up in victory at my loved one's grave.
Your miracle is the conquering of a besetting sin - mine is recovery from an illness pronounced "Incurable".
Together we have felt and seen and heard the miracles of this age.

TOGETHERNESS means that you and you and you and I worship the King.
It does not matter that we are different people.
You are white - I am black.
Your church has a tall steeple - mine has a cross.
Your pastor wears a robe - mine talks to us informally in his shirt sleeves.
Together we have known and believed and loved the Father of us all.

TOGETHERNESS means that you and you and you and I serve the Christ.
It does not matter that we have different talents.
You serve with singing - I bake and clean and sew.
Your service is teaching, preaching, praying - mine is nursing, building, playing.
Together we have "done it unto one of the least of these" for Him who saved us all.

TOGETHERNESS means that you and you and you and I are unafraid.
It does not matter that there are insurmountable obstacles.
You kneel at the foot of the Cross - I kneel beside you on the level ground.
You rise full of courage and confidence - I find that I, too, can rise to start anew.
Together we are mending and reweaving and repairing broken relationships through the centuries.

TOGETHERNESS means that you and you and you and I are building bridges.
It does not matter that there are overwhelming construction problems.
You are making preliminary plans - I do the hard manual labor.
You dedicate the structure - I daily ride over it.
Together we are building a Christian Fellowship of Love around the whole wide earth.

****

2:00 p.m.
AFTERNOON WORKSHOPS

RACIAL and CULTURAL RELATIONS

LOCAL and STATE COUNCIL ADMINISTRATION combined with CHRISTIAN LIFE and WORK

PUBLIC EDUCATION and RELIGION

CHRISTIAN EDUCATION combined with UNITED CHRISTIAN YOUTH

CHRISTIAN MISSIONS combined with UNITED CHURCH WOMEN. Mrs. John T. McCall and Mrs. Norwood Phelps, Leaders. These combined workshops were conducted more or less spontaneously but received enthusiastic response. The group was quite large, especially for certain sessions when guest speakers were invited to address the group.

USE and UNDERSTANDING OF THE BIBLE

4:00 - 6:00 p.m.
RECREATION and
FREE TIME

On Wednesday afternoon, June 6th, a large group from the Institute chartered the "Cherokee" Junaluska's "Big Boat" for a cruise on beautiful Lake Junaluska.

On Thursday afternoon, June 7th, members of the Institute made a tour of the Methodist World Council Building on the Assembly Grounds.

6:00 p.m.
THURSDAY, June 7th

Dinner together at Lambuth Inn. The Dining Room was set up to resemble a ship's dining hall. All members of the Institute accepted the Captain's invitation to dinner aboard the good Ship Ecumenika. We were welcomed by the Captain, J. Edward Lantz, who explained we were celebrating the successful venture of the first Ecumenical Institute held by the Southern Office of the National Council of Churches. Mrs. John T. McCall presided as toastmistress. This date, June 7, 1956, also marked the 45th birthday of the Captain of the good Ship Ecumenika, Rev. J. Edward Lantz. A birthday cake was presented and all members of the crew joined in singing Happy Birthday. Gifts were presented and a period of fun and fellowship was enjoyed to the fullest extent.

To make the evening more complete, Dr. J. Quinter Miller, Assistant General Secretary in charge of Field Operations of the NCCC arrived in time to board the Ship Ecumenika.

(Copy of poem by Dr. John W. Meloy attached)

A POEM DEDICATED TO J. EDWARD LANTZ

By: Dr. John W. Meloy

We've had one week of meeting
The time is nearly o'er
And we've come to greet the Skipper
Who's just left forty-four.

He's been a right game Skipper
When the breeze wouldn't fill a sail
He kept to the course with dogged force
With a courage that will not fail.

He comes from that northern city
Of world-wide gridiron fame
He's got the Irish courage
That's the mark of Notre Dame.

We're here in the midst of the Smokies
By the Lake of Junalusk
The haze of the mountain surrounds us
From dawn to blue cast dusk.

We've a wonderful building to live in
Lots of hills to descend and climb
There are oodles of true Wesleyana
And Methodistici of our time.

The boys are strong and obliging
The cooks are the best of the South
The girls float about bringing good things
That, glimpsed once, water the mouth.

The Captain is always on duty
He's a God fearing faithful man
We know that the next forty-five years
He'll be heard from again and again.

Sail on O Ship Ecumenika
On every stormy sea
Bring peace to the turbulent waters
And hope to humanity.

****

Lambuth Inn
Lake Junaluska, North Carolina
June 7, 1956

8:00 p.m.
EVENING WORSHIP SERVICE AND PROGRAM

Monday, June 4th: Dr. William H. Brownlee, Professor of the Old Testament, Duke University spoke on the "Dead Sea Scrolls."

Tuesday, June 5th: Rev. J. Burt Bouwman, American Friends Service Committee, Philadelphia, Pennsylvania, spoke on "A Christian Foreign Policy in an Atomic Age."

Wednesday, June 6th: Panel Discussion conducted by Dr. R. L. Hunt on the question "What Plan of Desegregation Should we Pursue as Christians?" Assisting Dr. Hunt were Rev. Jose' D. Fajardo, Colombia, South America; Prof. Elmer Terrall, Granby High School, Norfolk, Virginia; Rev. Matthew D. McCollum, Orangeburg, So. Car.

Thursday, June 7th: Dr. J. Quinter Miller, Assistant General Secretary of the NCCC led a discussion on "What is the Nature of the Unity we Seek as Christians?"

Following the Worship Service on Tuesday evening, a film was shown under the direction of Rev. I. Stuart McElroy of the American Bible, Society, Richmond, Virginia.

On Wednesday evening following the Worship Service a film under the direction of Rev. G. Bruce Cameron of the American Bible Society, Cincinnati, Ohio, was shown.

On Thursday evening, following the evening service, members of the Institute met in the library at Lambuth Inn to view a film showing of the activities of the South Bend Indiana Council of Churches commemorating its 25 years of service.

CONCLUSION

ACTIONS
RECOMMENDATIONS
COMMENTS

(1) Those who attended the Institute voted unanimously to recommend that another Institute be held next year.

(2) They recommended also to hold the Institute at Lake Junaluska early in June.

(3) In the light of these recommendations, the Southern Office is exploring possibilities for another Institute and recommending to administrative officers of the NCCC that another Institute be held next year.

(4) In the event another Institute is held it would seem wise to make more adequate financial provisions for sponsoring same, as there is no item in the Southern Office budget for this at the present time.

(5) Those who attended the Institute this year should have considerable voice in planning the next Institute, and responsibility for promoting it.

(6) Mr. Cox made a recording of the Friday morning session (the reporting session). We do not have this in mimeographed form to distribute, but a planning committee projecting another Institute, might well listen to this recording and consider the recommendations that were made by various persons and workshops.

****

September 20, 1956

(Dictated September 19)

Miss Esther C. Stamats
Director, Christian Social Relations
National Council of the Churches of
Christ in the U.S.A.
175 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

Yesterday at the good meeting I gave you a copy of our new little booklet. This is to remind you to check into whether the church women will buy some. I printed no largish amount, but we still have got some thousands, and would love for you all to get ten or four hundred.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

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Bucks County, Penna.
May Fellowship Day

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Little Rock, Arkansas
Child Welfare

MRS. LAWRENCE S. ASHLEY
Ocala, Florida
Race & Cultural Relations

MRS. CLARENCE T. NELSON
Washington, D. C.
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER STAMATS
Director

December 7, 1956

Mrs. M. E. Tilly
In Charge of Women's Work
Room #432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I hear such fine things about your workshop and I wish more than ever that I could have been present.

Will you send me the material - particularly the work book. I had a glimpse of the one which Mrs. Milner had and it looks very exciting.

I will be glad to pay you for any material which you send to me. I will certainly need it and I could not get Ida Milner to give it up.

I have just returned from my visit of three workshops in the South and they were enthusiastically received.

Sincerely yours,

Esther C. Stamats

Esther C. Stamats, Director
Christian Social Relations

ECS:go

Religious - Churches of Christ

February 19, 1957

Reverend Will D. Campbell
Department of Racial and Cultural Relations
National Council of the Churches of Christ in the U.S.A.
1716 West End Avenue
Nashville, Tennessee

Dear Will:

I write about three things:

(1) Thanks for the letter which contained the information about Roswell Barnes and his proposed and past actions. I will be glad to come to a pre-conference conference on short notice, for I understand the nature of the situation.

(2) The Charlottesville deal is now all set and you will have received by this time a letter explaining the details thereof. Really hope you can make this, because its important.

(3) How about a progress report on your visit to Koinonia and any subsequent follow-up? I am enclosing a chronology on Koinonia we did (which Emory Via may have already sent you; if so, have two).

Best regards, old boy. See you at Charlottesville.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm
Enclosure

February 20, 1957

Mrs. Setsuko Matsunaga Nishi
National Council of the Churches of Christ
in the U.S.A.
Bureau of Research and Survey
297 Fourth Avenue
New York 10, New York

Dear Mrs. Nishi:

Here, somewhat belatedly, is the information which you requested in your letter of February 7th:

1. We are very much interested in research related to the desegregation program.

2. Our interest is expressed in dissemination about and, to some extent, in the stimulation of such research. On very rare occasions, the Council itself has undertaken projects which might be dignified with the label "research." Generally speaking, however, what we do is more properly called fact-finding. Our aim is to collect and designate such systematic facts as will assist action agencies in human relations fields, or will have a wholesome effect on public understanding of race relations.

3. We have two professional staff persons who are directly concerned with the collection and dissemination of information. Our research assistant is responsible for conducting organization surveys and for the maintenance of clippings, reference, and materials files. Our Director of Information is responsible for the preparation and dissemination of material to the mass media, other agencies, and key individuals in the South and elsewhere. Other members of the staff are, from time to time, also concerned with these and related activities.

4. We are, of course, deeply interested in the role of the churches and religion in the South's racial development. But generally our interest is expressed through cooperative working relationships with the social action arms of the various denominations and other religious groups. We have published some round-ups of official pronouncements by religious bodies and statements by individual religious leaders.

5. I am sure that the persons and organizations we might suggest are well-known to the National Council.

I hope you will keep us informed of your very useful study, and that you will let us know if at any time we can be helpful.

Sincerely,

Harold C. Fleming
Executive Director

HCF/eab
Dictated/signed in absence

National Council of the Churches of Christ
in the United States of America

BUREAU OF RESEARCH AND SURVEY

297 FOURTH AVENUE • NEW YORK 10, N. Y.

TELEPHONE ORegon 4-5000

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General Secretary

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Editor of Research Publications

SETSUKO MATSUNAGA NISHI
Director, Research in Christian Life and Work

HORACE R. CAYTON
Associate, Research in Christian Life and Work

February 7, 1957

RECEIVED FEB 9 1957

Mr. Harold Fleming
Executive Director
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

The Bureau of Research and Survey of the National Council of Churches has under consideration a long-range study of the function of churches and religion in the desegregation issue. It is hoped that ultimately the study will encompass a number of projects including a variety of propositions and methods for research coordinated within a common framework of analysis. As an initial step in the development of this study we believe that it is indispensable that there be a systematic examination of existing data and generalized knowledge, and of current and developing research relevant to this interest.

Preliminary to this systematic exploration of the pertinent literature and research, we are communicating with a few persons and organizations that may be able to assist us in making a general assessment of the nature, extent, and location of active research interest related to desegregation generally, and the function of churches and religion in desegregation specifically.

At this point, we should be grateful for whatever information you may be able to provide regarding the following:

1. Do you or your organization have an interest in research related to the desegregation problem?

2. How is this interest expressed, e.g., in the coordination, stimulation, supervision, conduct, dissemination of information about, and/or support of research on desegregation?

3. What is the extent and organization of your resources for doing the above?

4. What is your evaluation of your personal or your organization's present or potential interest in research directly related to how churches and religion function (in terms of observable consequences) in the desegregation issue?

5. Do you know of any other persons and organizations who might be helpful in this preliminary assessment of the extent and location of active interest in research on desegregation?

Later, we plan to pursue the inquiry on the specific level of research projects. That is, for each study we shall systematically examine the hypothesis and propositions, methodology, theoretical framework, findings, relevance of these to our special concerns, etc. Insofar as possible, we shall do this from centrally organized resources, which we expect to discover in the present phase of exploration.

Sincerely yours,

Setsuko Matsunaga Nishi

(Mrs.) Setsuko Matsunaga Nishi

SMN:ms

February 25, 1957

Mrs. Setsuko Matsunaga Nishi
National Council of the Churches of Christ
in the U.S.A.
Bureau of Research and Survey
297 Fourth Avenue
New York 10, New York

Dear Mrs. Nishi:

In Mr. Fleming's letter to you of February 20th, item two contains an error of transcription. The sentence beginning "Our aim is to collect and designate. . . ." should read, "Our aim is to collect and disseminate. . . ."

Sincerely,

Elizabeth Brantley
Secretary

eab/

Religious - NCC

March 5, 1957

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Ed Driscol of the Georgia Council of Churches would send out about fifty of your proposed statements on Koinonia to his associational list.

If you would send him your envelopes and the statements, he would address and mail them. Of course, the Georgia Council has already acted on and publicized the situation.

Best wishes,

Emory F. Via
Labor Consultant

EFV:mm

March 13, 1957

Miss Mae H. Ashworth,
Associate Editor, Dept. of Adult Work,
Joint Commission on Missionary Education,
The Friendship Press
257 Fourth Avenue
New York 10, New York

Dear Miss Ashworth:

Thank you for your letter of March 12, 1957. We no longer have the Pamphlet, Answers for Action. However, we have a revised edition of this called, Next Steps in the South. We are mailing you a sample copy of this under separate cover. We do have an ample supply of this pamphlet and the price is 20¢ per copy.

Again, thanks for your interest.

Sincerely yours,

John Constable,
Director of Information

JC:cj

separate cover:

National Council of the Churches of Christ
in the United States of America
JOINT COMMISSION ON MISSIONARY EDUCATION
THE FRIENDSHIP PRESS
257 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-6407

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Executive Secretary

March 12, 1957

Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Sirs:

We are planning to list in one of our guides your publication Answers for Action. Can you please tell me whether or not this is available in sufficient supply that our readers would be able to get copies if they ordered them? If so, what is the price of the publication?

I shall appreciate an early reply as we are almost ready to go to press.

Sincerely yours,

Mae H. Ashworth

Mae H. Ashworth
Associate Editor
Department of Adult Work

MHA:gt

RECEIVED MAR 13 1957

This Joint Commission is related administratively to the Division of Christian Education and serves the missionary education interests of all the units in the National Council.

NCC

April 4, 1957

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Enclosed is a copy of a letter I have just written A. C. Miller. The situation in Americus and Sumter County worsens week by week. Rather than write you a long, complicated epistle, which would strain my mind and my secretary's patience, I send you a copy of a communication issued this morning to the good "A. C."

My serious request to you is that you read it, that you call him, and that you prepare to come to Americus at the earliest possible date.

Best personal regards.

Warmly,

Frederick B. Routh
Assistant Director

FBR:mm

Enclosure

NCC

April 5, 1957

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Will:

Enclosed is a list of our state organizations. Please send each of them the announcement and the program material on the Conference on Christian Faith and Human Relations to be held April 23-24-25.

I'se a coming - but only for the first two days.

Best regards.

Your country cousin,

Frederick B. Routh
Assistant Director

FBR:mm

Enclosure

PROCEEDINGS OF THE

CONFERENCE ON CHRISTIAN FAITH AND HUMAN RELATIONS

NASHVILLE, TENNESSEE

April 23, 24, 25, 1957

A CALL
to
CONFERENCE
on
CHRISTIAN FAITH AND HUMAN RELATIONS

Because the Christian faith testifies that God has entrusted to His people a ministry of reconciliation;

And **because** this ministry has peculiar urgency in these days when divisions and hostilities threaten our country and our churches . . .

We call this Conference on Christian Faith and Human Relations, to convene in Nashville, Tennessee, April 23-25, 1957.

This invitation goes to churchmen who are united in both a **commitment** and a **search.**

Our **commitment** is to Christ, who asks our loyalty and discipleship in all tne walks of life. Through twenty centuries of human life His love has won men from their prejudices and resentments, their lesser loyalties and idolatries. Again today He asks that men worship not only with their lips but also with their lives.

Our **search** is for the specific meaning of Christian loyalty in our common life. Like all our countrymen, we are puzzled by many problems. We need to study, to pray, and to consult with each other about the meaning of our theological beliefs for our Christian living. Although we know that Christian faith impels us, not to withdraw from life but to serve God in the midst of His world, we need illumination on our present confusions as to how we can best serve God.

We call this Conference as a common testimony of churchmen to God's Lordship over life and as a common search for greater wisdom and strength in faithful living.

The Sponsors

(From the Call issued by sponsoring bodies and individuals)

FOREWORD

During the week following Easter Sunday, approximately four hundred Southern churchmen, representing every Southern state and every major denomination, came together in Nashville to give ear and voice to the problem which, above all others, damns saint and sinner alike and agitates the conscience of Christians as has not been done in well nigh a hundred years. Called the Conference on Christian Faith and Human Relations, the meeting had but one theme, namely, segregation or as aptly put in a memorable address by Professor Das Kelley Barnett, "Christ or Jim Crow." The accompanying pages bear eloquent testimony to the singleness of mind with which the theme was pursued. This volume, containing the addresses and findings of the Conference, is made available at the request of those who heard them delivered by their authors in Wightman Chapel at Scarritt College and Stockman Chapel at the Vanderbilt Divinity School, and in acknowledgement of the demand by concerned churchmen from as far away as Tokio and New Delhi. With respect to the addresses contained in this volume, it is only fair to say that two or three were delivered from notes – but nonetheless powerful and convincing – and the demands upon the several speakers' time, especially at this season of the year, has prevented them from making the full text of their addresses available for inclusion in this volume. The remaining addresses were given as they appear and are quoted in toto. The findings represent the distillation of the thinking which went on in the "over populated" seminars of 50 to 80 persons and appear as they were delivered by the Reporters on the final morning of the Conference.

At the final meeting of the Planning Committee of the Conference on Christian Faith and Human Relations in May, I was asked to prepare this Foreword with a view to making available to those who attended the Conference some of the evaluations made by participants since its adjournment, and to bring to those who could not attend some word as to why and how it was held in the first place.

To begin with, it ought now to be said in all fairness and honesty that the Conference was primarily the child of the Fellowship of Southern Churchmen, which set its Secretary free to secure the sponsors, organize the Planning Committee, raise the funds necessary for its success and serve as its Executive Secretary. Because the Fellowship desperately wanted this to be an interdenominational effort on the part of Southerners, it quite willingly kept itself in the background. Virtually all the members of the Planning Committee were members of the Fellowship and fully 60 per cent of the Sponsors. In equal fairness, it should be said that the success of the Conference derived from the sacrificial devotion of members of the Planning Committee, the Sponsors and earnest Christians throughout the Southern states.

The Conference was initially conceived as both a witness and a rallying of southern Protestantism and for this reason no effort was made to include either Roman Catholics or members of the Jewish faith. This decision was made in no sense of a narrow provincialism or exclusiveness but with the thought in mind that the job here in the South is primarily a Protestant responsibility and that too long had the Protestant voice on integration been smothered beneath the incessant howls of its own constituency composing the membership of so many of the reactionary groups in the Region.

Toward an understanding of the faith and "unfaith" which made this Conference possible, it should be said that the financial support for it came mainly from individual churchmen both in the South and across the country. One foundation, bearing the name of a signer of the Declaration of Independence gave generously from the beginning. The Phelps Stokes Foundation also made a modest contribution.

A few days following the Conference, a distinguished officer of the South's largest and most influential denomination wrote as follows: "I write to congratulate you and thank you for the very successful conference recently held in Nashville. This meeting and the addresses and seminars should give us all great courage in believing that this nation has not yet surrendered to the reactionary forces against freedom and justice." I offer this quotation for the reason that it tellingly epitomizes in one sentence the results of the Nashville Conference. "This meeting and the addresses and seminars" gave "great courage" to hundreds and thousands throughout the southern states "in believing" that the Church of the living God in "this nation" had "not yet surrendered to the reactionary forces against freedom and justice." More than anything else, this Conference succeeded in rekindling the faith and renewing the iron of the soul of many men whose faith in the capacity of Christians to be Christian had almost run out. When the last word had been said and a great silence embraced the men and women who had partaken of Holy Communion at the Altar of Stockman Chapel, Pentecost came again. Men who once faced North because of the hostility of their Southern congregations, and other men whose right to preach the gospel of love had been denied were strengthened in the knowledge that the power to believe and live out their beliefs in hostile communities had been visited upon them. As a great dean of a great school passed me during the closing moments of the conference, I said to him, "I could hardly keep back the tears." Said he, "I couldn't", and the evidence was upon his cheeks. The iron that must compose a Christian's soul as agape compases his heart once more became the possession of those who heard, and saw and felt.

As those who were there returned to their tasks, they carried with them the appraisal of a devoted Episcopal parson who wrote, "This Conference was more Christ-centered than any I have attended this nature." It began by Dr. Currie's thoughtful reading of the Fifth Chapter of Matthew in its entirety and followed by his own unequivocal declaration of Christ's claim upon the fealty all those who would acknowledge his Lordship. It ended on bended knees white and Negro took bread and wine at the hands of Negro and white pastors. When the going once again gets rough, every man will recall Blake Smith's moving and eloquent opening address in which he told of his own efforts to integrate his church in Austin, and how, following a particular sermon, the Chairman of his Board resigned in protest which necessitated a meeting of the whole Board. Following a presentation of the situation an elderly deacon arose and spoke as follows: "I didn't like the sermon one bit either. But that is not what matters. What matters is that I think that God liked it." In due course the congregation became integrated. When the sailing becomes smooth and produces even a small degree of complacency, who will not remember Benjamin Mays' heart-rending story of his introduction to an Indian audience as an American "untouchable". Few will forget the rapier thrusts of Everett Tilson as he

cut the ground from beneath Bible quoting segregationists. I, for one, will forever carry with me the feeling I had that Amos stood beside Francis Miller as he thundered against the present day leadership of "political incompetents and nincompoops." Whose heart was not gladdened and sorrowed by the array of statistics and facts set forth so ably and well by Herman Long? Who was not inwardly moved to prayer when he stated that 161 churches in the South are integrated at some point? Who will cease to thank God for Kelley Barnett's slashing away the verbiage and coming to the heart of the matter by saying 'Tis "Christ or Jim Crow." Choose ye this day whom ye will serve! Wherever men hear the shibboleths by which some men have attempted to justify our "Southern way of life", their minds will return to the razor sharp insights of Merrimon Cuninggim who spoke faithfully and well at a pulpit his father had so singularly honored. What man who heard Martin Luther King had not to tie his hands to keep them from applauding, who did not bite his tongue to keep it from uttering a mighty Hallelulah, Amen, and who knew when the final word was spoken that only silence could bespeak the thoughts of the heart. As men and women pondered in silent wonder at what they had heard, it was the Scottish burr of a Presbyterian preacher, T. B. Cowan, who called us all in repentance and thanksgiving to the Communion table where from hands black and white we received the cup and the bread.

A group of theological students who drove over a thousand miles to attend the conference wrote helpfully as follows: "The five of us spent many of the seventeen returning hours discussing the high and low points of the three days. It was a good conference. It reflected the deep dedication and intense labor of love that went in to it. The seminar topics were well chosen. Group size was prohibiting only at a few times. It was especially helpful to know who was whom from where . . . A possible extension of the seminar idea (so that) everyone could hear Norman Long of Koinonia say, 'If the choice comes to dying or leaving, we will have to die. We are responsible for the hatred those people have in their hearts. We must stay until the redemptive love of God has had its chance to work.' In some subtle sense, this grasped the breadth of the entire conference.

. . . The services of worship had an air of being tacked on to give late comers a chance to arrive. Would it be anticlimatical to close with corporate worship? Indeed, as captured in the closing service of Holy Communion, the experience of worship could be as concrete and powerful as any part of the sessions. This larger suggestion we offer: in recommending that the Conference of Christian Faith and Human Relations be made into a bi-annual, if not annual, meeting, we comment that this general area of concern could consider other matters; migrant work, labor problems, the Faith and political existence.

. . . Without exception the addresses mirrowed the insight and consecration of the church leaders who shall guide the South. Along with the whole conference, they generally were genuinely and uniquely Christian in their orientation. One cannot deny the ultimate authority and power of redemptive Love in light of the convincing witness made by those who set the pace for the conference. We should like very much to think that there will be other Conferences on Christian Faith and Human Relations. The experiences have been a blessing. The Lord bless you and keep you."

From Texas comes this word . . . The time is ripe now, hard on the heels of this success, to work toward another Southwide meeting to be called by denominational leaders themselves, acting as leaders of their churches. I believe the Episcopal Bishops of the South, the Methodist Bishops, Presbyterian Moderators, Lutheran Superintendents, it all could now be encouraged to call such meetings. This, I feel, is the next logical step. I think this is a real crusade for you and the Fellowship."

While we have quoted only a few of the many letters received, those quoted bear the common concern and testimony of the majority of those who wrote. The most often repeated oral and written suggestion was that the Conference become an annual or bi-annual affair. Having proved beyond the shadow of the doubt that there is a powerful Christian minority ready and willing to stand and be counted, similar efforts on the local, state, and regional level should be carried through with all possible promptness and wisdom. "It seems to me", wrote Martin L. King, Jr. "that we must do more of this type of thing if we are to solve the tremendous problem that faces us in the South. I still have faith in the church and the Christian ministry, and if the problem is solved the church must stand at the forefront of the struggle. Let us continue to hope and pray that the bright daybreak of freedom and brotherhood will merge in the not-too-distant future.

I close this Foreword by commending the following pages to your most careful reading. Additional copies of this volume may be had for $1.00 by addressing the Fellowship of Southern Churchmen, Black Mountain, North Carolina, or The Nashville Conference Address, 1716 West End Avenue, Attention: Will D. Campbell. Quantify orders for photo offset copies of newspaper clippings about the conference may be had for 15¢ at the same addresses. Single copies at 25¢.

When writing to some of the people involved in the work of the Conference in December, I wrote, "This Conference can represent the turning point in the South's attitude toward integration." Verily I believe it was.

Howard Kester.

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PROGRAM

CONFERENCE ON
CHRISTIAN FAITH AND HUMAN RELATIONS
Nashville, Tennessee — April 23, 24, 25, 1957

Tuesday, April 23rd

3:00-5:00 p. m.—Registration: Vanderbilt Divinity School

7:30—General Conference Session: Wightman Chapel, Scarritt College

Service of Worship: The Rev. A. L. Currie, D. D., Pastor Westminster Presbyterian Church, Nashville, Tennessee

Reading of the Statement from President Eisenhower

Address: The Rev. Blake Smith, Pastor University Baptist Church, Austin, Texas

Address: Dr. Benjamin Mays, President Morehouse College, Atlanta, Georgia

Wednesday, April 24th

8:45 - 10:00—General Session: Wightman Chapel, Scarritt College

Service of Worship: The Rev. Raymond T. Ferris, Rector Christ Episcopal Church, Nashville, Tennessee

Address: Dr. Everett Tilson, Associate Professor of Biblical Theology, Vanderbilt Divinity School, Nashville, Tenn.

"The Bible and Segregation"

10:00—Coffee Hour

10:30—Seminars:

1. Non-Violent Approaches to Racial Tension
2. Opening of Churches to All
3. The Church and the Public School Issue
4. The Church and Community Relations

12:00—Lunch

1:45—General Session: Stockham Chapel, Vanderbilt Divinity School

Report: Dr. Herman Long, Director, Department of Race Relations, Board of Home Missions, Congregational Christian Churches, "What Churches in the South Are Doing About Race Relations."

2:30 - 4:00—Seminars: re-convene and continue discussion

4:15—Address: The Rev. Das Kelley Barnett, The Episcopal Theological Seminary of the Southwest

"From Pronouncement to Practice On Christian Human Relations"

6:00—Banquet for delegates, speakers, guests—Methodist Board of Education

7:30—General Session: Wightman Chapel, Scarritt College

Service of Worship: The Rev. Arthur Wayne Braden, Ph. D. Pastor Vine Street Christian Church, Nashville, Tennessee—Scarritt Choir

Address: Col. Francis Pickens Miller, Religious and civic leader, Charlottesville, Virginia

—Extracts from speech

Thursday, April 25th

8:45 - 12:30—General Session: Wightman Chapel, Scarritt College

Service of Worship: The Rev. James W. Henley, Pastor West End Methodist Church, Nashville, Tennessee

Reports of Seminar Findings

Address: Dr. Merrimon Cuninggim, Dean Perkins School of Theology, Southern Methodist University, Dallas, Texas

"To Fashion as We Feel"

Address: Dr. Martin Luther King, Jr., Pastor Dexter Avenue Baptist Church, Montgomery, Alabama

"The Role of the Church in Facing the Nations Chief Moral Dilemma"

11:30—Service of Communion: The Rev. T. B. Cowan, Pastor Union Church, Berea, Kentucky

TELEGRAM from DWIGHT D. EISENHOWER

PLEASE GIVE MY GREETINGS TO THOSE ATTENDING THE CONFERENCE ON CHRISTIAN FAITH AND HUMAN RELATIONS AND MY CONGRATULATIONS TO ITS SPONSORING BODY. COMING TOGETHER UNITED IN ONE FAITH AND SEEKING THE COMMON WELFARE, I AM SURE YOU WILL ARRIVE AT A CONSTRUCTIVE APPROACH TO THE PROBLEMS OF OUR DAY. IT IS IMPORTANT THAT NEW PLANS AND EFFECTIVE PROGRAMS BE CONSIDERED IF WE ARE TO MAKE THE SERVICE OF GOD AND NEIGHBOR MEANINGFUL IN OUR GENERATION. BEST WISHES FOR THE SUCCESS OF YOUR CONFERENCE.

DWIGHT D. EISENHOWER

TELEGRAM TO PRESIDENT DWIGHT D. EISENHOWER
AUGUSTA GEORGIA
FROM CONFERENCE ON CHRISTIAN FAITH AND HUMAN RELATIONS
APRIL 26, 1957

RELEASE DATE: April 28 AM PAPERS

DEAR MR. PRESIDENT:

THIS IS TO ACKNOWLEDGE WITH GRATITUDE AND APPRECIATION YOUR MESSAGE TO THE CONFERENCE ON CHRISTIAN FAITH AND HUMAN RELATIONS. WE WERE DISAPPOINTED THAT YOU WERE UNABLE TO ADDRESS THE CONFERENCE IN PERSON. IT IS STILL OUR HOPE THAT YOUR OFFICIAL DUTIES WILL PERMIT YOU TO COME SOUTH IN THE NEAR FUTURE TO ADD A PERSONAL WORD OF ENCOURAGEMENT TO THE INCREASING NUMBER OF CONSECRATED SOUTHERN CHURCHMEN WORKING TO ESTABLISH A MORE DEMOCRATIC ORDER.

THE THREE HUNDRED CHURCHMEN FROM TWELVE SOUTHERN STATES WHO PARTICIPATED IN THE CONFERENCE DIRECTED THE PLANNING COMMITTEE TO RESTATE OUR HOPE THAT YOU WILL CONTINUE TO USE THE PRESTIGE OF YOUR NAME AND OFFICE TO LEND SUPPORT AND LEADERSHIP TO THOSE EARNESTLY STRIVING TO EXPAND JUSTICE AND GOOD WILL. IN MANY INSTANCES WHERE MEN ARE ATTEMPTING TO IMPLEMENT THEIR CHRISTIAN FAITH AND DEMOCRATIC DUTY THEY ARE PERSECUTED AND HARRASSED, OFTEN WITHOUT SYMPATHY OR SUPPORT FROM CONSTITUTED AUTHORITY.

THIS CONFERENCE WAS ENCOURAGING TESTIMONY TO THE GROWING RESOLUTION OF RESPONSIBLE SOUTHERNERS EFFECTIVELY TO WITNESS TO THE RELIGIOUS AND POLITICAL HERITAGE OF FREE MEN.

SIGNED: Everett Tilson, Chairman

CHRISTIAN FAITH AND HUMAN RELATIONS CONFERENCE
NASHVILLE, TENNESSEE
April 24, 1957

SEMINAR I: NON-VIOLENT APPROACHES TO RACIAL TENSION

Leader: Dr. Langdon Gilkey
Resource: Dr. Preston Valien, Dr. John Rustin
Reporter: Mrs. John T. McCall

Morning Session:

After introductions of the group members (Approx. 60 present), Dr. Gilkey asked for discussion of the basic problems involved, experiences in this field and techniques used in the solutions. Two experiences were reported in detail at the morning session with the principles of non-violence applied. Mr. Norman Long, President of the Koinonia Farm Community Americus, Ga. made the first presentation, outlining the history of this Christian group, now in its 15th year of operation. Pertinent points concerning the composition and purpose of the group were:

1) It is a self-supporting group of approximately 60 men, women and children who share both work, substance and spiritual committment in common.
2) The Community is a church.
3) It is composed of approximately 3/4 white, 1/4 negro and 3/4 native Southerners, 1/4 from other parts of the country.
4) The children of the community have attended the public schools in the community until fairly recently when unpleasantness made it imperative to move 2 families away and to also send one high school student away to another part of the country.

Until approximately one year ago good relations had prevailed with the neighboring community, visits made and some marketing of goods done in a cooperative effort. During the past year the situation has altered, the farm being almost in a state of siege. Acts of destruction of its property, of violence, of economic boycott, of investigation, of Grand Jury recriminations instead of assistance are making it more and more difficult to continue.

The factors which seemed to be most potent in keeping the tension high were not all concerned with the racial aspects but include economic, non-participation in the military, rumor, the Grand Jury's action. (Bringing no indictments against those who had perpetrated acts of violence but instead bringing a 20 page report of unfounded charges against the farm group), the loss of former friends in the community who are deterred from further communications due to fear and bitterness stirred up by some of the above factors.

Constructive factors included:

1) The determination of the group to maintain its resolve to refrain from violence but to use Faith, Hope and the Redemptive Love of God as their basic resources with the hope that this could be effective in changing those who are showing such hate and fear.
2) Encouragement given by the fair reporting of some of the newspapers and the editorials written by others.
3) Statements and resolutions adopted by such groups as The United Church Women of Ga., The Georgia Council of Churches and several ministerial associations.

The second report was given by Rev. J. Metz Rollins, Jr., pastor of the Trinity Presbyterian Church, Tallahasse, Fla. He reviewed steps in the bus protest held in Tallahasse, including the difficulties encountered in the negro group as it tried to make the issues clear.

Factors which seemed to aggravate the tensions were:

1) Name calling; labeling the leaders of the protest southsiders, agitators, carpet-baggers, glory seekers.
2) Unfounded rumors getting out of hand.
3) Isolated cases of teenage violence.
4) Action and attitudes of certain church groups, one illustration being the cutting off of support of a negro church whose pastor was a leader in the protest.
5) Insistence of some church leaders that preachers should preach only The Gospel and not touch upon the field of social relations.

Constructed factors listed were:

1) Negroes were able to reconcile their own differences and present a solid front.
2) Those in authority in the state tried and succeeded in playing down the tension instead of stirring it up.

3) Cooperation of the Police Chief with the assurance that he would not tolerate violence no allow it to go unpunished.
4) Attitude of the bus company which welcomed the negroes back as their good customers.
5) Maintainance of discipline in the protesting group combined with their determination to stick to their guns in the principles of non-violence.
6) Maintenance of the principle of a Free Christian Witness in a Free Pulpit.
7) Contact with some fellowship groups of young church people in the white group.

Afternoon Session

In the afternoon session the group concentrated on explorations of basic principles necessary for successful prevention of an/or overcoming tensions. The group seemed to agree that it was essential to keep channels of communications open between all segments of the community. Out of their varied experiences they suggested the following:
1) Each situation is different. Examine your situation, where you are.
2) Wherever possible establish good communications by working together on problems of mutual concern before tensions arise.
3) Develop a favorable climate by the above means on a basis of mutual respect.
4) Develop study groups on problems of concern.
5) Help the community see the wisdom of using all segments of its citizenry on organizational board, committees, commissions.
6) Be keen enough to know the right timing for releasing news to the press and be keen enough to know when it would break lines of communication to do so.
7) Remember that communications proceed at different rates of speeds in different areas. Be sensitive to this.
8) Involve people in personal contact, not impersonal generalizations.
Other matters considered by the group were:
1) The problem of human sin and concrete problems of segregation as one aspect.
2) Suggestion for the study of the lives of people who were skilled in bringing opposing groups into harmony. One example: Agatha Harrison
3) Experiences from India, Africa and the South showing the value working and talking with, not to people and of drawing out the infinite possibilities of people rather than approaching them with attitudes of superiority.
After a presentation of the situation in a Mississippi town where the climate is one of tension fear, hate, doubts were expressed as to the possibility of a satisfactory conclusion in the near future.
The session closed with helpful expression which seemed to crystalize the things about which we had talked:
1) We must push on with what we believe is right, even against threats of violence but that we must never be tempted to use violent tactics of the opposition; that we must remember that we have a greater weapon than hate; that we must use this positive weapon, Love, that we must learn to judge people by their best and not by their worst.
2) That law enforcement agencies must be made aware of the problem and must be shown where the violence is coming from; that more should be expected from the Federal Government in this field of human relations. (It was brought out that no expense was spared to train our representatives for overseas service tith our government but that there was a tragic lack of training rot

atives for overseas service with our government but that there was a tragic lack of training for
those who work in this country in the protection of citizens.)
3) That we must realize that in all social change there will be friction but that it is our job as Christians to try to minimize this friction.
4) That more than social change is involved here, that our deepest concern is the Lord of Love, the Love of God with the resultant love of our fellow man and that as Christians we should be expressing this love in concrete form.
5) That in the non-violent approaches to areas of tension there is strength more powerful than material strength. It is the spiritual force in all our communications that is the most important and of all our lines of communication necessary to keep open the most important is our line of communication to God.

Seminar 2 – OPENING CHURCHES TO ALL

Reporter: Cecil Culverhouse

The churches of the south have not come very far toward an "open door" policy. However, there are some hopeful signs. Most denominations have made pronouncements in favor of integrated churches. There are many cases of integrated fellowship, but most of these are on the professional or regional level, rather than on the local church level. Many national and regional meetings throughout the total structure of the church are on an integrated basis, as are many local ministerial associations and interdenominational groups of church women. Some local

churches are integrated, either partially, through shared fellowship in certain areas or completely, by making no racial distinctions whatever. The proportion of such churches is very small.

There is still much to be done. We must approach this area of human relations in the church in deep penitence, and with the realization that we are a sinful people; working in sinful society. We must realize that we are working with the curse of deep-rooted prejudices. These were not formed in a few years, and they will not disappear in a few years. We must work in the context of possibilities.

On the other hand, we must beware of being too cautious. Strong feeling was expressed that we are further along than we generally think we are. We can move faster than we suppose, if we do it with good will rather than a fighting spirit.

Some expressed the conviction that this is the time when God's people need to become suffering servants in the community. A forthright stand should be made, as witness to an undefiled Christianity. Christians cannot do less than profess the Christian ideal

We were thus faced with alternatives of a crisis approach or a gradual approach to the problem. Some held more strongly to one or to the other, but it was the concensus of opinion that both are important and necessary. Extremes may alienate rather than reconcile, but there come critical times when action is necessary, and this is such a day. We must act with forthrightness ...and good sense.

We were constantly brought back to the fact that it is not we who act, but God acts in us. We are His vessels---earthen vessels. In the final analysis, it is not what we can do, but what God can do in and through us.

With this as the constantly growing background of our discussion, certain particular problems and opportunities were explored,

1. Our problem is first of all one of acquaintance and communication. Several suggestions were made to help produce a climate of understanding:

Pulpit exchanges between Negro and white ministers.

Ministers in their Seminary training can be given opportunities of work in interracial situations.

People in the local churches can be led to participate in interracial meetings beyond the local level, such as: regional conferences and interdenominational meetings, work camps and Bible schools.

Within the local church, various meetings may become interracial.

The minister should cultivate personal friendships across racial lines.

2. There is the problem of a limited and defective fellowship on the basis of "superior" and "inferior". The white Christian often does not realize what indignity and pain he inflicts upon the Negro. The Negro does not want to be a participant in fellowship as an inferior. It was suggested that attempts at interracial fellowship should be interracial in the early planning stages, as well as in the final goal.

3. Opening the churches to all is an educational problem. We must utilize the total program of the church to teach the Christian approach to human relations. The Biblical foundation for a Christian commitment in this area must be built carefully and consciously. This can be done through preaching, through the literature of our churches, through discussion groups, through every teaching channel of the church.

4. The minister must lead in this area without losing contact with the people whom he seeks to lead. The minister should not be a "one issue" minister. Rather, this problem of race relations should come in the context of a total ministry. If the people feel his value in a total ministry, they will not as often be alienated by his stand on this one issue.

5. Even so, the minister who takes his stand for integration is in danger of becoming isolated in the midst of his people. To avoid this, he should develop within his congregation a hard core of people consecrated to the same sense of values.

6. Our goal is to move from conscious integration to a natural fellowship that does not call attention to our differences. Our strategy should be to avoid, in so far as possible, explosive and emotionally charged terminology.

In all that we do, our motive is love; our loyalty is to Christ.

Seminar 3 – THE CHURCH AND THE PUBLIC SCHOOL ISSUE

The Issue - Desegration and the Public Schools

Reporter: C. T. Baker, Jr.

1. Questions raised

What can churches do to meet the issue?
How can churches be motivated to do what they are able to do?
Why do churches not do more?
What are the values of pronouncements by churches, councils of churches, and ministerial groups?
Why the chasm, generally speaking, between the ministers and the membership?
What are some of the greatest barriers to solving the issue?
Should the church take part in the legal actions?

What is the responsibility of the teaching profession to give leadership?
What is the responsibility of the PTA for leadership?
What are some of the examples of progress in meeting the issue?

2. Progress in the Issue

Progress in human relations frequently must pass thru stress and suffering to be realized.
Progress in human relations may take place the desegregation is slow.
Progress is sometimes evidenced only in holding on while a number of small but significant changes quietly takes place.
Progress cannot take place in advocating delay of all actions toward better human relations.
Progress is needed in human relations in all of America---not just the South.
Progress has been evidenced by growing respect for the abilities of Negroes.
Progress is evidenced when public officials can no longer make first page head-lines merely by fighting desegregation.
Progress seems more difficult in rural areas.

3. Approaches to Meeting the Issue

Approaches for meeting the issue and improvement of human relations need to be based upon where a specific community is in its position of human relations and desegregation.
For example:

1. those already desegregated
2. those about to be desegregated
3. those for whom desegregation is distant

(3)

a. Build attitudes on basis of Christian faith before issues are taken to a vote.
b. Find common interests and needs to work together on before desegregation issue.
c. Build P.T.A. etc., for total school program.
d. Develop community concern for good school board membership.
e. Invite school board to meet with your group to talk over issues.
f. Suggest to school board that they plan methods which your group will help to prepare the community acceptance.
g. Establish neutral groups of committees for better schools for a total approach.
h. Get other church groups in addition to local congregations to consider integration of their organizations -- ministerial associations, United Church Women, local councils of churches.
i. Consider seriously the role of legal action in community development.
j. Realize that social justice has a broader basis than desegregation.
k. Get school board to ask community groups to prepare the community for desegregation.
l. Arrange panels on desegregation.
m. Hold institutes on desegregation, especially during brotherhood week.
n. Make use of A.D.L. field reports on desegregation.
o. Arrange speakers for specific fears over segregation.
p. Invite school superintendent from desegregated school system to speak on their story.
q. Invite ministers to come together to consider the issue.
r. Invite ministers and lay people from churches to come together to consider issue.
s. Invite church members who are public school teachers to come together to consider issue.
t. Establish councils on human relations of basis of political units.

Finally –
Have sense of direction: the making real of God's love, and men's love for his fellow men, maintain patience, persuaviness and prayer.

Seminar 4 – THE CHURCH AND COMMUNITY RELATIONS

Reporter: Robert McCan

Our seminar group started with the assumption that the church has a responsibility for good community relations. The church's goal in community relations is to help establish communication among all segments of society which leads to justice and brotherhood.

Two basic approaches to good community relations were discussed. First, the local church, as a church, should be an agent of reconciliation. Each Christian should consider how he can help his church to develop a united witness in community problems. However, not much time was spent on this approach, because of the divided opinions within the churches. It is necessary to move on to an approach more immediate and effective.

The second approach is for individual Christians to join community groups dedicated to bettering community relations. In communities where crisis have been avoided and conditions are improving, there have been lines of communication open between the races. A conscious effort has been made to intelligently meet local problems.

A good place to begin such communication is be merging the negro and white ministerial associations. It was recognized, however, that this is no panacea for community ills.

The merit of Mayor's Committees on Human Relations was discussed. It was observed that such committees often became political footballs, or became tied to the status quo. The most effective approach in a local community is for a cross-section of negro and white citizens who have genuine concern to form a voluntary organization. This group may find it wise to affiliate with a national or regional organization dedicated to the objectives of the group, or it may decide to be a local group without outside affiliation.

Examples of Christian activity in local communities were shared by the participants. Several ministerial associations were reported as effective instruments. One community developed an integrated ministerial association. Church programs were planned on a community basis after this time. Integrated meetings were held first in the church most favorable to integration. In one community the Ku Klux Klan burned crosses. The ministerial association spoke quickly and with a united voice. It was an effective instrument in molding public opinion.

Several communities were found to have interracial commissions. These usually meet quietly without fanfare. Confidence was established across racial lines. The group explored points where most effective work could be done with the least opposition. Results, such as employment of negro policemen, desegregation of buses, and advances toward school integration have resulted.

Ministers and christian groups should utilize existing community agencies to work for community welfare in areas such as health, housing, etc.

The point where sharpest difference was expressed was related to publicity of activities. Many felt that it is better to work quietly and accomplish integration before making it general information. On the other hand, it was felt that the christian voice needed to be heard in witness. Many people follow the group that talks the most. All agreed that newspaper sensationalism is usually detrimental.

A good strategy is to assume an inclusiveness. Many steps toward integration will be accepted without question if they are simply taken. Often the church fails because it does not think to try.

Only a small percentage of the group actually had agencies of reconciliation active in their communities.

Progress is being made in the influence of the church on community relations. The task ahead is to develop further strategy to close the gap between ideals and concrete community changes. All of us stand in need of God's grace and guidance as we seek to be instruments of His coming Kingdom.

CHURCHES OF THE SOUTH AND RACE RELATIONS

Dr. Herman Long
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I

This report on the activity of the churches of the South with respect to race relations is, of necessity, cursory. It is not based upon a careful and systematic survey of the field, as would be highly desirable and useful, but rather upon a hasty review of some information and experiences most conveniently accessible. A good deal of what I have to say will largely reflect my own impressions, and it will undoubtedly reveal the gaps of information and insight which characterize my own limited view of the situation. The nature of this discussion, it seems to me requires that I treat the subject in summary fashion rather than attempt a detailed chronicle of events. And so, I would describe the purpose and scope of this report, more accurately, as an attempt to highlight some of the issues and developments in race relations as they relate to the life and work of the Protestant churches of the South. Three primary questions may serve further to define this effort; namely: How are Protestant churches and their leaders responding to the demanding issues of race relations in the South? What is the nature of that response in terms of its most dominant features? And what are some of the implications which may be drawn for the future?

There is a somewhat popular tendency to characterize the church in general, and especially the Protestant church of the South, as the greatest and most consistent defector, in its actual practices, from the Judeo-Christian ideals of human equality and justice, of all the major institutions of the American community. Though often times uttered for dramatic effect and without careful appraisal of the factors operating in the church and non-church situations, it is an impression which is disturbing in its implications – not the least of which is that it has remained, on the whole, unchallenged. I do not wish to evaluate the validity of invalidity of this sweeping charge, or to add to it either further condemnation or awkward apology. But I would suggest that the issues involved lie much deeper than a simple description of the church in the South being "better" or "worse" than the rest of the community. The real issue, it seems to me, is whether the protestant church can fulfill the redemptive mission of Christ, in the face of the most insistent and pervasive pressures of racial devaluation and exploitation, at a telling and crucial moment in our lives when the lasting values of the Christian tradition are at stake. It is a moment of trial and testing, not only of the depth and strength of commitment, but also of the resources which the church has for resisting the deadening compromises in the politics of its own structure and organization and the expediences which have always intruded from the demands of the secular community and society. The question for us is how to engage the struggle of the church with its own self, on the one hand, and the community, on the other, with effectiveness; how to act within and yet beyond the bounds of structure; how to exert a leadership which reflects the courage and clarity of Christ's own example.

II

The response of the Protestant churches of the South to current racial issues covera a wide gamut of activity and attitude. Within this range of behavior there appear different characteristics emerging from at least three major segments of the church community; namely: the response of organized groups of churches of denominations; the behavior of organized groups of church leaders primarily outside the format of denominational structure – councils of churches, ministerial associations, councils of church women, and the like; and individual action by church leaders – primarily ministers, though occasionally laymen. The most conservative confrontation of the racial question has been shown in the actions and policies of organized Protestant church bodies of the South, while the more liberal and direct grappling with the issues has characterized the extra-denominational church groups and the activity of individual leaders.

Perhaps the most singular accomplishment of denominational action has been the wide-scale adoption of policies and statements on race which place the obligation and mission of the organized church in the direction of achieving a true brotherhood of man under God's fathership. This form of action has characterized almost all of the major national denominations, including many with southern adjuncts and several which are exclusively southern in membership constituency.

Much of this activity preceded the Supreme Court decisions on school segregation by ten years or more, and considerable impetus was given to denominational effort through the example and encouragement of the federal and national councils of the Protestant denominations.

On the whole, there were few defections, although the reaction in some denominational quarters assumed serious proportions. These statements, in general, remained in the form of theological or philosophical principle, avoiding the specific issues of voting, discrimination in employment, education and housing. The gap between the general and the specific, the theoretical and the practical, was bridged – wherever it did occur – by church groups related to the denominations but not entirely restricted by their protocol procedures. The example of the Southern Methodist Women in addressing themselves to an effective program of education and action in the case of lynching and the extension of voting rights to Negroes is one of the notable instances of this kind of effort.

While general and unsupported by implementing programs, the experience of arriving at general statements of resolution on racial matters provided a basis for later and more direct involvement of the denominational groups. Thus, when the Supreme Court decisions on school segregation came, there was almost complete unanimity of these groups in their support. In many instances, the position was a reaffirmation of a previous statement of general position – but in the context of the decisions, greater specificity and pertinence were given. Meanwhile, the response to these actions, while leaving a wide gap between acceptance at regional and national as compared with state and local levels of organization, has revealed an awakening to their importance and implications. At the same time, denominational groups in the South have taken the additional responsibility of giving executive implementation to programs related to their formal positions on the school decision and related issues. The programs are largely educational in nature, lodged within the portfolio of special committees, commissions and departments; but they have had practical carry-over to direct work with young people and to the theological schools and institutions of higher education operating under denominational sponsorship. On the whole, it would appear that the seemingly vague and somewhat ineffectual approach of general denominational resolution has involved the Protestant churches of the South into a commitment from which they cannot escape. Conservative opinion of church leadership is currently engaged in an effort to lessen the bonds of this far from complete commitment.

Meanwhile, ministers and leaders of local churches in the South apparently have taken the general statements of principle embraced by their denominations as considerably more than a gesture. A study by the Race Relations Department of the National Council of Churches in 1951, covering all churches of the United Lutheran and Presbyterian USA denominations and a sample of Congregational Christian churches, revealed that 110 local churches in the South has become racially inclusive in both policy and practice. In 45 of these churches, Negroes were either in regular attendance or served as members. This did not involve the larger membership denominations of the southern churches; but even assuming a more conservative tie on their part to tradition and structure, we might expect the addition of at least 50 churches to the total found. The Department of Racial and Cultural Relations now describes these findings as obsolete, with the indication that the number of racially inclusive churches has expanded in the last five or six years. Undoubtedly the total still remains small, but the existence of this kind of local church is still a rare exception in the general Protestant experience throughout the country.

The existence of these inclusive churches expells at once the notion that southern Protestant churches are uniformly segregated institutions, hopelessly compromised by the patterns of segregation of the communities about them. They have broken the magical taboos and, in doing so, achieved a new freedom perhaps never before imagined as possible. There has been conflict and struggle, both within the local church and between the local church and its denomination in many instances, to be sure, but achievement has rewarded the consistency and dedication of faith. The churches have survived and in many instances grown in number and strength. One church in North Carolina which has Negro members and an active leadership role in the community racial situation soberly cautions that its example is nothing to "whoop and holler about." But it has grown from a membership of 68 to a constituency of 250 resident members, including many persons of high responsibility in the community – a university chancellor, deans and department heads of a state university, from the fields of law, social work, economics, public health, public health education, pediatrics, and psychiatric medicine. Other such "normal" people as local merchants, a restauranteur, a nurseryman, contractor, cookie manufacturer, and seamstress also belong. At first the church was looked upon as "queer" or "radical," but – the minister adds: "I do not believe we are the object of suspicion or fear with any great number of people."

Another North Carolina church which is inclusive in service and policy does not actually have Negro members; but it is not at all hesitant to receive one who might come. It has had an annual institute on religion since 1940, with Negro speakers participating since 1950. It engages in

regular and systematic exchanges of pulpit, choirs, Sunday School and youth [illegible] with an associated Negro congregation. Its vacation school is now in its third year of [illegible] exchange through an effort initiated by the school committee of the church. Because of these activities and forceful examples, controversy did arise in the church. A split emerged within the congregation, partly out of clashes of personality and basic theological orientation, and membership is now smaller. However, the minister observes: "I believe the church is stronger now, with a greater sense of mission than before the split, even though the full recorded membership is not as large."

A large and flourishing church in Texas writes that it voted formally to "abandon the practice of segregation in 1945. The first Negro became a member in 1950; and when the University of Texas was integrated at the graduate level, Negro students came in appreciable numbers. They participate in all phases of the church life, including the church choir and Sunday School. Some loss of membership has occurred because of this faithful effort to follow the policy of integration. Five persons – two adults and three children, to be exact – have withdrawn from a membership which approximates a total of 2,200.

The excellent report, *Integration, North and South,* by Loth and Flemming, records 10 additional churches' opening their doors to Negro members in the two-year period since the 1954 Supreme Court decision. The most widespread and general change, however, has involved the formation of interracial ministerial associations, either through merger of the former separate organizations or the dropping of restrictions by formerly all-white bodies. Associations in 20 communities have taken this important step, including such strategic cities as Richmond, Virginia; Little Rock, Arkansas; Charlotte and Asheville, North Carolina; Knoxville, Nashville, and Shelby County and Cleveland County in Tennessee; St. Petersburgh and Ft. Myers in Florida; among others. Negroes participate in the affairs of the Atlanta Christian Council, for the first time, an organization composed of both ministers and laymen. The formation of local and state councils of churches on an integrated basis extends the pattern of integration at stratefic levels of community leadership.

Activity of this category of church leadership has not rested upon a mere formal joining of Negro and white interests. Leadership responsibilities have been shared, and timely action has been taken in the face of growing racial propaganda and organized resistance, formented by the new and older hate groups working in the South. In Nashville, the ministerial association took a strong position against segregation measures presented to the current General Assembly. The Council of Churches printed a formal statement upholding the principles of the United States Supreme Court decisions, urged their support by members of the Legislature in preventing a wholesale adoption of repressive measures in a printed leaflet which was distributed to every member of the Assembly. The councils of church women have taken a firm and clear position on most of these issues in several states; and they have sought to implement their effective interracial programs with a series of leadership workshops of timely significance. Religious leaders both outside and within the formal church organizational structures of Virginia fought a valient and persistent battle against the Gray school segregation – private school plan and its succession of interposition and school assignment proposals. The Richmond Ministers Association, in January of this year, rallied the religious forces of the community through publication of "A Statement of Conviction on Race" which appeared in the *Virginia Times Dispatch* and invited the subscription of individuals and groups. It is a remarkable expression commitment, calling upon the community and state to support the principle and spirit of the Supreme Court decisions and the best Judaeo-Christian and democratic traditions which lie deep in the soil of the Virginia heritage. "We are suddenly the heirs of a state of legislation in Virginia which is neither democratic nor Christian and part of which clearly impinges upon civil and religious liberty which is the jeolously guarded right of every citizen," the statement warned. Whenever men have failed to "deal fairly, speak truthfully and dwell in goodwill," it pointed out, they have "reaped a harvest of fears," their finest achievements often being destroyed. "We must live in God's world, in God's way, or we perish."

The statement expressed the conviction that an integrated public school system can come about "with deliberate speed," and in such a way as to strengthen the total life in every community. Out of the 250 to 300 members of the Association, it is reported that only one refused to give his name in support of the statement. The degree of consensus and agreement on a matter of such high controversy reached in this instance may be a significant "straw in the wind" among a heightened and alerted Christian conscience no longer quite willing to stomach evasion.

III

It is in the example of individual leadership, the isolated acts of real heroism and dedication, the holding of steadfast purposes, of refusal to be silent in the face of the most insidious pres-

sures and intimidations that the edge of Christian witness has cut most sharply. While revealing the easy compromises which emerge within the church itself and the internal struggle for power and prestige of men of small purpose – and the depth of the attack from the community upon dedicated Christian leaders, it is also a portrayal of the real power and strength which grows of loyal faithful support to the Christian ideals. Bombing of Negro churches and attacks upon their ministers have resulted in a newer sense of leadership responsibility and a clear focus of purpose. White ministers who have sought to exert a positive and unyielding Christian leadership have been displaced in their church and institutional positions because of refusal to compromise. About 20 of such instances have been involved, in the knowledge available to the Department of Racial and Cultural Relations of the National Council of Churches. The range of economic and social pressures upon these leaders of the church certainly extends farther than these known examples. These examples may be briefly listed as follows: A Baptist Student Union secretary in a North Carolina university; a state secretary of the Baptist youth work for North Carolina; the minister of a Baptist church near Dawson, Georgia; the minister of the First Christian Church of Rocky Mount, North Carolina; the minister of the Presbyterian church of Durant, Mississippi; the ministers of Methodist and E. and R. churches in Weaverville and Lincolnton, North Carolina; and the refusal of appointment to a state conference position among the Methodist churches of northern Mississippi. Better known examples are those of the refusal of the religious leadership at a Mississippi state university to capitulate to the excessive segregation demands and censorship of state politicians, and the disciplined and well-founded action of the religious faculty at Sewanee in supporting the principle of opening up admission to qualified Negro candidates. Koinonia Farm in Georgia maintains a desperate and determined vigil in the face of economic sanctions brought by pro-segregation elements which have wrecked its market and ruined its insurance protection. It has been subjected to violence, shootings, incendiary acts, and its families made victims of social ostracism and polite intimidation. And more recently it has been subjected to the new tool of a grand jury investigation, with overtones of the charge of communist loyalty and influence. And yet, it has done nothing more than try a modest and practical way to live the full example of a truly Christian community without regard for the traditional racial patterns. It is still holding strong and, happily, such groups as the Georgia Council of Church Women, the Council of Churches, and an enlarged corps of church people throughout the nation are beginning to respond to some of its most urgent needs.

IV

The impression which emerges from these experiences certainly is mixed, and it does not reveal a clear pattern of simple gains and losses for the churches of the South as they seek to meet the challenge of Christ's example in facing the problems and issues of race relations. But the question, after all, is not one of simple mathematics. The Protestant churches of the South certainly seem to be making a strong and healthy effort to meet the challenge of the issues, even in the conservative and guarded expressions of formal denominational commitment. It appears to be struggling with its own soul, not giving up the easy way of compromise and complete silence. New strengths and resources are forming in the new interracial associations which are forming outside the formal structure of the denominations themselves. They have, in part, kept the individual minister from being entirely isolated and left to the complete control either of his local parish or his church organization. How these resources which lie within the councils of church men and women, the ministerial associations and the new organizational forms which cut across racial lines will be employed in the future may be determinative.

*FROM PRONOUNCEMENT TO PRACTICE IN CHRISTIAN HUMAN RELATIONS

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Repeatedly the Communists have said that whereas in the past philosophers had speculated about history, the Communist movement intended to *make* history. Long before Karl Marx, the New Testament Church affirmed that Jesus Christ was Lord of History, in Him God made, and continues to make, all things new. That the course of history was determined by the response of man to the judgements and promises of God. To the Church was given the mystery of God's plan for the ages. The blueprint of history rooted in God, the Creator, in God, the judge, and in God the redeemer. Into the warp and web of history is woven the pattern of a cross, and the sign of an empty tomb.

It is given to this generation, and the preceding generation, to determine whether or not the Communists will make history the vehicle of God's judgements, or whether Christians in response to God will make all things new after the measure of the stature of Christ. Christians do not claim to make history; rather they are God's co-workers in directing the forces of history. It is our responsibility to respond to the intent of God. This means a total response to all that God is doing, or as StAugustine, Calvin and Maurice, affirmed in fidelity to the Hew Testament, it means the conversion of Culture to the Gospel of Christ. For the purpose at hand specifically it means the conversion of a demonic, sinful, tradition-hallowed pattern of human relations to the Word of God, which says "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." This is no easy task, for as H.G. Wells said: "I am convinced myself that there is no more evil thing in the present world than race prejudice, none at all...It justifies and holds together more baseness, cruelty and domination than any other sort of error in the world." Nevertheless, the Churches have made a beginning.

Our prophets have spoken the word of God on race relations. In solemn assemblies the churches have spoken. They said: "At the cross the ground is level. In the family of God, the church, is no place for the concept of the second rate Christian. The decision of the Supreme Court on integration of public education is 'Just, right and necessary.'

Nevertheless in the South the Churches are segregated. State universities admit Negroes; Christian colleges turn them away. On the rolls of the White Citizens Councils are the names of many christian laymen, even Sunday School teachers.

There is a gap between the word and the deed. Between the minister and layman. Unless the churches act our pronouncements will extend hell's pavement of good intentions.

We must match word with the act. We must be the conscience of the South, a sane guide of a transition that must come.

In the South, or for that matter, in the nation, and in the world, the $64,000.00 questions confronting the Christian Churches are (1) In the Church, the family of God, how can we translate pronouncement into practice? (2) At this cross road of history how can we make the Christian ethic a determining force in the *total society* effective. In short, we must develop a long range, intelligent and pragmatic strategy, which in the power of God will bridge the hypocritical gap between the exultation of Jesus as Lord of the Word, and the disobedience of Jesus as Lord of the act.

II

The Diagnosis of the Situation

In order for the Christian Churches to translate their pronouncements on race relations into practice, it is necessary to see realistically the total situation in which this task is to be undertaken. Long ago Socrates in discussing courage, reminded us that courage in part consists in the knowledge of the grounds of fear and hope. Let us therefore consider first the grounds for our fears, the barriers which stand in the way between the creed and the deed.

This calls for tough-minded job of objective sociological analysis. Only this can the bridge between the Christian "ought", and the sinful "what is" be constructed. The hand-stand of objectivity on social questions, as Howard Becker reminds us, is extremely difficult, and cannot be endured for long. If it is difficult for the social scientist, it is even more difficult for the prophet and dedicated clergyman. Too often the minister reacts to the situation in terms of condemnation born of emotional outrage, and tries to solve it by sermonic exhortation. This tendency does not make for the necessary hard-headed analysis. We must know the facts, and then act. What are some of the facts?

In the main, the general cultural trends of our time in not support the program of Christian race relations to which the Churches are committed. It is a time of material prosperity for most

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people. They never had it so good. The chief end of life seems to be the production and consumption of goods, not only necessities, but also luxuries. As someone has put it, "Men work at jobs they detest to earn money they don't particularly want, to buy things to impress people whom they despise."

The temptations of prosperity are supon us. Smugness, complacency and indifference are the order of the day. This mood makes for so-called moderation, or a policy of "don't rock the boat." It is a most disheartening task to call the contemporary American Christian from the excitement of television, the thrill of driving his fin-tipped automobile, and keeping up with the Joneses to a moral crusade.

Again these conditions have produced what Reisman called the Radar Man. The individual whose self understanding and behavior is determined by the opinion of others. In short, people do not know who they really are. Like the traveling salesman who was all things to his customers. He was a prohibitionist to the Baptist, a jolly good fellow to those who drink, a Republican to the conservatives, and a left-wing Democrat to the liberals. At the end of the day when he looked into the mirror he did not know who he was. The "Radar" personality is not the best type of personality to respond to the call of moral courage. For since he has not discovered himself, he cannot discover the meaning of reflective morality. These general trends in our culture are indeed cause for fear, but they must be faced.

Again, let us look at the trends in the South in general. First, we are prisoners of the past. Bitter are the memories. A whole complex of the mind of the South finds the focus of its orientation in various forms of the doctrine of white supremacy. This was one of the centers around which the emotional life of the South was organized after the Civil War. One would thing that a hundred years would eradicate some of the bitterness of these memories. One would think that education and the modern world would give a personality structure that would find such organization unnecessary, but this does not seem to be the case for many Southerners. To attack the Southern personality at this point is to attack the very structure of his personality organization. These are socialogical and psychological facts, and they must be taken into account. In the second place, the decision of the Supreme Court on integration of public education was symbolic of at least one of the successful aspirations of the minority liberal movement in the South. This crusading movement attracting national support secured the Supreme Court decision. At this point some liberals assumed that this symbolic decision meant the victory. It did not. The decision of the Supreme Court is in earnest of the future. Before it could be implemented the wave of resistence led by the white citizens council rallied around thd traditional loyalties. Looking at the problem from the viewpoint of a social movement, before the second stage could be attained, i.e. at an institutional level of organization and far range policy making the wave of resistence consolidated. This fact must be faced, and this error in strategy admitted and avoided in the future.

Not all trends in the culture are barriers to the implementation of the Christian ethic of race relations, and here we must recognize that God is acting outside His Church. As someone has said, "God is not primarily interested in religion, but in the whole life of man, which Christianity seeks to redeem."

Keeping this in mind, let us remember that deep is the devotion to the Democratic creed in American culture. In fact, for some Americans, Democracy is a religion. A glance at history shows that in the great issues pertaining to the individual freedom in the past – slavery, public education, the right to vote, the right of labor to organize, the final outcome after a long and bitter struggle was an affirmation on the side of the freedom of the individual.

The decision of the Supreme Court ordering the integration of public education has the support of the majority of the people in the United States. It is most unlikely that the Supreme Court will reverse its decision. Does anyone think that a majority of states would ratify an amendment to the Constitution restoring the principle of equal, but separate public education? In our saner moments we know that the supreme law of the land must be obeyed, because Democracy without respect for law is a seed bed of tyranny.

The statement which President Eisenhower sent to our Conference last evening in another affirmation of this devotion to Democratic rights, and of the moral responsibility to secure them. It is hoped that the statement of the President is an earnest of the fact that he will use his prestige and presidential powers to support a Civil Rights legislation now pending in Congress.

Again, the monolithic cultural structure of the South is being cracked in all directions. Industrialization is proceeding at a rapid pace, and with it comes organized labor. The growing tendency of Southern industry to pay equal wages for equal work, motivated in part by the fact that the government will not let contracts to firms who discriminate in wages, means that even the love of the dollar can become an instrument of the Lord.

With industrialization the Yankees migrate to the South in great numbers. Some become professional Southerners, say "you all", take branch water instead of soda with their bourbon, and join the White Citizens Councils. On the other hand, many of them keep their rock-ribbed New England conscience, grounded in the faith of the Puritans. In a moral struggle this conscience

gives formidable support to the Southern Churches.

There is a horizontal population shift in the South with its redistribution of both whites and Negroes, moreover the experience of thousands of young men who have served in the integrated armed forces make for a further diversification of culture. In sum, the cake of custom is being cracked. Such conditions mean an open door for organized Christian actions.

The trend of modern literature and drama indicates a sensitivity to the basic moral problem involved in race relations. Often the novel and the drama speak with irrelevancy and an effectiveness unequaled by the Church. Richard Wright's *Black Boy*, Lillian Smith's *Strange Fruit* made the Southerners hopping mad, but such facts forced them to face the issue. There are grounds for hope.

When we take a realistic look at contemporary Christianity in this country we are encouraged by the fact that the national level all denominations affirm that segregation of Christians is a theological heresy. The Churches also affirm that discrimination against minorities is an ethical heresy. In short, a sin. People sin, to be sure, despite the teaching of the church, but it is certain that there can be no conviction of sin until an act is defined as sinful by those responsible for the orthodoxy and purity of the churches faith and ethic.

There is not a teacher of Christian ethics in any theological seminary located in the South who does not teach that a segregated Church is a theological heresy, and racial discrimination a sin. The intellectual leadership of the Church, and the majority of the clergy hold this to be true in the light of the New Testament, the Apostles' Creed, and teaching of the universal Church.

The realization by many southern christians that their attitudes are heretical makes for intolerable tension between this truth and their traditional attitudes. Movements like the White Citizens Council derive their dynamics in part from the guild neurosis of Christians transferred into organized hate of the Negro. The grienzied socially irresponsible contempt for law exhibited by these extremists is a case history in a type of social insanity rooted in the guilt of those who find the conflict between Jim Crow and Jesus Christ unbearable. This condition is pathetic in the extreme, but even here the hand of God is discernable for before there can be forgiveness and reconciliation there must be a sense of guilt. The christianity which provoked the feeling of guilt has a better remedy than the White Citizen's Council – the grace of God.

In many respects the South is the last stronghold of Protestant Evangelical piety. The Southerner takes his religion seriously. When he says that Jesus is Lord he means it. He can be led to see that Jesus is Lord over all human relation. He can be led but not driven to see that his ultimate loyalty is not to Jim Crow but to Jesus Christ.

In the light of the foregoing analysis the Christian Church ought to formulate at an institutional level a long range strategy of human relations which would make for the gradual, but certain, desegregation of the Churches, and all their related institutions. This strategy will include a program of social action brought to bear on all facets of the integration problem. In outline this program should be formulated by the official leadership of the churches, that is, Bishops and executive committees, as the case may be. This is to say that the policy making stage in the Christian race relation movement is at hand.

Implementing of this policy will call for expanded departments of Christian social relations in denominations, on expanded program of Christian social ethics in the seminary, and interdenominational cooperationaat all levels, – national, state councils, and local ministerial councils.

Moreover, this policy must apply the known sociological technique which make possible orderly change in the society. For example, integration in the border states – first, desegregation of institutions of higher education before desegregation at a secondary level. Also we must take into consideration the psychological process, whereby the unchristian attitude of some Church people on the subject of race may be changed without manipulating them. Is there not an art of Christian persuasion? Here we might ask those of us like myself – white southern born and bred. We who once saw no contradiction between Jim Crow and Jesus Christ – Why did we change? Why are we here? Education played a part. Social Science helped. But above all we saw the teachings of the Bible in a new light. We came under a type of Christian influence that convinced but did not coerce. Moreover, we had an opportunity to meet with Negroes, to break bread. And when we did he was no longer an "invisible man", but the brother for whom Christ dies. The clue to our approach is the right analysis of our own experience. This does not mean that the prophet is retired. It does mean that the official program of the second phase of the Christian social relation movement will be under the tension of the Prophetic judgement of those courageous and lonely souls, who in proclaiming the absolute brought us to the second stage in a pilgramage toward a day we will not live to see. It is not required that we be successful. It is enough that His servants be faithful. In the hands of God the rest.

"A LAYMAN'S VIEW"

Extracts from an address by Col. Francis Pickens Miller
Religious and Civic Leader
Charlottesville, Virginia

We meet here as Christians. I speak to you as a confessing Christian. That means that I am accountable for what I say and do to God as we know Him in Jesus Christ. My ultimate loyalty is to the Kingdom of God of which by faith I am a citizen. That determines what kind of Virginian I try to be and what kind of white man I try to be. For if what we say about God is true, then citizenship in his Kingdom is bound to make a difference in the kind of people we are. The question is: what specific difference does it make for each one of you? If it makes no difference then all that we say about our Faith is a sham and a delusion.

We are met here because we believe that our Christian faith makes a difference in the way each one of us lives and because we want to find out what that "difference" is.

Though each one of us is charged with responsibility for finding out for himself what difference being a Christian makes in the way he lives during these troubled times there are certain qualities which should characterize all of us and we can help one another by reminding each other of these qualities and discussing their implications for daily conduct.

First a Christian is a realist. He believes that God is the creator and sustainer of all things visible and invisible. Further he realizes that if he is going to change anything he must be aware of what exists - of the "given" factors in the situation - before he can contribute to the creation of anything new.

I will give an example of what I mean. I come from a long line of Calvinists. Some were Scotch - some were French Huguenots. These people developed a culture that made a very significant contribution to the creation and maintenance of this Republic. I am thankful for this heritage and I am doing my best to pass it on to my sons. The culture of which I am speaking is a living and dynamic thing - always growing - always changing as a result of cross-fertilization with other cultures. But if I am to be true to myself I expect to have an opportunity to express the values of this culture, and I will take a long look at measures which might result in the elimination of these values from the American scene.

If creative change is to be brought about in society we must know what the respective cultures are with which we are dealing because in the long run the only thing that matters about a nation is its culture - and what we are trying to do is to build a Christian culture.

Second, a Christian has a decent respect for the opinion of mankind. The greatest danger in the South at the present time is that we should be indifferent to the opinion of mankind or even to the opinion of the over-whelming majority of Americans. No group of people anywhere can prevail permanently against the opinion of the rest of the human race. That way lies disaster. It is high time that more of us were concerned about finding out what the rest of the world thinks about us and trying to understand why they think about us as they do.

Third a Christian knows that human nature cannot be changed by compulsion.

Both the law of the land and the Christian conscience agree that no group of people in a free society should be compulsorily segregated from the rest. The Supreme Court has said that compulsory segregation was contrary to the Constitution. It did not say that the Constitution required compulsory integration. There seems to be a great deal of confusion at this point. Further, as I understand the Christian Faith a Christian does not believe in compulsory integration any more than in compulsory segregation. What he hopes for is a society in which equality of educational opportunity will be open to all children on a basis not of compulsion but voluntary selection. It seems to me that Louisville, Kentucky might almost serve as a model for people who want to know how to apply this principle in a Christian spirit.

Negro leaders have a heavy responsibility during the coming years. They have tremendous advantages on their side. They have the law, they have world public opinion and they have the enlightened Christian conscience of the South.

But some white men wish to defy the law because they care little for world opinion and are not troubled by Christian consciences. This is a very serious situation, as you well know. My only word of advice is: remember that the attitudes of these white men are not going to be changed by compulsion - legal or otherwise. What is required is a change of heart. Law can never effect that change. I wonder if it would not be wise for more Negro leaders to be giving their attention to this problem - and to their responsibility for dealing with this problem.

The program of this conference mentioned the troubled times in which we live. They are indeed very troubled. There are few generations that have been more harassed in spite of our incredibly great prosperity.

One aspect of the developing situation in the South troubles me very much indeed. There is an old saying that ''bad money drives out good''. This same law holds true in the realm of ideas and in the political arena. I have heard politicians say that the Supreme Court has given them an issue on which they can remain in power for 20 years. You can usually win a short term victory by appealing to the worst in man - to his fears, his hatreds and his prejudices. Further in some communities the dregs of the white population have seized on this issue as a means of asserting their importance. There are areas where it appears to me that morons and nit-wits have become the pace-setters of public opinion. These men represent nothing but primitive ignorance. They are a disgrace to white civilization.

The hour has come for Christian men to challenge this type of leadership. The day calls for intelligence, reason, tolerance and fair play. The day calls for the practical application of the Christian doctrine of man. The day calls for wit, imagination and grace. Only Christian men have the qualities that are required. I challenge you to use the gifts God has given you.

Rise, Oh Men of God, have done with lesser things. Your ultimate responsibility is not any High Mogul of a race - white or black. Your responsibility is to God to whom you will have to render an account. Nothing else matters. What does God require of us in these awful days? If you are a Christian that will be the only question on your mind, and you will not rest until you have discovered in practical terms what it means for you, and until you have acted on your discovery.

". . . . *To Fashion as We Feel*"

Merrimon Cuninggim
(An address delivered at the Conference on Christian Faith and Human Relations, Nashville, April 25, 1957.)

"Out of this nettle, danger, we pluck this flower, safety."

Margaret Halsey used these appropriate words of Shakespeare as the last line in her book of some ten years ago, *Color Blind*. Her point was that we in America face a magnificent task. She wrote: "The integration of the development and self-mastery that any nation of people ever faced." to self-development and self-mastery that any nation of people ever faced." All of us these days see the nettle; she saw the flower.

It is a most useful reminder. We are accustomed to stating the problem, not the chance of solution. We hear all around us the threats of disaster, not the possibilities for overcoming prejudice and fear. As for the South, we give ear too easily to such defeatisms as "The decision of the Supreme Court has set us back twenty-five years," or, "The actions of the N.A.A.C.P. have postponed good relations for fifty years." We have emphasized too much the difficulty the South faces, and much too little the opportunity.

But you, I daresay, are not impressed. Your presence here, the very existence of this Conference, indicates the conviction of Christians all across the South, as well as of course in other parts of the country, that there are affirmations that can be made and ways of advance that can be mapped, that our problem has an enabling as well as a disabling aspect. Neither Christianity nor democracy can show its real fibre in days of ease and clear sailing; on the other hand, neither Christianity nor democracy has any chance in a situation in which disciples of firm commitment are not present to make their testimony. Here in the South are days of stress; here in the South are also persons of faith ready to testify to it. Here, then, both conditions are fulfilled. The South today is the best laboratory I know anywhere for testing both Christianity and democracy.

In such a conviction this Conference was called. To the effort to seize our opportunities this Conference is dedicated. When the printed program first came to hand I was struck by the reference on the first page not only to the task but to the timing of these sessions. The explanatory comment read, "Conference on Christian Faith and Human Relations . . . toward the building of Christian community in a time of trouble – a post-Easter evaluation." It was that last phrase that caught my attention. In the Gospel of Mark the account of the first Easter morning includes an item that is omitted from all the other gospel records. We are told that "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, 'Who will roll away the stone for us from the door of the tomb?' And looking up, they saw that the stone was rolled back."

Mark's addition is in the question that the other gospels skip over in order to get as quickly as possible to the telling of the empty tomb. But the question is important, for it is our question. The stone of racial discord sometimes seems to block our access to the presence of the living Christ. And because we of the South know the peculiar potency of the question, "Who will roll away the stone?" we can perhaps understand more fully the promise in the answer, "Looking up, they saw that the stone was rolled back." The way is open! The path is not blocked except for those who think it is blocked. I for one am grateful for Mark's additional comment in the Easter account; and I am grateful that this Conference is being held so close upon the Easter season.

And so we are met in this final session to take stock. Where do we as Christians stand? What can we say to ourselves and our fellows in this hour of turmoil? What ought we to do? This is a great hour, and we would be faithful to it. We approach it as a time of opportunity.

And as we pause to analyze the position at which we have arrived, two main categories take shape in our conclusions. A number of the items of our concern fall within the category of *what we know*, a number of others constitute the area of *what we don't know*. I propose, then, that we spend our attention upon each of these in turn. And if the larger share of our consideration should logically be spent upon what we don't know, we need to give at least introductory notice to what we do know, that our knowledge may be pinned down and that the extent and limitations of our uncertainties may be the better defined.

Let us begin, then, with *what we are fully aware of*. We know at least four things. *First, we know that we must have facts*. It is not my task, as I conceive it, to summarize the factual situation. This is being done by any number of individuals and institutions. It has been done in this Conference. It will continue to be done well, by scholars and newspapermen, churches and foun-

dations, universities and governmental agencies. The facts are available – facts on every angle of our problem: the progress and lack of it in the desegregation of the public schools, the thought of the Old and New Testaments, the advantage that communism is trying to seize elsewhere in the world be cause of our Southern strife, the status of restrictive and permissive legislation in the various states, the incidents of discord and of courage.

All this and much more is to be had for the searching, but the availability of the facts is not my point. My emphasis, rather, is on the wide awareness that we must have them, that we cannot safely tackle our task without them. The problem that we as Americans, and particularly that we as Southerners, face is of such crucial dimensions that we must not talk off the top of our head, or act at the irresponsible urging of our feet; and we know this. That we know it is one of the healthy factors in the present situation.

A second thing we know is the Christian ethic. Here, of course, is occasion for quibbling, if we had the taste or the time for it. Fortunately we seem to have a little of either, though it might well have been otherwise. We could have tried to manipulate the words of Scripture to fit our fancy. There is some of this, of course, but real scholarship has not succumbed to such temptations, and ministers and laymen generally have had little truck with it. We as Christians could have closed our eyes to our problem, or tried to, but we realize it wouldn't have worked. There is some of this, too, but aren't you surprised by how little rather than how much? We could have blamed God for our troubles: he is color-blind, and in his sympathies distressingly lacking discrimination; but I have heard none of this at all. We could have debated, and we do, about particular elements in the Christian ethic, the derivative items of moral sensitivity as to how much, how far, when and where. But we know, even as we discuss them, that they are secondary; and the remarkable thing in the picture is that on primary matters we are in substantial agreement.

As I wrote that sentence I had spread out before me on my desk official statements from a host of plenary church bodies in the South, representing various interchurch councils and the following denominations: Baptist, Catholic, Congregational, Disciples, Evangelical and Reformed, Episcopal, Methodist and Presbyterian. All these statements were drawn up in the last three years or so, in consequence of the Supreme Court decision of May 17, 1954; and all but one of them expressed the approval of the sponsoring body for that earth-shaking development. I am sorry to have to record that the sole dissenting voice was that of an annual conference of the church to which I belong. It is tempting to quote at length; but since they say much the same thing, and since you are already aware of their content, I shall read only one as an example. It is the statement of an interdenominational Council of Church Women; as we all know, the ladies go to the heart of such matters. They said:

1. Because of our high calling of God in Christ Jesus, we reaffirm our belief in human brotherhood and the inclusiveness of Christian fellowship. Therefore, we feel we are impelled to promote a Christian society in which segregation is no longer a burden on the human spirit.

2. We accept with humility the Supreme Court decision as supporting the broad Christian principles of the dignity and worth of human personality and affording the opportunity of translating into reality Christian and democratic ideals.

We know what the Christian ethic compels us to say – the love of neighbor in the light of God's love, and the impartiality and universality of God's love. As a result of his meeting with Cornelius, Peter suffered considerable stress of mind before he was forced to admit, "Truly I perceive that God shows no partiality." The brethren in Jerusalem were suspicious of Peter's reluctant mission until he finally persuaded them to conclude, "Then to the Gentiles also God has granted repentance unto life." And so it has been to this day: the insight comes slowly, but eventually it comes. It has come to the Christians of the South. One of the greatest assets in our present distress is our near-unanimity as to what the Christian position is.

The third thing we know is the shallowness of our defenses. As white Christians of the South, we would gladly escape the cutting edge of these first two entries in the account of our knowledge. We would if we could! But the facts don't add up as we'd often like them to, and the Christian ethic simply refuses to go away and hide. And so the defenses of us who are white Southerners and presumably Christians get pretty motheaten and decrepit. But again, that they do is not my point; rather, my point is that we know this. Others know it, the world knows it; but it is conceivable that the realization might not have dawned upon us. It is conceivable but not actual, for the actual circumstance is that we have become convinced of the absurdity of our own shiboleths.

Let us not spare ourselves. Let us pull our pat formulas out into the sunshine of both our data and our ethic, and see how they wither in that light. Since we know these defenses by heart I will take time only to list them; and since we know quite clearly that they are not conclusive, I will refer only in passing to their patent frailty. There are at least thirteen, unlucky number for us:

1. "The situation is easier elsewhere." So what? Does this mean there is *less* for us to do?

2. "Our people are not ready." Maybe not; but what are we doing to make tham more so? Do we just wait? "Sit down, O men of God; have done with greater things."

3. "The Negroes are not ready." Again, maybe not; but when and where can we cut into this vicious circle? The Negroes aren't ready for first-class citizenship because we haven't given them the chance to be; and so we won't give them the chance to be because they aren't ready!

4. "The Negroes don't *want* desegregation." All right, then that's *their* argument, not ours. But isn't it strange how few of them are making it?

5. "The Negroes lack our standards in health, morality and marital fidelity." Then if so, let's get to work on it. What do we do when the house catches fire? Even the back room? Take a walk?

6. "What will it lead to?" You will note, I hope, that I have not phrased this question in its KuKlux form: "You don't want a nigger marrying your daughter, do you?" I haven't done so because I have respect both for your integrity and my daughter's judgment. "What will it lead to?" It might lead to a chance for the integrity of the Negro, too.

7. Here we begin to turn on our Northern tormentors: "Leave us alone!" We've been left alone a good long time, with nothing but our Christian consciences to guide us.

8. "You've got your problems, too." Right! There's not a Yankee in the land that doesn't share in our damnation, and we ought to dislike the condition as much as the company.

9. "We believe in states' rights." Oh, so *this* is the real reason; and if it weren't for states' rights we'd be glad to do the decent thing – is that it?

10. "We've got a state law." Yes, we've got one where I come from, too. And it hasn't kept us from doing a thing which our feeble courage persuaded us to try. We've got a Federal Law now; and all along we've had a Christian command.

11. "The Supreme Court was pressured." Right again! It *was!* But by what? By the mounting evidence of injustice and discrimination. Is that what we want to perpetuate?

12. "The N.A.A.C.P. is suspect, probably subversive." How awkward that the F.B.I. can't prove it. Or maybe the Bureau is in on the conspiracy, too.

13. "*We love* the Negroes!" We do! And I love my dog!

There they are! In all their stark poverty, there are the pretexts we use for dragging our feet. But the truth is breaking upon us, and we begin to see these shibboleths for what they are. There is good news in this sorry picture, I submit; and the good news is that most of us are getting tired of seeing ministers and laymen react as Southerners first and Christians second. We know the shallowness of our defenses.

Fourth, and because of these first three, we know one final thing. *We know our own guilt*. Outside commentators all the way from Gunnar Myrdal to the Editors of *Time* have pointed out that the most decisive opponent of the segregationist is his own conscience. Well and good; let them point! For they speak the truth. In a sensitive little article on "The Racial Crisis and the Prophet's Task," published in the *Duke Divinity School Bulletin*, Waldo Beach recently wrote: "The troubled conscience of the Southerner . . . may be deeply hidden beneath layers of custom and rationalization, but it is there. Even the fury of the fanatic racist (and there is usually at least one in every church), which seems so sure and unambiguous, is the more frenetic because it covers an anxious insecurity or hides a deep alienation from self."

Now the "fanatic racist" often succeeds in his cover-up, succeeds with himself, at any rate. But you and I don't. We know within our own hearts the conviction of sin and the need for repentance. Yes, and more: we often repent. It was a Presbyterian group in the South, though it might have been any group of Christians, that stated: "The action of the Supreme Court . . . points up the failure of the Church . . ." Sense of guilt is our portion, and penitence is increasingly our response.

These, then, are the four insights of which we are fully aware: first, not only the facts but the need for them; second, the central emphases of the Christian ethic; third, the shallowness of our own defenses; and fourth, our sin. Others may or may not possess these understandings in as large a measure. For example, one often suspects that our brothers in other parts of the country are so alert to our sin that they fail to see their own. But that is not our concern, except to help them toward their own self-enlightenment as they have helped us. No, our interest is in *our* self-understanding, the analysis of the self-knowledge of white, Southern Christians; and at the mid-point of this task we find that we can safely take these four things for granted.

But the second part of our introspection is more difficult, for it has to do with *what we don't know*. The list is large, and the temptation to make it less exhaustive then it ought to be is even larger. Is it not true for all of us that we know much less than we like to think we know, whereas we fail really to know much more than we pretend? If we were to allow ourselves the luxury of exaggeration, we might have mentioned many more than four items in the listing of what we know; but fewer might suffice for what we don't know, if we were to give ourselves the benefit of the doubt. Yet symmetry must be preserved at all costs! Thus I shall again compress into four the items of ignorance, unawareness and misunderstanding that beset us.

First, we are perplexed as to what to do. We know what the Christian ethic says, to be sure, in its broad directives of faith and practice, but we don't know how to use it. So we content ourselves with simply talking about it. In solemn assembly we speak the truth as God has given us to see it, but when we go home we quickly lose the courage and certitude we felt while still in conference session. Back in the corporate body – such a one as this, perhaps – we had a sense that the world was watching, and we painted a portrait of God's commands on a broad canvas. But now each of us is alone in his own community, only the corner store or the courthouse square is watching, and we daub away at picturing man's desires in a limited frame. The courthouse square is speaking as well as watching; the citizens are counselling together, and some of them are donning their cowardly sheets. Too often we play dead before the drumbeats; or worse, we may even carry a drum. Not long ago I was cut to the quick by the plaintive comment of a Negro friend of mine, a sponsor, incidentally, of this Conference. He said: "If only some local churches would act on what their denominations say . . ." and the rest of the sentence was tactfully unspoken.

But *how* shall we act? We really *are* puzzled as to what to do. Protestants among us are especially bewildered. We admire what has been accomplished by such Catholics as Bishop Vincent S. Waters in North Carolina and Archbishop Joseph F. Rummel and Bishop Jules B. Jeanmard in Louisiana, and yet we Protestants know that we must employ different tactics. This was recognized by Lee Nichols and Louis Cassels in an article in *Harpers* entitled, "The Churches Repent." They said:

> While Protestant spokesmen acknowledge that the Catholics have moved farther and faster in race relations in the South, they also assert that the Roman Church faces a somewhat different problem, both because of the relatively small number of Negroes involved and because of the much greater authority that Catholic priests and bishops exercise over church affairs. No Protestant bishop could successfully end segregation in a diocese by edict. A Protestant clergyman bent on breaking down racial barriers in his own church must have not only the personal courage and determination to do so, but also the leadership to carry with him the laymen who, through vestries, presbyteries, boards of deacons or congregational meetings have the final word on church policy.

The position is sound, of course, but we need not make it a crutch to lean on. To the contrary, it can serve as incentive for us to do a better job, as well as one more fitted to our Protestant principles and policy. Since our church leaders cannot issue edicts, their leadership can assume the proper Protestant form of guidance rather than fiat. Since we must educate our laymen, then our program can be stronger because it must depend upon an understanding and sympathetic laity. Moreover, since one or another individual cannot speak or act for all of us, we can gain the strength that comes from cooperative endeavor. The difference between Protestants and Catholics represents a greater ease of movement for them, but may represent a larger opportunity for us, if we see it that way.

I keep skirting the central concern, don't I? For the question of the moment is, What can we do? and all that I'm doing is to underline the question. And I think I know why – let the cynical point out that here comes another deferment of the answer! One of the major reasons that we don't know what to do is that the methodology of the Christian ethic has seldom been discussed by philosophers and theologians. Take a look, if you will, at any of the so-called standard works in Christian ethics that have spoken meaningfully to the life of our times. Take a look, as I have done, at the volumes that appear most often today on the reading lists in our seminaries. They deal with brilliance, though often with many a contradiction of emphasis, on the content of the Christian ethic, but almost never do they turn to the problem of its methodology. They are strong on theory; they are short on practice. Stray references in the books are helpful; numerous magazine articles give guidance on what has happened, or might be tried, in specific situations. But we still wait for a systematic examination of the general strategy which the Christian ethic calls for.

And while we wait, perhaps we ourselves can make an indirect beginning on the task simply by adding up what we have learned from our own experience. Every one of us has learned a lot, enough to keep us from speaking excathedra, yet also enough to point fingers of useful direction toward, hopefully, the eventual answering of our question as to what we can do. Let me be so presumptuous, therefore, as to try to pull together the major hints of a successful strategy that any one of us could call to mind. Since my reminiscences in illustrating them would be no more illuminating than your own, I'll spare you the stories I could tell, and leave you to furnish your own examples. I shall mention *seven suggestions* that grow out of our common experience – and perhaps this will be a lucky number for us:

1. We realize that in preparation for any particular action designed to lessen prejudice and foster the Christian spirit we must *consider all the factors* that have gone to create the situation we face, or as many of them as we can get our fist around. We ourselves can't know them all intimately; and thus part of this realization is the recognition that we must *call upon the experts* for

those aspects of the situation that we do not fully understand. Some of these experts may not share our Christian inclinations, but that doesn't matter,' for we can still learn from them. The problem in "Human Relations" to which the title of this Conference refers is in the field of what we have come to call "social ethics"; and the juxtaposition of those two words suggests that we must understand society as well as ethics, before we can act intelligently and helpfully.

2. Yet even the mastery of all relevant information will not enable us to act alike in every circumstance. On the contrary it will lead us to realize that we can't and ought not to try to. We learn that each local situation is different from every other, and that *any contemplated action must be fitted to the local community*. Thus we *eschew sweeping conclusions and prescriptions*, and point whatever program we have in mind to the particular place and problem it is designed to serve.

3. But to take a whole host of factors into consideration, to try to give each its proper weight, and to be guided by particular circumstances as well as by general premises mean that we must make adjustments among the concerns we feel. Thus we realize that *compromise is inevitable*, but the corollary also occurs to us, that *rationalization is inviting*. To recognize that adjustments are always called for is to open the door for the play of extraneous considerations and for self-justification. Compromise and rationalization! – let's have as little of both as possible, but let's distinguish between them. The former will be present whether we will or no, and may not be altogether deplorable; the latter must be dispensed with as far as we are able.

4. But we cannot rid ourselves of rationalizations if each of us operates to himself alone. No more can we, on the positive side, attain the full measure of our effectiveness if every person works in isolation. We need the *sense of community* that such Conferences as this provide; we need to *engage in* as much *cooperative endeavor* as possible; we need to *develop sinews of association*, to the end that facts and tactics may be widely known. If we use the churches, the professional societies and the other organizations to which we belong, then the Citizens' Councils and the Ku Klux Klans will not be the only agencies that know the meaning of fellowship in pursuit of a common cause.

This may be as good a point as any to bring the Negro into the circle of our concern. Thus far we have spent our attention on the role of the white Christians in the South, but the Negro must play his part, too, and we must be willing for him to do so. An important element in this fourth realization, therefore, is that lasting progress takes place when *Negro and white work together*, not when either tries to fight his battle for brotherhood alone.

5. It will be a battle! *Opposition is unavoidable*, whatever we attempt to do. Those who "mean to keep the Negro in his place" are angry, frightened men, and sweet reasonableness will not be enough to defeat them. But we who seek to respond to the Christian gospel are not thereby promised escape from strife. *We expect it*. We have it. We are engaged in it right now.

6. Yet in the ordering of our plan for battle we find the military metaphor breaking down. *Our efforts must be educative*, not punitive. If the Negro can't be moved back to Africa, no more can the bigot be annihilated. And to do our bit toward enabling the Negro to become a full citizen of our society means that we believe in full citizenship for all, the perpetrators as well as the victims of injustice. This takes education, and our opponents are in the dire need of it than any other Americans I know.

7. *Our purpose must be redemptive* as well as educative. Here we draw upon our Christian rather than merely American understandings. We have good news of God's love to share, and we are committed to sharing it. Those who hate need to be rescued from it, as from a treacherous sea. It is a better metaphor to guide our actions than that of the clash of arms. For it suggests a quality that is necessary, a temper we need to possess, an atmosphere we must seek to create. One who undertakes a rescue operation identifies himself with his human derelict, and bends every effort to save him, yes, even when he doesn't want to be saved. Some people enjoy their prejudices, even as some enjoy their idols; but Christianity still has a missionary impulse. Any person who stands athwart the development of decent human relations is the object of our missionary endeavor and the subject for redemption.

All these things we have learned through our experience. When we add them all up, and illumine them with the Christian ethic itself, do we not begin to see a general strategy taking shape? Let me repeat these realizations quickly: our experience has taught us that, one, we must consider all the factors and call upon the experts; two, any contemplated action must be fitted to the local community, for we must eschew sweeping conclusions and prescriptions; three, compromise is inevitable, and by that token rationalization is inviting; four, we need to build a sense of community and to develop sinews of association, and this means that Negro and white must work together; five, opposition is unavoidable – we expect it; thus, six, our efforts must be educative; and seven, our purpose must be redemptive. When we join to this totality the ethic of love that we already know, we discover, I believe, the outlines of a methodology. Is it not what has come to be called by that most inadequate term "*gradualism*"?

Our question is still with us: What can we do? What must we do? Gradualism at best is only a generalized answer; specifics are not available. But until the time when some wise theologian develops a dependable methodology for the Christian ethic, gradualism will have to serve, for it embraces the best that we have observed and experienced. We must move ahead, with courageous prudence. We must not move precipitately, for that way is to fail. On the other hand, not to move at all is apostasy. As to the temper in which we act, the Christian ethic calls us to be neither sentimental nor mean. It demands loving, gradual, stubborn advance toward enabling all men to realize their birthright as children of God. Even as we have already learned to speak affirmatively in the full freedom of the Gospel, so each of us in his own limited area must learn to act affirmatively to the full limit of the particular possibilities we face. Nobody can tell us exactly what we ought to attempt; but *each of us must be prepared to take the step just beyond the one that caution says is all we can do.*

Which leaves us still with a large measure of perplexity. But that was my point, for the first item in the listing of the things we don't know was, we don't know what to do. *The second* follows close upon it. *We don't know the nature of the personal demand that the Christian ethic lays upon us.* The previous puzzlement had to do with the what; this has to do with the why. Why should we respond to the claim of the Christian ethic? In order to be virtuous? In order to achieve personal perfection, or as close to it as we can come? Or maybe our concern is still with the what after all, though now in a different sense. What is the Christian moral imperative? Be righteous? Be moral? Conduct yourself so that, no matter the outcome of the cause in which you are engaged, you at least will emerge unspotted from the world?

Confronted with such direct questions we would probably reject their sanguine simplifications of man's moral predicament. We can't be virtuous, we would say; we can't achieve righteousness. All men are sinners, and we are the chief. That is the orthodox response to the overt challenge. Yet without such confrontation, and allowed to live out our normal days in the safety of our normal reflexes, we give unwitting, though continuous, evidence that the contrary is what we really believe. How many of you, for example, had a twinge of disappointment when it was suggested, a moment ago, that the Christian methodology is one of gradualism? How many of you caught the tone of apology with which I offered the suggestion? "That most inadequate term, 'gradualism.'" I said. What is actually inadequate about it? It fits all we know about the difficult task of making fruitful contact between the Christian ethic and the social situation. Yet many of us don't like it because it has, we think, the mark of expediency about it. And somehow, we have been trained by all the idealism imbibed from church and home and school, to believe that the man who is fully loyal to the Christian ethic is the one who mounts his great white charger and dashes off to glorious battle for the Lord. It doesn't matter if his strength is of ten, for, lo, his heart is pure.

Let me tell you a story. About twenty-five years ago at a Southern college that sought to govern itself by Christian principles, the student body became concerned over the subject of better race relations. This college was way ahead of the procession, and at that early date was allowing Negroes to eat in its dining hall as guests of the regular students and faculty. But the students, in their idealism, were not satisfied. They went to the president with a petition that Negroes be allowed the full freedom of the institution, and asked that it be presented to the trustees, so that by their proclamation the position of the college could be made forthright, for all the world to see. The president agreed to present the petition, but added, "If you ask my opinion about it, I think it is unwise." "Why?" they said; and so he explained in words something like these:

"We are still living in a stratified society here in the South. The trustees, I can assure you, won't pass any such petition as this at the present time. They can't do so, and still maintain any sort of connection with their constituency. If they are faced with the issue, they will have to vote against you; and then they'll be on record, and it will be at least a full generation before your desire can be considered again. You'll have a good fight; you'll give yourselves a holy glow of righteousness; you'll take a stand – but you'll lose. And what is more, far from advancing the cause, you will actually retard the whole problem of better race relations. For once the trustees are forced to go on record, you won't be able to do the things you now do. Leave them alone, and you can be sure they won't raise the question either. And thus you will be free to continue working on the problem as you are now doing, quietly, slowly, efficiently. What do you want to do? Have a fight, or help the cause?"

To the credit of that student body it should be added that they saw the point and dropped the petition. It should further be added that that college has continued through the years to be in the vanguard. Incidentally, it is no accident that this illustration should come to mind, for the college was the one on whose campus we are now meeting, and the president was my father. Quite simply, that is how I come to know the story. "Aha," one might say, "you've got gradualism in your blood"; and my only answer is to confess it gladly. And since this has turned into personal testimony, perhaps I'd better say that I am a gradualist simply because I am a bad loser. And I say, in the effort to bring the Christian witness to bear upon the ordeal of the South, we can't afford to lose.

But what I am and what I say don't make any difference. The point is, What does the Christian ethic ask of us? Remember the final comments in the story, for they give a clue, I believe, to the proper answering of our question. "What do you want to do?" the president asked the students. "Have a fight, or help the cause?" The alternative might have been phrased, Be virtuous, or be effective? Be righteous, or be faithful to the task? You and I don't like to have the dilemma posed in that fashion; we would prefer to believe that that kind of choice isn't required of us. All right, it isn't, ninety percent of the time. But what about that tragic ten percent? When that time comes we don't always know which option to exercise. Thus too many of us too easily take the answer, Be virtoous, in one of two possible and self-deceptive interpretations: either, I'll protect my virtue by staying away from the problem, or, I'll assert my virtue by self-righteous attack on the evils all around me. As long as either of these reactions is tempting to us we give evidence that we don't know the nature of the Christian demand upon our lives.

In pursuing the second half of our self-analysis, the part dealing with what we don't know, I have hinted at answers that are available to our quandaries and in the process suggested that we are loath to adopt them. First, we don't know what to do, and the available answer to the effect that we should follow the method of gradualism is not always the one we want to hear. Second, we don't know what should be our response to the Christian imperative, and the proferred suggestion that we be effective in the task rather than protective of our own virtue, is often distasteful to us. The third thing that we don't know grows logically out of these first two, and of our reluctance to follow the little light we see. Here, however, we use the word, "know," in a different sense, for *the third is, We don't "know" the requisite will.* Thus far we have used the word to refer to cognitive understanding, but now we mean something more, namely, emotive possession. We simply don't have a sufficiently strong purpose, a determination, to get ahead with the job. This is my reluctant conclusion as to the third thing we don't "know."

In *Time* magazine's recent magnificent and deserved tribute to Martin Luther King, Jr., the writer inserted an editorial comment to the effect that "the influential white clergy . . . could – if it would – help lead the South through a peaceful and orderly transitional period toward the integration that is inevitable." That little slur, ". . . could – if it would –," made me mad. But before I could take my protesting pen in hand, I had a second thought. "What's wrong?" I said. "It's true." The fault is not that we can't do anything; the fault is that we won't. On the one hand we have suffused the subject of better race relations with sentimentality – we have made sweet statements. On the other we have succumbed to caution and finally to fear. We don't know what to do, sometimes, and we don't know the freedom from righteous self-protection with thich to do it. But we know more than enough to outweigh these uncertainties if we were willing. We know the facts of the present situation, or know where we can get them. We know the essence of the Christian ethic. We know that our defenses against its applicability are frail. And we know, in a measure, our guilt. But there may be the key: we don't know the *depth* of our guilt and our sin. For the depth of our guilt is that, knowing it, we are still satisfied to rest in it. *We are willing to be unfaithful. We are unwilling to be faithful.*

We know the paths in which our feet should press,
Across our hearts are written thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know, . . .
Knowledge we ask not; knowledge thou hast lent;
But, Lord, the will, there lies our bitter need; . . .

There is a *fourth and final item* in our catalogue of what we don't know, and it can be briefly told. In the present distress that is upon us, and in our efforts, sometimes feeble, mayhap earnest, to seize upon the opportunities it presents, we have to admit that *we don't know what the future holds*. We don't need to know. All we need is to be faithful both to the Christian goal and to the Christian method.

The Role of the Church in Facing the Nation's Chief Moral Dilemma

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There can be no gain saying of the fact America has brought the world to an awe-inspiring threshold of the future. As one studies the majestic sweep of American history, he cannot help but be astounded and fascinated by the tremendous progress that has been made in so many areas. The scientific and technological advances made by this Nation still astound and stagger the imagination. Through our technological genius, we have been able to construct skyscrapers in buildings with their prodigious towers steeping heavenward. Through our advances in medical science, we have been able to cure many dread plagues and diseases, and thereby prolong our lives and make for greater security and physical well-being. Through the scientific ingenuity of the Wright brothers, the airplane was invented. With this instrument, we have been able to drawf distance and place time in chains. Yes, we have been able to carve highways through the stratosphere. Through nuclear energy, we are delving into the mysteries of the creation of matter. Not only have we made great progress in the area of technology and science, but we have made unprecedented strides in the area of economic growth. We have been able to build the greatest system of production that the world has ever known. Our material wealth astounds the world, and has catapulted our Nation into the greatest political power on earth. All of this is a dazzling picture of U.S.A. 1957.

But there is another side of our national life which is not so bright. In the midst of all of our scientific and technological advances, we still suffer the plague of racial conflict. We have not learned the simple art of loving our neighbors, and respecting the dignity and worth of all human personality. Through our scientific genius, we have made of the world, a neighborhood, but through our moral and spiritual geniuses, we have failed to make of our own Nation a brotherhood. This is the chief moral dilemma of our Nation. This tragic dilemma which we now confront leaves the nation and the Church with a tremendous challenge. The broad universalism standing at the center of the Gospel makes brotherhood morally inescapable. Racial segregation is a blatant denial of the unity which we have in Christ. Segregation is a tragic evil which is utterly un-Christian. There are at least three reasons why segregation is evil. First, segregation inevitably makes for inequality. There was a time that we sought to live with segregation. In 1896, the Supreme Court of this Nation, through the famous Plessy V. Ferguson decision, established the doctrine of separate – but – equal as the law of the land. The enforcement of this Plessy doctrine ended up making for tragic inequality and ungodly exploitation. There was a strict enforcement of the "separate" with not the slightest intention to abide by the "equal". So the old Plessy doctrine ended up plunging the Negro across the abyss of exploitation where he experienced the bleakness of nagging justice.

But even if it had been possible to provide the Negro with equal facilities, in terms of external construction and quantitative distribution, we would still confront inequality. Even if it were possible to provide Negro children with the same number of schools and the same type of buildings as the white students possess, there would still be inequality in the sense that the students could not communicate with each other. Equality is not only a matter of quantity but of quality; not merely of mathematics and geometry, but of phychology. The Supreme Court was eminently correct in saying the separate facilities are inherrently unequal.

A second reason why segregation is evil is because it scars the soul of both the segregator and the segregated. It gives the segregator a false sense of superiority, and it gives the segregated a false sense of inferiority. This is why every Negro parent must continually remind his child that he is somebody, for he is the victim of a system that forever stares him in the face saying "you are less than" – "you are not equal to". Segregation is evil because it brings about a tragic distortion of human personality.

A third reason why segregation is evil is the fact that it ends up depersonalizing the segregated. The segregator looks upon the segregated as a thing to be used, not a person to be respected. He is considered a mere cog in a vast economic machine. This is what makes segregation utterly un-Christian. It substitutes an "I – it" relationship for the "I – thou" relationship. The segregator relegates the segregated to the status of a thing, rather than elevate him to the status of a person. The Philosophy of Christianity is strongly opposed to the underlying philosophy of segregation.

Therefore, every Christian is confronted with the basic responsibility of working courageously for a non-segregated society. The task of conquering segregation is an inescapable *must* con-

fronting the Christian Churches. Much progress has been made toward the goal of a non-segregated society, but we are still far from the promised land. Segregation still persists as a reality.

The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the Gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life. It has always been the responsibility of the Church to broaden horizons, challenge the status-quo, and break the moores when necessary. Such was the role of Amos and Jeremiah, of Jesus and Paul, of the early Church, of Savonarola and Martin Luther, of Livingston and Schweitzer.

There are several specific things that the Church can do in making brotherhood a reality. First, the Church should try to get to the ideational roots of race hate. All race prejudice is based upon suspicion, fears, and misunderstandings, most of which are groundless. The popular mind urgently needs direction here. Not only is the mind left confused by certain frictions that arise out of the ordinary contact of diverse human groups, but we are afflicted by the activities of the professional hate groups, that is, through the activities of leaders of racist movements, who gain prominence and power by the dissemination of false ideas, and by deliberately appealing to the deepest hate responses within the human mind. These two forces – ordinary antagonisms and abnormally aroused fears – keep the popular mind in such a state of confusion and excitement that they are unconsciously lead to acts of meaness and oppression.

The church can show the unreasonableness of these popular beliefs. It can show that the idea of a superior or inferior race is a myth that has been refuted by the best evidence of the antropological sciences. It can show that Negroes are not innately inferior in academic, health and moral standards are products of environment, not of race. Slums and poverty breed germs and immorality, whatever racial group may occupy them. It can show that when given opportunities, Negroes do as well as anyone else. It can show that the Negro is no worse and no better than any other element in the National population.

The Church can help by showing that Negroes do not want to dominate the Nation. They simply want the right to live as first-class citizens, with all the responsibilities that good citizenship entails. The Church can help by showing that the continual outcry of inter-marriage is a tragic distortion of the real issue. It can show that the Negro's primary aim is to be the white man's brother, and not his brother-in-law. Many Churchmen are already aware of these things, but the truth is so widely distorted by the hate groups that it needs to be reiterated over and over again.

Another thing that the Church can do in the area of race relations, is to keep men's minds and visions centered on God. As I said a moment ago, many of the present problems which we confront can be explained in terms of fear. So many irrational fears have cropped up around the question of integration that have no basis in reality. I have come to see that we not only have the job of freeing the Negro from the bondage of segregation, but we also have the responsibility of freeing our white brother from the bondage of crippling fears. One of the best ways to rid ourselves of fear is to center our lives in the will and purposes of God.

In dealing with the race problem our thinking is so often anthropocentric rather than theocentric. The question which is usually asked is – "What will my neighbors think if I am too liberal on the race question" – "What will my friends think if I am too friendly to Negroes". Somehow men forget to ask the question – "What will God think". And so men live in fear because they are bogged down on the horizontal plane with only a modicum of devation to the vertical.

The Church must remind men, once more, that God is the answer, and that man finds greater security in devoting his life to the eternal demands of the Almighty God, than in giving his ultimate allegiance to the transitory evanescent demands of man. The Church must continually say to Christians, "ye are a colony of heaven". This means that although we live in the colony of time, our ultimate allegiance is to the empire of eternity. We have a dual citizenry. We live both in time and eternity; both in heaven and earth. Therefore, we owe our ultimate allegiance to God. It is this love for God and devotion to his will that casteth out fear.

A third thing that the Church can do in attempting to solve the race problem is to take the lead in strong Christian social action. It is not enough for the Church to be active in the idealogical direction; it must also move out into the arena of social action. The first act in this area should be the Church's determination to purge its own body of discrimiratory practices. Only by doing this can the Church be effective in its attack on outside evils. Most of the major denominations practice segregation in local Churches, in Church hospitals, Church schools, and other Church institutions. It is appalling, indeed, that 11 O'clock on Sunday morning, when we stand to sing "In Christ there is no East nor West" is the most segregated hour in Christian America. It is true that there has been progress in this area. Here and there Churches are courageously making attacks on this system. But in most cases the attacks are local and independent. They are not yet the work of the Church as a whole. So the Church has an internal problem that it must cure.

The Church must become increasingly active in social action outside itself. It must seek to keep channels of communication open between the Negro and white community. Men hate each other because they fear each other; they fear each other because they don't know each other; they don't know each other because they are separated from each other. And only by keeping the channels of communication open can we know each other.

In the area of social action the Church must take an active stand against the injustices that Negroes confront in city and county courts of many southern towns. Here the Negro is robbed openly with little hope of redress. He is fined and jailed often in defiance of law.

Another area in which the influence of the Church is much needed but little felt is that of the economic order. The disadvantages that Negroes suffer in this area are startling indeed. In many fields they cannot get jobs at all; in others they are employed at appallingly low rates. This is a tragic end. It is murder in the first degree. It is strangulation of the moral, physical, and cultural development of the victims. So long as these blatant inequalities exist in the economic order our nation can never come to its full moral, economic and political maturity. As guardian of the moral and spiritual life of the community the Church cannot look with indifference upon this glaring evil.

I must say just a word concerning the dire need for sincere, dedicated, and courageous leadership from individual Christians. It is my profound hope that more leadership will come from the moderates in the white south. Unfortunately, the leadership from the white south today all to often stems from the closeminded reactionaries. But it is my firm belief that this closeminded, reactionary, recalcitrant group constitutes a numerical minority. There is in the white south more open-minded moderates than appears on the surface. These persons are silent today because of fear of social, political, and economic reprisals. God grant that the white moderates of the south will rise up courageously, without fear, and take over the leadership of the south in this tense period of transition.

The nation is looking to the white ministers of the south for much of this leadership. Every minister of the gospel has a mandate to stand up courageously for righteousness, to proclaim the eternal varities of the gospel, and to lead men from the desolate midnight of falsehood to the bright daybreak of truth. I am aware of the difficulties that many white ministers confront when they take a stand in the area of human relations. But in spite of these difficulties the Christian minister must remember that he is a citizen of two worlds. Not only must he answer to the mores, but he must give account to God. He must again and again hear the words of Paul ringing across the centuries: "Be not conformed to this world, but be ye transformed by the renewing of your mind."

I am not unmindful of the fact that many white ministers in the south have already acted. Many such ministers are here today. I have nothing but praise for those ministers of the gospel who have stood unflichingly amid threats and intimidation, inconvenience and unpopularity, and even at times amid sheer physical danger. There is nothing, to my mind, more majestic and sublime than the determined courage of an individual willing to suffer and sacrifice for truth. For such noble servants of God there is the consolation of the words of Jesus: "Blessed are ye when men shall revile you and persecute and say all manner of evil against you, falsely, for my sake; rejoice and be exceedingly glad; for so persecuted they the prophets which were before you."

It is also necessary to stress the urgent need for strong, sincere and dedicated leadership from the Negro community. In this period of transition and growing social change, there is a dire need for leaders who are calm and yet positive. This is no day for the rabble-rouser, whether he be Negro or white. We must realize that we are grappling with one of the most weighty social problems of the century, and in grappling with such a problem there is no place for misguided emotionalism. We need a leadership that will stress the necessity for keeping our hands clean as we struggle for freedom and justice. We must not struggle with falsehood, hate, malice or violence. We must never become bitter. We must never succomb to the temptation of using violence in the struggle, for if this happens unborn generations will be the recipients of a long and desolate night of bitterness and our chief legacy to the future will be an endless reign of meaningless chaos. There is still a voice crying through the vista of time saying to every potential Peter, "put up your sword." History is replete with the bleached bones of nations and communities that failed to follow this command.

The Negro leader must stress the fact that the aim of the Negro should never be to defeat or humiliate the white man, but to win his friendship and understanding. We must make it clear that it is injustice which we seek to defeat and not persons who may happen to be unjust. We have before us the glorious opportunity to inject a new dimension of love into the veins of our civilization. Our motto must be, "Freedom and justice through love." Not through violence; not through hate; no not even through boycotts; but through love. As we struggle for freedom in America it may be necessary to boycott at times. But we must remember as we boycott that a boycott is not

an end within itself; it is merely a means to awaken a sense of shame within the oppressor and challenge his false sense of superiority. But the end is reconciliation; the end is redemption; the end is the creation of the beloved community. It is this type of spirit and this type of love that can transform opposers into friends. The type of love that I stress here is not *eros*, a sort of esthetic or romantic love; not *philia*, a sort of reciprocal love between personal friends; but it is *agape* which is understanding goodwill for all men. It is an overflowing love which seeks nothing in return. It is the love of God working in the lives of men. This is the love that may well be the salvation of our civilization. God grant that the leadership of the Negro race will remain true to these basic principles. To paraphrase the words of Holland:

God give us leaders!
A time like this demands great leaders;
Leaders whom the lust of office does not kill;
Leaders whom the spoils of life cannot buy;
Leaders who possess opinions and a will;
Leaders who have honor; leaders who will not lie.
Leaders who can stand before a demagogue and damn his treacherous flatteries without winking!
Tall leaders, sun crowned, who live above the fog in public duty and private thinking.

There are certain technical words in the vocabulary of every academic discipline which tend to become stereotypes and cliches. Psychologists have a word which is probably used more frequently than any other word in modern psychology. It is the word "maladjusted." This word is the ringing cry of the new child psychology. Now in a sense all of us must live the well adjusted life in order to avoid neurotic and schizophemic personalities. But there are some things in our social system to which I am proud to be maladjusted and to which I suggest that you too ought to be maladjusted. I never intend to adjust myself to the viciousness of mob-rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the tragic inequalities of an economic system which take necessities from the many to give luxuries to the few. I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence. I call upon you to be maladjusted. The challenge to you is to be maladjusted – as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let judgment run down like waters and righteousness like a mighty stream;" as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their creator with certain unalienable rights, that among these are Life, Liberty and the persuit of Happiness." As maladjusted as Jesus who dared to dream a dream of the Fatherhood of God and the brotherhood of men. The world is in desperate need of such maladjustment.

In closing let me urge each of you to keep faith in the future. Let us realize that as we struggle for righteousness we do not struggle alone, but God struggles with us. The God that we worship is not some Aristotelian unmoved mover who contemplates merely upon himself; He is not merely a self-knowing God, but an other loving God. He is working through history for the establishment of his kingdom. There is an event at the center of our faith that reminds us of this. Just last Sunday we celebrated this event. It comes as an eternal reminder to us that Good Friday may occupy the throne for a day, but ultimately it must give way to the triumphant beat of the drums of Easter. Evil may so shape events that Caesar will occupy a palace and Christ a cross, but one day that same Christ will rise up and split history into A.D. and B.C., so that even the life of Caesar must be dated by his name. This is our hope. One day, by the grace of God, we will be able to sing, "the kingdoms of this world have become the kingdom of our Lord and his Christ and he shall reign forever and ever, Hallelujah, Hallelujah!

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Associate Executive Director
GENEVA R. JONES
Administrative Assistant

May 3, 1957

Dr. Harold C. Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Fleming:

Enclosed please find a courtesy copy of THE NEGRO AMERICAN - A READING LIST.

I write to express our appreciation to you for the cooperation which you have given and the interest you have shown in connection with this Reading List.

The booklet, as you will note by the inside cover, is 25¢ per copy. The quantity price is 20¢ per copy for orders of 100 or more. We have in this office a limited supply of 1,500 and we shall be able to fill orders until our present stock is depleted.

With all good wishes, I am

Cordially yours,

Alfred S. Kramer

Alfred S. Kramer
Associate Executive Director

ASK:muh
Encl.

May 23, 1957

Mrs. Geneva R. Jones
Administrative Assistant
National Council of the Churches of Christ
in the United States of America
Department of Racial and Cultural Relations
297 Fourth Avenue
New York 10, New York

Dear Mrs. Jones:

Please accept our deepest apologies for the delay in responding to your request of the 13th. It has been necessary for us to again revise the Directory of Organizations and Personnel Engaged in Human Relations Activities in the South. This has now been done and we are mailing to you, this day, thirty-five (35) copies.

A modest bill to cover the cost of paper and postage is being directed to the Department of Racial and Cultural Relations.

Sincerely yours,

Paul Anthony
Administrative Assistant

PA/mf

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Executive Director

ALFRED S. KRAMER
Associate Executive Director

WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

May 13, 1957

Mr. Paul Anthony
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Anthony:

Thank you for the copy of the list of organizations and personnel engaged in human relations activities in the South.

We should like very much to have 35 copies of this listing, and wish you would send us this number. If there is a charge, please bill the Department of Racial and Cultural Relations.

Sincerely yours,

Geneva R. Jones
Administrative Assistant

Bill sent for

JCV
F IV
(Files)

RECEIVED MAY 31 1957

National Council of the Churches of Christ
in the United States of America

BUREAU OF RESEARCH AND SURVEY

297 FOURTH AVENUE • NEW YORK 10, N. Y.

TELEPHONE ORegon 4-5000

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BENSON Y. LANDIS
Editor of Research Publications

SETSUKO MATSUNAGA NISHI
Director, Research in Christian Life and Work

HORACE R. CAYTON
Associate, Research in Christian Life and Work

May 28, 1957

Harold C. Fleming
Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mr. Fleming:

I am embarrassed at the long delay in responding to your good letter of February 7th regarding interest in research in desegregation generally, and particularly as it relates to the function of churches and religion. Do know, however, that we are pursuing our exploratory inquiries of current and developing research in this field, and should be pleased to be put on your mailing list for receiving reports, even though you would consider them "fact finding" rather than "research". We are about ready to begin to gather specific references to research projects and if your organization is able to provide these, it would be of great assistance to us.

I hope, too, that this will be the beginning of our continued communication as we further develop our research interests in this problem area.

Thanking you for your cooperation and expression of interest.

Sincerely yours,

Setsuko Matsunaga Nishi

(Mrs.) Setsuko Matsunaga Nishi

SMN/ab

Religious - NCCC - USA

June 19, 1957

Miss J. Margaret Carter
Director of Film Distribution
National Council of the Churches of Christ in the U.S.A.
220 Fifth Avenue,
New York 1, New York

Dear Miss Carter:

Thanks for your letter concerning the "Broken Mask." I have already announced the availability of this film to the staff members of our various state affiliates. If you would send me about 25 copies of each of the promotional pieces, I could make good use of them.

I would like to reserve the "Broken Mask" for the week of July 8th through the 12th. Please send it to me in care of:

John Hope II
Fisk Institute of Race Relations
Fisk University
Nashville, Tennessee.

I plan to use the film in connection with a special Union Staff Training Seminar, which we are conducting in conjunction with the Fisk Raod Relations Institute.

Basically it is a good film. It is of limited usefulness to me with most of the groups with which I deal. I am sure that much of it will be considered as a "strong dose" for Southern audiences, but I feel certain that many church, perhaps especially youth, groups will find it a useful film. I will be happy to pass on to you at a later date any ideas that we may have here as to the distribution of the film.

Sincerely yours,

Emory F. Via
Labor Consultant

EFV:mm

September 12, 1957

Dear Mr. Campbell:

At the suggestion of Mr. Fred Rough of the Southern Regional Council I wrote you regarding the possibility of publication of a pamphlet telling the story of integration in Washington. Naturally, I have been eagerly hoping to hear favorably from you.

I have held off writing because I thought you might have been on vacation and have not had time to do the exploration necessary to give me an answer. Since then you may well have been involved in the highly active school situation in your city.

This may be an inopportune time to ask you about the pamphlet, but, if so, I hope that it will shortly be possible for you to let me hear from you.

All of you who are on the firing line there have our prayers and best wishes.

Sincerely yours,

(Mrs) Margery T. Ware
Assistant Executive Director

Mr. Will D. Campbell
Race Relations Division
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

MTW/ic

cc: Mr. Fred Routh

National Council of the Churches of Christ
in the United States of America

BROADCASTING AND FILM COMMISSION
220 FIFTH AVENUE • NEW YORK 1, N. Y. • TELEPHONE ORegon 9-2968

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Executive Director

J. MARGARET CARTER
Director of Film Distribution

November 15, 1957

Mr. Paul Anthony
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta, 3, Georgia

Dear Mr. Anthony:

Thank you sincerely for your kindness in forwarding the 8 X 10 glossy of George Mitchell.

I am returning it to you as you request, and in addition I am sending you a fresh copy made from the negative we struck off.

Yours sincerely,

J. Margaret Carter

J. Margaret Carter

JMC:F

January 17, 1958

Mr. H. Milton Patton
The United Christian Youth Movement
257 Fourth Avenue
New York 10, N.Y.

Dear Mr. Patton:

I am honored that you remembered our conversation of November 1st. Your request is not a simple one, but with the help of our Director of Information, I will give you as much assistance as possible.

Unfortunately the detailed material in our files concerning the cities you mention is by no means complete. Under separate cover I am sending you some information on Winston-Salem, North Carolina and Greenville, South Carolina. Within the course of a few days I hope to collect the material on Birmingham, Alabama and mail you a report on this city. I am also sending you a report on Nashville, Tennessee, which perhaps may be of some use.

The other cities you mention present something of a problem. Our research department is now in the process of preparing extensive reports of the type you require on Dallas, Texas, Norfolk, Newport News and Charlottesville, Virginia, and New Orleans, Louisiana. We will see that you get copies as they are completed. Since most of the time available for this type of project is now being spent on cities other than those in which you are interested, the time factor becomes very important.

One suggestion for persons who should have a good idea of community temper, etc. and who might be willing to assist you, are the Executive Directors of the various Councils on Human Relations in the individual states. I am therefore sending a list of the names and addresses of the persons heading these Councils. The list also includes names of representatives of other Human Relations agencies working in the South; enquiries of some of these might also provide you with useful additional material.

Continued . . .

Mr. H. Milton Patton January 17, 1958

I regret that I cannot be of more direct assistance to you at the present time, but hope the above suggestions may be of help. In the meantime I will gather together what other material is available here and send it to you shortly.

Sincerely yours,

Machion S. Garrison, Jr.
Intern

MSG:fcl

January 21, 1958

Mr. H. Milton Patton
United Christian Youth Movement
National Council of the Churches of Christ
in the United States of America
257 Fourth Avenue
New York 10, N.Y.

Dear Milt:

Thanks for your recent letter outlining your current thinking on the UCYM plans for community involvement. Machion Garrison has supplied you with some of the information you requested. You ask me for some key people in the communities you listed. I have chosen only a few in each community, but they know the situation well and are involved in the community.

City	Persons
Charlottesville, Virginia	Mrs. Sarah Patton Boyle, Box 3183, University Station, Charlottesville.
	Dr. David Wilson, 24 E. Range, Charlottesville, Virginia.
	Dr. Lambert Molyneaux, 400 Alderman Road, Charlottesville, Virginia.
Richmond, Virginia	Dr. John H. Marion, Executive Director, Virginia Council on Human Relations, 1409 Chowan Road, Richmond 26, Virginia.
	Dr. Rupert Picott, Executive Secretary, Virginia Teachers' Association, Clay Street at Fourth, Richmond 19.
Winston-Salem, North Carolina	Reed Sarratt, Winston-Salem Journal and Sentinel, Winston-Salem, North Carolina.

Continued . . .

Mr. Milton Patton January 21, 1958

City	Persons
Chapel Hill, North Carolina	Dr. Guy Johnson, University of North Carolina, Chapel Hill, N.C.
	Rev. Charles Jones, Community Church, P.O. Box 2, Chapel Hill, N.C.
	Anne Queen, Student Secretary, YWCA, University of North Carolina, Chapel Hill.
Greenville, South Carolina	Richard Foster (Judge, Juvenile Court), Curb Market Building, P.O. Box 1325, Greenville, South Carolina.
Knoxville, Tennessee	Galen Martin, Box 887, Knoxville, Tennessee.
	Francis Manis, School of Social Work, University of Tennessee, Knoxville.
	Dr. James Colston, President, Knoxville College, Knoxville, Tennessee.
Memphis, Tennessee	Eugene Cox, 933 Chambliss Road, Memphis 16, Tennessee.
	Rev. J. A. McDaniel, Executive Secretary, Memphis Urban League, 546 Beale Street, Memphis, Tennessee.
	Dr. Hollis Price (President, LeMoyne College), 825 Walker Avenue, Memphis 6, Tennessee.
Birmingham, Alabama	Rev. Robert E. Hughes, Executive Director, Alabama Council on Human Relations, Room 1218, Comer Building, Birmingham 3.
	Emory Jackson, Editor, Birmingham World, 312 17th Street, North, Birmingham.
Houston, Texas	Mrs. James Crate, 2410 Inwood Drive, Houston, Texas.
	Mr. Charles Shaw, P.O. Box 2097, Houston 1, Texas.

I hope this will prove helpful to you.

Best regards.

Cordially,

FBR:fcl

Frederick B. Routh

THE UNITED CHRISTIAN YOUTH MOVEMENT
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

257 FOURTH AVENUE • NEW YORK 10, NEW YORK
Telephone ORegon 4-6407

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Manchester College
North Manchester, Indiana

LELA ANN GARNER, Vice-Chairman
785 Beasley Street
Memphis 11, Tennessee

STUART LANGTON, Secretary
212 Bay State Road
Boston, Massachusetts

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Bucknell University
Lewisburg, Pennsylvania

CHRISTIAN CITIZENSHIP
BOB BUCKLE
5124 University Halls
Ithaca, New York

CHRISTIAN FELLOWSHIP
BRUCE LEWELLYN
University of Kansas
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Chairman, Committee on Youth Work

DR. ROBERT H. KEMPES
209 Ninth Street
Pittsburgh 22, Pennsylvania

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Associate Executive Secretary

CARMETA CLARK
Youth Associate

MILTON PATTON
Youth Associate

January 9, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue
Atlanta 3, Ga.

Dear Mr. Routh:

I wish to express to you my appreciation for the opportunity to discuss with you the UCYM plans for Community Involvement with you in November. Your assistance and comments were most helpful.

At the present time I am drawing up plans and outlines for the development of Community Involvement during the summer of 1958. I am now at the point of bringing together profiles of specific communities as to personnel, economies, political climate, existing agencies, etc. Machion S. Garrison suggested that he might be able to do some research on some of these questions. Enclosed, you will find a carbon of my letter to Mr. Garrison.

I hope that you might furnish names of your key contact persons on human-relations and religious contacts, both Jewish and Christian, in the particular communities. With these it would be helpful to have a brief sketch on their backgrounds and current relationships in the school integration situation. The communities that I am considering are: Charlottesville and Richmond, Va.; Winston-Salem and Chapel Hill, N.C.; Greenville, S.C.; Knoxville and Memphis, Tenn.; Birmingham, Ala.; Houston, Tex.

A draft on our Community Involvement plans is to be prepared within the next few weeks. We shall provide you with these materials when they are available.

Thank you for your most important assistance.

Sincerely yours,

Milt

H. Milton Patton

January 9, 1958

Mr. Machion S. Garrison
Southern Regional Council
63 Auburn Avenue
Atlanta 3, Ga.

Dear Mr. Garrison:

This correspondence is in regard to our conversation of November 1st in your Atlanta office. At that time we discussed the possibilities for the United Christian Youth Movement to develop some programs for Community Involvement on experimental conditions beginning in the summer of 1958. It was at that point which you suggested that you would be able to do some research in drafting profiles of the particular communities to be involved. I hope that you still are available to help us in this matter.

My hope is to draw together such material as will be helpful in developing a rather complete understanding of each community. From Fred Routh, Will Campbell, denominational offices, agencies, and other sources, I am beginning to compile information on personnel interested in human-relations in the communities to be involved. I have been doing some research to investigate political climates, existing agencies, economies, historical backgrounds, current situations in school and employment integration. It was my hope that from your background and files it might be possible for you to give us some rather complete views of the present profile of many of the communities. I would be interested in receiving information on all of the above mentioned aspects of these communities if possible. However I understand that this would be quite an undertaking if done thoroughly. Therefore, themost important questions would be the political climate and the integration conditions. Any other information would be helpful,,and very much appreciated.

Your help in this matter will be invaluable to us at this stage of development. The communities will be; Charlottesville and Richmond, Va.; Winston-Salem and Chapel Hill, N.C.; Greenville, S.C.; Knoxville and Memphis, Tenn.; Birmingham, Ala.; Houston, Tex.

Sincerely yours,

H. Milton Patton

THE UNITED CHRISTIAN YOUTH MOVEMENT

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

257 FOURTH AVENUE • NEW YORK 10, NEW YORK

Telephone ORegon 4-6407

GLADDEN SCHROCK, Chairman
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North Manchester, Indiana

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785 Beasley Street
Memphis 11, Tennessee

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212 Bay State Road
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5124 University Halls
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Chairman, Committee on Youth Work

DR. ROBERT H. KEMPES
209 Ninth Street
Pittsburgh 22, Pennsylvania

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Associate Executive Secretary

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Associate Executive Secretary

CARMETA CLARK
Youth Associate

MILTON PATTON
Youth Associate

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

January 23, 1958

Dear Mr. Routh:

Thank you very much for the information which you have given to us. I feel certain that this will be most helpful.

You mentioned that you would strongly suggest I contact Will Campbell. We are attempting at this time to work most closely with Will at all points.

Thank you once again for your assistance.

Sincerely yours,

Milt

H. Milton Patton

HMP/ms

February 5, 1958

Mr. Milton Patton
United Christian Youth Movement
National Council of the Churches of
Christ in U.S.A.
257 Fourth Avenue
New York 10, New York

Dear Mr. Patton:

On February 25th and 26th, representatives of some 15 to 18 national and regional agencies interested in race relations in the South will meet here in Atlanta. Mr. Will Campbell has suggested that we invite you to this meeting and we are most happy to do so.

The enclosed two memoranda concerning this meeting have been sent to participating agencies. You will note that the meeting will be held at Atlanta University, commencing at 1:30 P. M. on February 25th and ending at noon on the 26th. Many of the persons from out of town prefer to remain on the campus overnight and we will be happy to make such reservations for you if you like.

We hope that it will be possible for you to be with us.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Enclosure - 1.

February 19, 1958

Miss J. Margaret Carter
National Council of Churches of Christ
in the U. S. A.
Broadcasting and Film Commission
220 Fifth Avenue
New York 1, New York

Dear Miss Carter:

In the absence of Mr. Fleming, your letter of the 17th has been called to my attention.

Enclosed is a list, with addresses, of the state councils of human relations - formerly affiliated with SRC. It occurs to us that each of the state groups might be able to use a modest supply of the flyer.

We find the flyer attractive and well done and it is good to know that you are doing this work.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
Enclosure - 1 (List of State Councils)

National Council of the Churches of Christ
in the United States of America

BROADCASTING AND FILM COMMISSION

220 FIFTH AVENUE • NEW YORK 1, N. Y. • TELEPHONE ORegon 9-2968

West Coast Office • 5746 Sunset Blvd. • Hollywood 28, Calif. • Phone: Hollywood 4-7464

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Secretary

PAUL F. ELY
Associate Treasurer

REV. S. FRANKLIN MACK
Executive Director

J. MARGARET CARTER
Director of Film Distribution

February 17,1958

Mr. Harold C. Fleming
Executive Director
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mr. Fleming:

I should like to send the enclosed flyer announcing the film FACE OF THE SOUTH to each of the twelve State Organizations affiliated with the Southern Regional Council.

I would appreciate it very much indeed if you would send me a list of the names and addresses. Thank you very much.

Yours sincerely,

J. Margaret Carter

J. Margaret Carter

JMC:F

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a full rate telegram	
FULL RATE TELEGRAM	
DAY LETTER	
NIGHT LETTER	

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			SOUTHERN REGIONAL COUNCIL, INC.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

April 16, 1958

B. F. C. Films
220 Fifth Avenue, N. E.
New York 1, New York

Please advise if print of FACE OF THE SOUTH can be purchased and delivered to purchaser before May 1st.

Advise by wire collect.

Paul Anthony
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

May 9, 1958

Broadcasting and Film Commission
The National Council of Churches
of Christ in the U. S. A.
220 Fifth Avenue
New York 1, New York

Dear Sirs:

Please send immediately 50 copies each of the release announcing Face of the South, and the folder, "Do You Really Understand" to:

Mrs. Elsie Green
1215 Cloncury Road
Norfolk 5, Virginia

These pieces will be used for distribution at the Virginia AFL-CIO convention beginning May 19th.

Please pardon the rush; thanks for your cooperation.

Sincerely,

Emory F. Via
Labor Consultant

EFV/pa

June 18, 1958

Mr. A. E. Cox
933 Chambliss Road
Memphis 16, Tennessee

Dear Gene:

Many thanks for sharing with us these clippings and the mailing which arrived today. I took the liberty of pulling a few of the first batch and am assuming that we may keep the WCC literature. If that's not all right, let me know.

I hope you will continue to pass on items of interest. So much is happening, it's hard to keep up!

I hope we will see you here in Atlanta again soon. Meanwhile, warm regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures - (Clippings)

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

MRS. THEODORE O. WEDEL
Chairman

MRS. W. MURDOCH MacLEOD
General Director

Christian Social Relations

MRS. LILBURN B. MOSELEY
Pittsburgh, Penna.
Chairman

MRS. ALFRED M. CHAPMAN
Bucks County, Penna.
May Fellowship Day

MRS. J. RUSSELL HENDERSON
Little Rock, Arkansas
Child Welfare

MRS. LAWRENCE S. ASHLEY
Ocala, Florida
Race & Cultural Relations

MRS. FRED H. OLERT
Kansas City, Missouri
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER C. STAMATS
Director

September 24, 1958

Mr. Harold Fleming
Director, The Southern
Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

This is a reminder that I am hoping to receive the material on Mrs. Tilly very soon.

Hastily,

Esther C. Stamats

Esther C. Stamats,
Director - Christian
Social Relations.

mg

CROSS REFERENCE SHEET

NAME OR SUBJECT:

A congressional directory - Prepared by Washington Office Nat'l. Conncil of Churches, 122 Maryland Ave., N.E.

REGARDING:

A listing of congressional party leaders and names of members of the U.S. Senate and House of Representatives by congressional districts.

Listed also: Standing cttees. of Senate - Jan.27,'59 (86th Congress)

Standing cttees. of House - Jan.22,'59 (86th Congress)

(SEE)
NAME OR SUBJECT:

Congress - Lists

Please return for filing
M. F.

March 12, 1959

Dr. Harold C. Letts
Associate Executive Secretary
Division of Christian Life and Work
National Council of Churches in the USA
297 Fourth Avenue
New York 10, New York

Dear Dr. Letts:

Our research staff will pull together such information as we have of the sort you need for your Florida conference. I hope it will be helpful.

With best regards and good wishes for a successful seminar,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

division of home missions

national council of the churches of christ in the u.s.a.

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y. RIverside 9-2200

REV. EDWIN T. DAHLBERG, PRESIDENT REV. ROY G. ROSS, GENERAL SECRETARY

REV. WILLARD M. WICKIZER
CHAIRMAN
REV. JON I. REGIER
EXECUTIVE SECRETARY

October 5, 1960

RECEIVED
OCT 8 1960

Dr. Harold C. Fleming, Executive Director
Southern Regional Council
5 Forsyth Street, N. W.
Atlanta 3, Georgia

Dear Dr. Fleming:

We are very glad you are coming to the Consultation on Church-related Schools and Integration to be held at Atlanta University, October 25-27, 1960.

Knowing that you are anxious to know about the program, I am enclosing a preliminary schedule. There may be a few changes as several who have been asked to assume responsibility have not yet replied.

Reservations should be sent to Mrs. E. M. Comer, President's Office, Atlanta University, Atlanta, Georgia. The rate is $5.50 per day including meals. I am sure it will help very much to have you send in your reservation well in advance. The dormitory where we shall stay is located at 50 Chestnut Street, S.W., Atlanta, Georgia.

We are looking forward so much to these days of work together on this very important issue.

Very sincerely yours,

Edith E. Lowry

Edith E. Lowry
Associate Executive Secretary

PRELIMINARY PROGRAM
CONSULTATION ON CHURCH RELATED SCHOOLS AND INTEGRATION
Atlanta University, Atlanta, Georgia
October 25-27, 1960

October 25

Evening - Worship - Dr. Samuel Williams, Morehouse College
Music - Dr. W. L. James, Morehouse College, Spelman College

A Presentation of the General Background Situation in the South
- Dr. Harold C. Fleming, Southern Regional Council

Fellowship Hour

October 26

Morning - Worship - Dr. Samuel Williams
Music - Dr. W. L. James

A Presentation of the Guy Johnson Study

A Presentation of the Findings from a Survey made by Dr. Herman Long on specific problems in the different schools, progress being made, barriers confronted, solutions tried, evaluation of these solutions, and expectations for the next five years
- Dr. Herman Long, Fisk University

Work Groups

Afternoon - Panel Discussion of the School's Responsibility Within the Larger Community

Dr. Willa Player, Bennett College
Dr. Paul M. Rilling, Southern Regional Council
Dr. Will Campbell, Department of Racial and Cultural Relations, National Council of Churches

Report from Work Groups

Evening - Philosophical Presentation on "What Is the Function of a Christian Liberal College" - Dr. Horace M. Bond, Atlanta University

October 27

Morning - Worship - Dr. Samuel Williams
Music - Dr. W. L. James

Panel Discussion on the Policies of Boards of Higher Education

Dr. Rufus E. Clement, Chairman, Atlanta University
Dr. Woodrow A. Geier, The Methodist Church
Dr. John M. Ellison, Virginia Union University
Dr. Rabun L. Brantley, Southern Baptist Convention
Rev. J. C. Herrin, American Baptist Convention
Dr. William S. Findley, The College of the Ozarks
Dr. Samuel Williams, Morehouse College

Overall Report on Work Groups and Presentation

division of home missions

national council of the churches of christ in the u.s.a.

475 Riverside Drive, New York 27, N. Y. Riverside 9-2200

Rev. Edwin T. Dahlberg, President Rev. Roy G. Ross, General Secretary

Rev. Willard M. Wickizer
Chairman
Rev. Jon I. Regier
Executive Secretary

May 9, 1960

Dr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Fleming:

Just a note to thank you for your letter.

We are delighted that you can accept our invitation to make the opening presentation at our consultation on church-related schools and integration on October twenty-fifth. Of course we hope you can be with us throughout the consultation, too.

When the program is worked out in detail I will send it to you but I wanted to let you know how much we appreciate your acceptance at this time.

Very sincerely yours,

Edith E. Lowry
Edith E. Lowry
Associate Executive Secretary

EEL/sak

May 3, 1960

Miss Edith E. Lowry
Associate Executive Secretary
Division of Home Missions
National Council of the Churches of Christ
475 Riverside Drive
New York 27, New York

Dear Miss Lowry:

The consultation of leaders from church-related schools in the Southeast sounds most useful and soundly planned, and I am glad to be able to accept your invitation to make the opening presentation on the evening of October 25.

If there is further information I should have before that time, or if the Southern Regional Council can be of any assistance to your further planning, do let me hear from you.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf

division of home missions

national council of the churches of christ in the u.s.a.

475 riverside drive, new york 27, n. y. riverside 9-2200

rev. edwin t. dahlberg, president rev. roy g. ross, general secretary

rev. willard m. wickizer
chairman
rev. jon i. regier
executive secretary

April 26, 1960

Dr. Harold Fleming
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Fleming:

The Division of Home Missions of the National Council of Churches through its Committee on Home Mission Institutions is planning a consultation of leaders from church-related schools in the Southeast to consider the role of church-related schools in integration.

In 1956 the first such consultation was held and those who participated from the different schools appreciated the opportunity to come together. In response to an inquiry from many of these schools they feel the need for a similar meeting again. Therefore, from October 25 to 27, 1960 a second consultation will be held at Atlanta University in Atlanta, Georgia.

The Program Committee of which Dr. Herman Long of Fisk University is chairman has outlined the program briefly. This is it:

The evening of October 25 - worship; a presentation of the general background situation in the South; followed by a fellowship hour.

The morning of the 26th - a presentation of the Guy Johnson Study and a presentation of the findings from a survey made by Dr. Herman Long on specific problems in the different schools, progress being made, barriers confronted, solutions tried, evaluation of these solutions, and expectations for the next five years.

The afternoon of the 26th there would be a panel discussion of school's responsibility within the larger community followed by a report from work groups which would have met for the first time in the morning following Dr. Long's presentation.

The evening session would have a philosophical presentation on "What Is the Function of a Christian Liberal College."

On the morning of the 27th following worship there would be a panel discussion on the policies of Boards of Higher Education and recommendations from the work groups.

The committee has asked me to invite you to be our opening speaker that first night to present the general background. We hope very much that you can be with us and render this service. We need you very much.

Very sincerely yours,

Edith E. Lowry

Edith E. Lowry
Associate Executive Secretary

EEL/sak

December 30, 1959

Mr. Cornelius Tarplee
Associate Executive Secretary
Division of Christian Citizenship
The National Council of Churches
P. O. Box 853
Lynchburg, Virginia

Dear Mr. Tarplee:

Thank you for your order of our materials for the Seminary libraries. These will be mailed out as per your request.

The only charge will be for the three additional pamphlets and you will receive a bill as soon as the mailings have gone out.

With best wishes.

Sincerely,

John Coustable
Director of Information

JC/lec

department of racial and cultural relations

national council of the churches of christ in the u.s.a.

475 riverside drive, new york 27, n. y. riverside 9-2200

j. irwin miller, president rev. roy g. ross, general secretary

john w. thomas
chairman
j. oscar lee
executive director

RECEIVED
FEB 20 1961

17 February 1961

Mr. Harold C. Fleming
Southern Regional Council
63 Auburn Ave., N.E.
Atlanta 3, Ga.

Dear Mr. Fleming:

We think you may be interested in the enclosed resolution, CHRISTIAN INFLUENCE TOWARD THE DEVELOPMENT AND USE OF ALL LABOR RESOURCES WITHOUT REGARD TO RACE, COLOR, RELIGION, OR NATIONAL ORIGIN, adopted by The General Assembly of the National Council of the Churches of Christ in the U.S.A., December 9, 1960.

Sincerely yours,

S. Garry Oniki

S. Garry Oniki
Associate Executive Director

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encl

galen r. weaver, vice chairman • theressa hoover, recording secretary • will d. campbell, s. garry oniki, assoc. executive directors

a unit of the division of christian life and work

CHRISTIAN INFLUENCE TOWARD THE DEVELOPMENT AND USE OF ALL LABOR RESOURCES WITHOUT REGARD TO RACE, COLOR, RELIGION, OR NATIONAL ORIGIN

A Resolution Adopted by

The General Assembly of the
National Council of the Churches of Christ in the U.S.A.

December 9, 1960

Issued Jointly by

The Department of Racial and Cultural Relations
and
The Department of the Church and Economic Life
DIVISION OF CHRISTIAN LIFE AND WORK

475 Riverside Drive, New York 27, N. Y.

December 1960 10¢ per copy

Introduction

The Christian concern about employment according to ability stems from the Christian belief about man. This belief affirms that man's origin is in God; his existence depends upon God and his eternal destiny is in God's hands. Each man is created by God in His own image and therefore has supreme worth. Human beings cannot add to nor detract from this worth. It is intrinsic, unique, and essential to man's nature. For Christians this worth is affirmed in the revelation of Jesus Christ.

God gives to man the capacity to think, to create by the translation of ideas into action or things, and to choose. Men are responsible to God and to each other to see that all men have the fullest opportunity to develop and to exercise their God-given capacities. This includes vocational abilities and skills. Thus, in support of the clearly established policy of the General Board of the National Council of Churches,* employment based on individual ability without regard to race, color, religion, or national origin should be a concern to all in the churches.

Justice in the Economy

Both justice and efficiency in the full use of the nation's manpower resources call for selection for employment and promotion on the basis of qualifications with major emphasis on individual capacity, character, training, and experience. Practice has shown that achievement of such justice and efficiency requires cooperative effort by the total community, including government on every level, industry and business, labor unions, educational institutions, community and church organizations, as well as individual employers, workers and other citizens. Though notable progress is being made toward this end, many barriers to employment on this basis continue to exist.

A major deterrent to equal opportunity in employment is still discrimination based on race or color. Negroes who comprise about 95% of the non-white persons in America are victimized by discrimination in employment based on race or color. Persons of other groups also face employment barriers based on race, color, religion, or national origin. These groups include Puerto Ricans, other Spanish-speaking peoples, American-Indians, Chinese, Japanese, and Jews.

Encouraging Trends

In spite of the continued stubborness of this problem at some points, the employment situation at the start of the decade shows encouraging trends. For instance --

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*The General Board of the National Council of Churches on January 17, 1951 voiced its concern about the safeguards against discrimination in employment as follows:

> "RESOLVED, That the Council urge that legislative and administrative safeguards be provided against discrimination in employment and working conditions based on race, creed or national origin in the use of civilian manpower;..."

Furthermore, the General Board stated in the 1955 Labor Sunday Message, which it adopted unanimously on March 3, 1955, that an obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare rests upon every organization as upon every individual, and that this obligation "is not discharged unless the opportunity for employment and creative expression is equally available to all men and women regardless of creed, race, social status, or national origin."

The proportion of non-white workers employed in white collar occupations and the professions more than doubled between 1940 and 1958, increasing from 6 to 13%.

Opportunities for employment have improved for non-white women, both in traditional and in new occupations. For example, their employment as clerical workers in 1958, though totaling only 200,000 was 12 times the number employed in this category in 1940.

Reliable estimates indicate that the increase in the available labor force during the 1960's will be 50% greater than during the 1950's and by far the largest in any decade in our history.

As progress is made in automation, it is anticipated that fewer production workers will be needed and many more workers will be necessary for the performance of services. Thus professional, office, and sales jobs, requiring greater education and training, will increase at the fastest rate. In meeting these needs non-white persons represent an important and largely unused manpower resource.

Steps to be Taken

We believe that intensified effort is needed to continue to break down barriers where they still exist due to discriminatory practices of employers, including churches and church-related agencies, employment agencies, unions, and workers.

To accomplish this we specifically urge Christians and Christian churches

1. To seek to develop an informed and just attitude toward equality of opportunity for employment based on individual ability and to put it into practice.

2. To take every opportunity, through churches and other religious groups and agencies, to further by concerted group action the constructive emerging trends toward employment according to ability.

3. To examine the churches' own positions and practices on discrimination in employment, as they relate to the employment of pastors and professional staff workers in parishes; health, education, and welfare agencies and business institutions conducted by the churches.

4. To place upon Christians -- individuals and groups -- in their several social and economic capacities, the responsibility to face the issue of racial discrimination by

a) calling upon employers and employees to ask themselves the question, Am I willing to employ and work with persons in all ranks of employment -- without discrimination as to race, color, religion, or national origin?

b) encouraging labor leaders and union members to ask the question, Will I vote to receive into the union, give equal treatment to, and recommend for all positions, workers without discrimination as to race, color, religion, or national origin?

c) calling upon churches to ask, Have we dedicated our facilities and programs to training in and promotion of anti-discriminatory attitudes and conduct?

We believe that intensified effort is further needed --

1. To increase the availability of trained applicants for jobs steadily being opened to all on the basis of qualifications by, among many things,

a) increased incentive from parents and others to encourage boys and girls to get all the education and training possible during their years of school age, and to attend night-schools if they do go to work,

b) provision of scholarship aid to enable children of lower income families to continue education,

c) developing training and re-training courses to meet changing employment needs,

d) provision of more trained counsellors and more effective counseling services to begin earlier in the school years and continue beyond active schooling,

e) removal of barriers based on race, color, religion, or national origin in admittance to apprenticeship training programs,

f) development of increasingly effective placement services by federal, state, and private agencies as well as educational institutions,

g) special efforts to locate and upgrade members of minority groups employed in jobs below their skills,

h) greater encouragement to members of minority groups to acquire training in the development of professional and technical skills,

i) initiative on the part of employers to break through barriers of custom in making placements in positions traditionally denied to minority groups,

j) initiative on the part of union members to break through the barriers of custom to elect officers and delegates to conventions on the basis of ability,

k) encouragement to persons from minority groups to extend their search for employment beyond the customary occupations and industries, and

l) encouragement to non-white workers to register bona fide complaints in situations subject to remedy under present anti-discrimination laws.

2. To encourage and support the adoption of legislation which provides for employment on the basis of ability and qualifications without regard to race, color, religion, or national origin, and legislation to provide a statutory base for the President's Committee on Government Contracts.

3. To encourage and support the equal application of all standards of work performance and relationships.

Conclusion

Though the struggle against discrimination in employment and for a universal

system of employment based on ability is far from won, notable progress is being made and the means to further advancement are both evident and widely available. This is a distinct and encouraging development which the churches and church people should help to carry forward with all of the energy and resources, both spiritual and material, at their command.

Christians have a special obligation both to see that all persons have the opportunity to use fully their God-given capacities and to help the nation achieve full use of its manpower without regard to race, color, religion, or national origin, to the end that all citizens may be enabled to serve effectively and live creatively.

Resolution

THE RIGHT TO VOTE

Approved by the

General Board of the National Council of Churches

February 23, 1961

The Right To Vote

It is a clear teaching of the Christian faith that human rights, far from being granted by human authorities are inherent in man as fashioned in the image of his Creator and should be thus honored by society. The Christian faith also affirms the belief that men have a corresponding responsibility to exercise these rights. The responsible society affords all men the opportunity to do so.

As Christians in the United States we believe that local, state and national governments deriving "their just powers from the consent of the governed," are responsible to God and to the people to maintain the freedom of all men under their respective jurisdictions to exercise these rights with due regard for the rights of others and for public order.

The right to vote is guaranteed by the basic law of the land. Whatever qualifications are made by state laws, the Fifteenth Amendment to The Constitution of the United States specifically provides that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of race, color or previous condition of servitude."

Yet it is a fact that thousands of citizens are denied the opportunity to exercise the right to vote because of race or color. In many communities Negroes are denied the opportunity to register or, having been registered, have had their names removed from the registration rolls, or do not vote because they fear bodily harm, the loss of jobs or other economic pressures. It is noteworthy that courts have declared unconstitutional state laws designed to deny the opportunity to register and vote on the basis of race or color.

The denial of the right to vote contradicts the professed ideals and undermines the democratic heritage upon which this Nation is founded. It is a violation of justice that prevents the exercise of responsible citizenship which is necessary to the creation of the good society.

THEREFORE, BE IT RESOLVED THAT THE NATIONAL COUNCIL OF CHURCHES

1. Commits itself to work to assure the opportunity for all citizens regardless of race or color, to exercise their right to vote:

   a) by moral suasion;

   b) by social education and action;

   c) by supporting public officials and government agencies in the enforcement of existing laws guaranteeing the opportunity to register and vote; and

   d) by supporting in principle through appropriate means additional legislation which may be necessary to guarantee to all citizens regardless of race or color, full opportunity to register and vote.

2. Calls upon the member denominations, their churches, councils of churches and individual Christians to work to assure to all citizens, regardless of race or

color, the opportunity to register and vote.

3. Urges church groups and individual Christians

a) to discover the facts about registration and voting in their communities;

b) to acquaint themselves with state laws and practices affecting registration and voting and with the provisions of the Federal Civil Rights Acts of 1957 and 1960;

c) to develop programs such as citizenship conferences and voter's clinics to encourage all citizens to register and vote intelligently and responsibly;

d) to support and cooperate with similar programs carried on by community organizations;

e) to support persons in their efforts to register and vote in communities where the opportunities are denied or restricted because of race or color;

f) to support public officials and government agencies in the enforcement of federal and state laws that protect the right to register and vote;

g) to support the enactment of additional federal and state legislation necessary to guarantee the franchise to all citizens.

BE IT FURTHER RESOLVED

that the General Board authorize representatives of the National Council of Churches to testify at public hearings along the lines indicated above.

Department of Racial and Cultural Relations
National Council of Churches of Christ
475 Riverside Drive
New York 27, N.Y.
March 1961

PUBLICATIONS

ABOUT RACIALLY INCLUSIVE CHURCHES. 1955, 3¢ each, $2.75 per 100.

CHRISTIAN INFLUENCE TOWARD THE DEVELOPMENT AND USE OF ALL LABOR RESOURCES WITHOUT REGARD TO RACE, COLOR, RELIGION, OR NATIONAL ORIGIN. A Resolution Adopted by the General Assembly of the National Council of the Churches of Christ in the U.S.A., December 9, 1960. 10¢ each.

THE CHURCHES AND SEGREGATION: An Official Statement and Resolution adopted by the General Board of the National Council of the Churches of Christ in the U.S.A., June 11, 1953. Available from the Office of Publication and Distribution, National Council of Churches, 10¢ each, $8.00 per 100.

DENOMINATIONAL STATEMENTS compiled by the Department of Racial and Cultural Relations, mimeographed, 10¢ each:

With Reference to Racially Inclusive Churches, 1955
With Reference to Fair Housing Practices, 1961
With Reference to Fair Employment Practices, 1961
With Reference to the Right to Vote, 1961
With Reference to the Sit-In Demonstrations, 1961

INTERRACIAL NEWS SERVICE. Department Periodical published bi-monthly. Factual account and analysis of major problems in the area of racial and cultural relations as they relate to the churches. Subscription: $1.50 per year, $2.50 per two years. Relevant back issues available at 10¢ each, quantity prices on request:

STRUGGLE FOR THE VOTE. March-April 1958.
CONSTRUCTIVE ACTIONS RE DESEGREGATION. May-June 1958.
A PLANNED DISPERSION PATTERN - AN ANSWER TO THE GHETTO. September-October 1958.
HOUSING DEMANDS AND ATTITUDES OF NEGROES - DENVER, COLORADO by Charles Gray. Summer 1959.
REPORT OF THE UNITED STATES COMMISSION ON CIVIL RIGHTS. September-October 1959.
VOTING IN THE SOUTH. November-December 1959.
THE PLIGHT OF THE FARM WORKERS. March-April 1960.
DRIVE FOR EQUAL RIGHTS. May-June 1960.
RACE RELATIONS AND INTERNATIONAL AFFAIRS. July-August 1960.
1960 ELECTION AND CIVIL RIGHTS. September-October 1960.
SCHOOL DESEGREGATION - AN APPRAISAL. November-December 1960.
RACIAL AND CULTURAL RELATIONS - DENOMINATIONAL STATEMENTS 1959-1960. January-February 1961.
THE LOCAL CHURCH AND A STEP TOWARD MASSIVE DESEGREGATION. March-April 1961.

LET LOVE BE GENUINE by Kyle Haselden. Race Relations Sunday Message 1961. 4¢ each, $2.00 per 100.

LET'S SAY "ALL ARE WELCOME" AND MEAN IT by Alfred S. Kramer. Reprinted from International Journal of Religious Education, single copy free, $2.00 per 100.

LOCAL WORKSHOPS: A Service of the Department of Racial and Cultural Relations. Sets forth a method whereby local churches, councils of churches and other groups can focus on the issues of desegregation and integration in their communities. 1960, single copy free.

MEETINGS AND CONVENTIONS: A Guiding Principle. 1953, single copy free, quantity prices on request.

NEGRO CHURCHMEN SPEAK TO WHITE CHURCHMEN. Federal Council of Churches, 1944, 10¢ each, $2.00 per 25.

PATTERNS OF RACIAL INCLUSION AMONG THE CHURCHES OF THREE PROTESTANT DENOMINATIONS by Alfred S. Kramer. Reprinted from Phylon, 1955, 15¢ each.

A PROGRAM FOR YOUNG PEOPLE. 1956, 4¢ each, $3.00 per 100.

PROTESTANTISM SPEAKS ON JUSTICE AND INTEGRATION. A compilation made by the National Council of Churches of official statements made in reference to the Supreme Court decision on May 17, 1954. Reprinted from The Christian Century, February 5, 1958, single copy free, quantity prices on request.

PROTESTANTS, JEWS AND CATHOLICS - a parallel listing of their fundamental beliefs by Stanley I. Stuber. Available from the Office of Publication and Distribution, National Council of Churches, 7¢ each, $5.00 per 100.

PURPOSE, NATURE AND PROGRAM ACHIEVEMENTS OF THE DEPARTMENT OF RACIAL AND CULTURAL RELATIONS by Alfred S. Kramer and J. Oscar Lee. Reprinted from Journal of Human Relations, Spring 1956, 15¢ each.

RELIGION AMONG ETHNIC AND RACIAL MINORITIES by J. Oscar Lee. Reprinted from The Annals, November 1960, 10¢ each.

RESOLUTION ON THE RIGHT TO VOTE. Adopted by the General Board of the National Council of Churches of Christ in the U.S.A., February 23, 1961. Single copy free, $3.00 per 100.

RESOLUTION ON THE SIT-IN DEMONSTRATIONS. General Board of the National Council of Churches of Christ in the U.S.A., June 2, 1960. Single copy free.

RESOLUTION ON NON-SEGREGATED HOUSING. General Board of the National Council of Churches of Christ in the U.S.A., February 26, 1959. 5¢ each, $4.00 per 100.

SO YOU WANT TO HELP INDIAN AMERICANS? by Galen Weaver. Reprint from Interracial News Service, January-February 1956, 4¢ each, $3.00 per 100.

WORSHIP PROGRAM FOR RACE RELATIONS SERVICES. 1957, 4¢ each, $3.00 per 100.

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SPECIAL PACKETS OF SELECTED LITERATURE from various sources; $1.00 each:

(1) Racial Integration in the Churches
(2) The Churches and Non-Segregated Housing
(3) The Churches and Fair Employment Practices
(4) The Churches and the Right to Vote
(5) The Churches and School Desegregation
(6) The Churches and the Sit-In Demonstrations

#

FACE OF THE SOUTH

Narration

Return to EFV

A 16 mm Sound Motion Picture in Color
28½ minutes running time

MUSIC

I'M GEORGE MITCHELL -- I LIVE IN ATLANTA - USED TO WORK FOR THE SOUTHERN REGIONAL COUNCIL. THAT'S AN OLD ESTABLISHED RACE RELATIONS OUTFIT...RUNS BACK THIRTY-FIVE YEARS. ABOUT HALF OUR MEMBERS ARE WHITE...ABOUT HALF ARE NEGRO: PREACHERS, DOCTORS, TEACHERS, LAWYERS, BUSINESS, LABOR...GREAT MANY CHURCH PEOPLE. OVER THE YEARS, I HAVE BEEN ASKED MANY TIMES TO EXPLAIN THE SOUTH -- AND IN JUST A FEW MINUTES

OBVIOUSLY THIS IS A MAP OF THE SOUTHEASTERN STATES. THE GREEN PARTS ARE WHERE THE MOUNTAINS LIE. WE BEGAN SETTLEMENT OF THAT MAP IN TWO MAIN PLACES: HERE, AROUND CHESAPEAKE BAY; AND THERE, WITHIN REACH OF CHARLESTON HARBOR. IN BOTH THOSE PLACES YOU COULD GET SAILING SHIPS DEEP INTO THE PLANTATIONS AND TAKE OFF THE CROPS. IN BOTH THOSE PLACES, ALTHOUGH NO ONE INTENDED IT, IT WASN'T LONG BEFORE THE LAND CAME TO BE HELD IN BIG CHUNKS: TWO...FIVE...TEN...TWENTY THOUSAND ACRES. THAT GAVE YOU ENGLISH PEOPLE OWNING BIG PIECES OF GOOD LAND, WORKABLE TRANSPORTATION, RICH MARKETS, NO LABOR. SO THEY SENT HOME TO THE BRITISH ISLES FOR LABOR TO WORK THEIR PLACES...WHITE LABOR THAT CAME IN UNDER A SEVEN-YEAR CONTRACT OF SERVICE TO PAY FOR ITS PASSAGE. THE CONTRACTS ALL ENDED WITH THE SAME CLAUSE: "AND WHEN THE SAID WILLIAM JACKSON SHALL HAVE SERVED HIS SEVEN YEARS, HE SHALL BE SET FREE WITH AN AXE AND A PAIR OF BLUE BREECHES AND TWENTY SHILLINGS." WELL, YOU CAME TO THIS COUNTRY FOR LAND AND FORTUNE. YOU WORKED SEVEN YEARS ON SOME MAN'S PLANTATION AND THAT'S WHAT YOU GOT. WELL, OBVIOUSLY YOU'RE GOING TO GO RIGHT THERE INTO THE WOODS AND MAKE A FARM FOR YOURSELF. AND BECAUSE ALL OF THE WHITE LABOR THAT THEY BROUGHT IN DID THAT...IS THE REAL REASON WHY PLANTATION OWNERS HERE...AND HERE..SEIZED ON NEGRO SLAVE LABOR, WHICH THEY COULD HOLD AND CONTROL.

AS LONG AS WE WERE ATTACHED TO THE BRITISH CROWN, FREEDOM GREW MUCH MORE RAPIDLY THAN SLAVERY. OTHER PEOPLE PUSHING OFF THE PLANTATIONS. MANY MORE FREE PEOPLE COMING DOWN THE SHENANDOAH AND OPENING UP ALL THIS. AND SLAVERY GREW HARDLY AT ALL. THAT'S IN HERE. PUSH DOWN THERE - MOBILE - NEW ORLEANS - NATCHEZ -. THE PEOPLE WHO FRAMED THE CONSTITUTION OF THE UNITED STATES WEREN'T WORRIED ABOUT SLAVERY...THOUGHT IT WOULD DIE AN EARLY AND AN EASY DEATH. INDEED, IN 1787, THOMAS JEFFERSON INTRODUCED A MEASURE INTO THE VIRGINIA LEGISLATURE TO ABOLISH SLAVERY. AND IT FAILED THE PASSAGE BY ONLY ONE VOTE. THEY WERE THAT CLOSE TO IT. AND YET, SO SOON AFTER THAT AS 1800, WILDHORSES COULDN'T HAVE PULLED SLAVERY LOOSE FROM US. THE THING THAT MADE THE DIFFERENCE WAS THE COTTON GIN, WHICH OPENED THE WHOLE OF THAT RICH COASTAL PLAIN TO THE SLAVE CROP. AND SEE HOW IN SIXTY YEARS, SLAVERY AND COTTON SPREAD. REACHED DOWN HERE...UP...DOWN...ACROSS. ...ALL THIS...THAT'S INTO FLORIDA...UP THE RIVER...RIGHT OVER THE DELTA...UP THE RED....PENNYROYAL....LITTLE BASIN....BLUE GRASS....AND STARTED ALL OVER AGAIN IN THE COASTAL PLAIN OF TEXAS. IN SIXTY YEARS, SLAVERY CONQUERED ALL OF THAT. AND WHEREVER IT WENT, IT TOOK TWO FUNDAMENTAL INSTITUTIONS: THE LAND OWNED IN

BIG CHUNKS AND WORKED BY SLAVE LABOR. ALSO, WHEREVER IT WENT, MOST OF THESE LITTLE PEOPLE GOT OUT AHEAD OF IT, FORFEITED IT, OR LEFT IT; SOME INTO THE SANDY COUNTRY, OTHERS INTO THE LOW HILLS, MORE INTO THE MOUNTAINS, OHIO...INDIANA... ILLINOIS...TEXAS...OKLAHOMA.

THIS PIECE WITH THE RED LINES AROUND IT IS THE WHOLE OF THE STORYBOOK "OLD SOUTH." ALL OF THE WHITE COLUMNED MANSIONS WITH THE WHITE MAGNOLIA TREES IN FRONT, BIG FIELDS OF COTTON, FANCY HORSES.....WORSE...ALL THE COLLEGES, ALL THE SCHOOLS, ALL THE NEWSPAPERS, ALL THE BANKS, ALL THE GOVERNORS, ALL THE CITIZENS, ALL THE POLITICAL POWERS. BEFORE 1865, IF IT WASN'T INSIDE THOSE RED LINES, ALMOST CERTAINLY IT WAS POOR, UNIMPORTANT, PUSHED ASIDE. AND THERE WERE A GREAT MANY PEOPLE OUTSIDE THOSE RED LINES, MULTIPLYING FAST. ONE MAN IN THEIR NUMBER WROTE A BOOK, HE WAS A NON-SLAVE-HOLDING WHITE MAN...PUBLISHED THIS BOOK IN AN OMINOUS YEAR - 1858...AND GAVE IT AN OMINOUS TITLE, "THE IMPENDING CRISIS AT THE SOUTH." HE SAID IN HIS BOOK THAT THE SOUTH IN HIS DAY WAS A PYRAMID: SIX MILLION POOR WHITE PEOPLE ON ONE SIDE: FOUR MILLION POOR BLACK PEOPLE ON THE OTHER: AND THREE HUNDRED AND FIFTY THOUSAND SLAVE HOLDERS SITTING ON TOP. THEN HE SAID, "THAT'S NOT GONNA LAST: THAT'LL BLOW UP." AND IN ONLY SEVEN YEARS, IT HAD BLOWN UP - WAR - DEFEAT - FAMINE - FIRE A COMPLETE INFLATION THAT TOOK EVERY FORM OF PROPERTY VALUE EXCEPT TITLE DEEDS TO LAND. WELL, WITH THE TOP BLOWN OFF, AND THE UNITED STATES GOVERNMENT SITTING WHERE THE TOP HAD BEEN, THIS AND THIS PUT THEIR HANDS TOGETHER AND TRIED TO RUN IT. THEY FAILED. ALL IN THE BOOKS SAY THEY FAILED BECAUSE THEY WERE DISHONEST. I THINK THEY FAILED BECAUSE THEY WERE POOR, IN-EXPERIENCED, UNEDUCATED. CERTAINLY THEY FAILED.

FOUR DIFFERENT SOUTHS

AND YET ALL OF THAT TIME WE HAD IN THE SOUTH A PRECIOUS NATURAL RESOURCE WHICH NO ONE WAS USING. IN FROM THE OCEANS COME A PAIR OF WARM WET WINDS. AND WHEN A WARM WET WIND HITS A WALL OF MOUNTAINS, IT TURNS INTO RIVERS. THE RIVERS RUN TO THE SEA. YOU'VE ALREADY HAD LABOR MULTIPLYING IN ABUNDANCE ON SMALL FARMS. IT WAS COTTON ALL AROUND YOU, AND THE RIVERS GAVE YOU POWER. BEGINNING ABOUT 1880 AND WORKING HARD AT IT EVER SINCE, WE HAVE BEEN FITTING TOGETHER IN THAT MIDDLE GROUND BETWEEN THE MOUNTAINS AND THE PLANTATIONS A WHOLE NEW PIECE OF THE SOUTH. THE BOOKS CALL THAT "THE PIEDMONT SOUTH." NOW IF YOU LOOK AT THAT MAP CLOSELY, YOU'LL SEE THAT IT DIVIDES THE SOUTH NOT ONLY INTO THREE MAIN PIECES, BUT REALLY INTO FOUR. BECAUSE HERE AROUND THE OUTSIDE IS STILL ANOTHER PIECE, WHICH IS CALLED THE COASTAL FLATWOODS OR THE PINEY WOODS. THAT GIVES YOU FOUR DIFFERENT SOUTHS: THE MOUNTAINS IN THE MIDDLE, THE PIEDMONT NEXT, THE PLANTATIONS NEXT, AND THE PINEY WOODS AT THE OUTSIDE. EACH IS DIFFERENT. EACH HAS A DIFFER-ENT HISTORY, DIFFERENT SET OF PEOPLE, DIFFERENT SET OF PROBLEMS, AND IF WE WERE TO MAKE AN EQUAL AND A DEMOCRATIC SOUTH, THERE ARE DIFFERENT THINGS TO BE DONE IN EACH ONE OF THOSE PIECES.

THE MOUNTAIN AREA

START WITH THE MOUNTAINS. I NEVER UNDERSTOOD ABOUT THE MOUNTAINS UNTIL A MAN FROM UP IN EASTERN KENTUCKY SAID HE COULD LAY IT OUT FOR ME PRETTY PLAIN. DRAW YOURSELF A WINDING MOUNTAIN VALLEY. PUT A STREAM DOWN THE MIDDLE OF IT - OLD HOGBACK MOUNTAIN UP ON THIS SIDE - OLD SCREAMER MOUNTAIN ON THIS. SEVENTEEN AND NINETY-FOUR, HE SAID, THEY CAME UP THERE INTO NORTH CAROLINA - AN OLD FARMER NAMED WILL DRIGGERS - TOOK HIMSELF UP A NICE BOTTON FARM DOWN AT THE MOUTH OF THE VALLEY - BUILT HIM A LOG CABIN RIGHT BY THE CREEK. OLD MAN WILLE'D BEEN MARRIED FOUR TIMES 'FORE EVER HE LEFT NORTH CAROLINA, AND HE BROUGHT SIXTEEN HEAD OF BOYS UP INTO KENTUCKY WITH HIM. AND HE WAS MARRIED TWO MORE TIMES IN KENTUCKY.

SO YOU CAN UNDERSTAND HOW - WHEN THEY BURIED OLD MAN WILL - IT MADE THIRTY-EIGHT FARMS FOR THE DRIGGERS. LOOK AT THE WAY THEY CUT BACK INTO THAT VALLEY. WELL - IT WASN'T LONG BEFORE THERE WASN'T ANY MORE FLAT LAND FOR ANYBODY. BUT THE YOUNG PEOPLE STILL COMING ON. ONE FELLOW WENT TO HIS DAD AND SAID, "POP, ME AN' JESSIE BELLE ARE FIXIN' TO PAIR OFF. BUT THEY AIN'T NO FLAT LAND FOR US, AND WE THOUGHT IF WE GO UP TO SIDE OF HOGBACK MOUNTAIN AND SKIN OFF ALL THOSE TREES, WE MIGHT COULD MAKE A LIVIN'." WELL, THEY DID.

AND THE END OF THAT IS THAT BY 1890, OTHER YOUNG FELLOWS AND OTHER JESSIE BELLES HAVE GONE CLEAN TO THE TOP OF BOTH MOUNTAINS. MIND YOU NOW, THEY SKINNED OFF ALL THE TREES. AND PEOPLE IN THESE BOTTOM FARMS NOTICE THAT EVERY TIME IT RAINS, THE WATER SEEMS TO COME SCOOTIN' DOWN THE CREEK BED FASTER THAN WHAT IT HAD BEFORE. WELL, PRETTY SOON THERE'S FLOODS, AND THE FLOODS RUIN THE CROPS. AND THAT GIVES YOU PEOPLE LIVING AROUND IN THE HILLS -- AND THE CENSUS CALLS THEM FARMERS -- AND THEY'RE HUNGRY. WELL, I ASKED MY KENTUCKY FRIEND WHAT YOU COULD DO ABOUT THAT. "OH," HE SAYS, "NOT AS TOUGH AS IT SEEMS." SEND SOMEBODY IN THERE THAT REALLY UNDERSTANDS ABOUT GOOD FARMING. LET HIM LIVE AT LEAST A YEAR AND GET TO KNOW THE PEOPLE. AS FAR AS HE CAN, PERSUADE THEM TO SWAP LAND SO THAT EACH MAN HAS FOR HIS FARM BOTH A NICE PIECE OF BOTTOM LAND AND A LONG PIECE OF HILL LAND. COURSE, SOME OF THEM WON'T SWAP, BUT THEN MOST OF THEM WILL. THEN YOU GET EVERYBODY THAT HAS SWAPPED TO WORK HIS LAND ON WHAT'S CALLED 'A FARM PLAN.' PUT A COW ON YOUR PASTURE - THAT'S FOR MILK. TAKE HALF YOUR CORN TO THE MILL FOR MEAL. FEED THE REST TO THE HOGS. AND THERE YOU ARE - LIVING IN THE SWEET SMILING STATE OF KENTUCKY -- AND GOT MILK AND MEAL AND MEAT." "BUT," HE SAID, "EVEN AFTER YOU DO THAT, THERE'S JUST ONE MORE THING YOU WANT TO DO. YOU WANT TO COME IN THERE WHERE OLD MAN WILL'S PLACE WAS NOW - CAUSE IT'S BURNED - AND BUILD A VERY LARGE - ONE OF THESE VOCATIONAL TRADE SCHOOLS." "BECAUSE," HE SAID, "ALL THOSE PEOPLE UP IN THERE ARE STILL HAVIN' CHILDREN. AND IF THOSE CHILDREN COME THROUGH THAT SCHOOL, THEN - WHEN THEY GET TO DETROIT - THEY CAN LAND ON THEIR FEET." GOD'S SLOW BUSINESS - VALLEY BY VALLEY - BEGINS TO BE DONE. OTHER THINGS TO DO IN THE MOUNTAINS - LET THE MILLS CLIMB THE MOUNTAINS AND MAKE MORE FACTORY JOBS; MORE FOREST CARE; MORE TOURIST TRADE. IF YOU COULD DO ALL THOSE THINGS, YOU'D HAVE A PROSPEROUS AND DEMOCRATIC MOUNTAIN SOCIETY.

THE PIEDMONT SOUTH

COME DOWN FROM THE MOUNTAINS AND TAKE THE PIEDMONT PIECE. EXCEPT FOR OUR SEAPORT CITIES, MOST OF THE THRIVING CITIES IN THE SOUTHEASTERN STATES TODAY ARE SOMEWHERE INSIDE THAT PIEDMONT COUNTRY. REMEMBER THOSE SMALLER SQUARES? STILL HERE. THE BASIC PATTERN OF FARMING IN ALL THIS PIEDMONT COUNTRY IS THE FAMILY OWNED FARM. AND WONDER OF WONDERS, NONE OF THOSE MEDIUM-SIZED FARMS TODAY IS MORE THAN TWELVE OR FIFTEEN MILES AWAY FROM A FACTORY. THAT'S PRETTY GOOD. THAT'S A BALANCE BETWEEN INDUSTRY AND AGRICULTURE.

FURTHER, THE PEOPLE IN THAT AREA HAVE TWO VERY NICE THINGS TO HAVE: A FIRM GRASP OF POLITICAL DEMOCRACY SO STRONG THAT - IN THE LAST FIFTEEN YEARS - IT HAS GROWN TO INCLUDE SOME NEGRO VOTERS IN ALL OF THOSE PIEDMONT CITIES; AND, SECONDLY, A BEGINNING GRASP OF ECONOMIC DEMOCRACY THROUGH TRADE UNIONS AND THROUGH A SPECIAL KIND OF UNION THEY'VE WORKED OUT FOR THEMSELVES WHICH THEY CALL "MIXED UNIONS" - WITH WHITE PEOPLE AND COLORED PEOPLE BOTH IN THEM. I LOOKED AT ONE OF THOSE UNIONS WHEN IT WAS BRAND NEW - HAD A THOUSAND MEMBERS: FIVE-HUNDRED WHITE, FIVE-HUNDRED NEGRO. SECRETARY-TREASURER OF THE LOCAL TOOK ME TO HIS HOME BACK UP BEHIND ONE OF THE SUBURBS - NEAT WHITE PAINTED HOUSE ON A HILL. PLENTY OTHER WHITE PEOPLE'S HOUSES LIKE IT UP THERE. STOOD ON HIS PORCH AND LOOKED DOWN IN THE VALLEY. AND THERE WAS A HUDDLE OF TAR-PAPER BLACK SHACKS. I SAID, "WHO LIVES IN THE BOTTOM?" "THEY'RE COLORED." "THEY WORK IN THE SHOP?" "YES, THEY WORK

IN THE SHOP." "BELONG TO THIS UNION?" "YES, THEY'RE MEMBERS." THEN HE SAID, "MR. MITCHELL, CAN YOU SEE A LITTLE PATH RUNNING BACK AND FORTH 'TWEEN UP HERE WHERE WE LIVE AND DOWN THERE WHERE THEY LIVE?" WELL, SURE ENOUGH, YOU COULD SEE IT - KIND OF FAINT. I SAID, "YES," HE SAID, "BEFORE THIS UNION CAME, THERE WASN'T ANY PATH AT ALL."

WELL, I SUBMIT, THEN, THAT A POPULATION WHICH HAS A BASICALLY DEMOCRATIC PATTERN OF LAND OWNERSHIP, A SCATTERED AND DECENTRALIZED AND PROSPEROUS INDUSTRIAL ECONOMY, A FIRM GRASP OF POLITICAL DEMOCRACY, AND A BEGINNING GRASP OF ECONOMIC DEMOCRACY - AND IN BOTH FIELDS IS LEARNING TO OVERLEAP THE BARRIERS OF RACE - IS IN PRETTY FAIR SHAPE.

THE PINEY WOODS

SKIP THE PLANTATION ONE, AND TAKE THE OUTSIDE PIECE - THE PINEY WOODS. EXCEPT FOR ITS RICH PORT CITIES, EXCEPT FOR AN OCCASIONAL PATCH OF LAND IN SOME SPECIALITY CROP, IN THE WHOLE OF THAT OUTSIDE PIECE OF COUNTRY THERE ARE ONLY FOUR THINGS: SAND, SWAMPS, PINE TREES, AND POOR FOLKS. TWO THINGS TO DO: SAVE THE PINE TREES, SPREAD THE MONEY FROM THE PINE TREES TO THE POOR FOLKS. WELL, SAVING THE PINE TREES WE KNOW HOW TO DO. SPREADING THE MONEY - HOW? YOU'RE LUCKY. IT'S BEEN LOOKED AFTER FOR YOU IN THE LAST TEN YEARS. THEY USED TO GET FIFTEEN AND TWENTY CENTS AN HOUR, HAD NO MINIMUM WAGE, HAD NO WISP OF A UNION. NOW A MAN WOULDN'T THINK OF WORKING FOR LESS THAN A DOLLAR SEVENTEEN AND A HALF. AND THEY HAVE A FEDERAL MINIMUM WAGE. AND THEY'RE FAST JOINING THE CHEMICAL WORKERS AND THE PAPER WORKERS, AND THE WOOD WORKERS. SO I SUPPOSE THEY COME THROUGH.

THE PLANTATION SOUTH

THAT SHOOTS US UP TO THE OLD PLANTATION BELT. THAT'S ALWAYS THE HARDEST ONE TO UNRAVEL. GO ANYWHERE DOWN THERE YOU WANT. DRAW YOURSELF A WINDING COUNTRY ROAD. THIS SIDE OF THE ROAD'D BE THE OLD JUDGE ATKINS PLACE. JUDGE PUT TOGETHER THREE THOUSAND SEVEN HUNDRED ACRES 'FORE HE DIED. 'NOTHER BIG PLACE HERE. 'NOTHER BIG PLACE HERE. THEN ON THIS SIDE OF THE ROAD HAD HIM A LOT OF LAND, BUT HE GOT BROKE ABOUT TEN YEARS AGO AND SOLD THE LAND ON THE FRONT OF THE ROAD AND MADE FIVE SMALLER FARMS. THERE WERE THREE WHITE FAMILIES TOOK UP THERE AND TWO COLORED. 'NOTHER BIG PLACE HERE. 'NOTHER BIG PLACE HERE. BEHIND EACH ONE OF THE BIG HOUSES THERE IS - OR THERE WAS - NOW, LET'S BE HONEST - THIS IS REALLY THE WAY IT WAS FIFTEEN OR EIGHTEEN YEARS AGO AND IT'S CHANGED A LOT SINCE - BUT THE SHADOW OF WHAT WAS THERE IS THERE. EITHER A DOUBLE ROW OF LITTLE BLACK SHARECROP SHACKS AND THE BOSS'S BIG MULE BARN HERE AND THEY WORKED THE WHOLE PLACE TOGETHER. ELSE THAN A MAN HAD HIS LAND DIVIDED UP INTO LITTLE TWENTY-FIVE -- THIRTY ACRE TENANT FARMS -- LITTLE OLD HOUSE AND A PIECE OF BARN ON EACH ONE. DOESN'T MAKE MUCH DIFFERENCE WHICH WAY IT WAS. PEOPLE OUGHT TO BE LIVING IN THESE BIG HOUSES DON'T LIVE IN THEM ANY MORE - LIVING IN TOWN, BELONG TO THE CIVIC CLUB, SELL AUTOMOBILES. BUT THEY GOT SOME WHITE FELLOW - PROBABLY THE WIFE'S BROTHER - THO' HE DRINKS A GOOD DEAL - OUT THERE, TAKING CHARGE OF THE PLACE. PEOPLE LIVING IN BIG HOUSES HAVE GOT MONEY - OR THEY CAN GET IT IF THEY NEED IT. PEOPLE IN THE LITTLE HOUSES USUALLY POOR. PEOPLE IN THE BIG HOUSES - ALL OF THEM WHITE. PEOPLE IN THE LITTLE HOUSES - MOST OF THEM COLORED. PEOPLE IN THE BIG HOUSES GET THEIR SONS AND DAUGHTERS THROUGH THE STATE UNIVERSITY. PEOPLE IN THE LITTLE HOUSES GET THEIR CHILDREN THROUGH ABOUT THE FOURTH GRADE, THEN THEY QUIT. PEOPLE IN THE LITTLE HOUSES DEPEND UPON THE PEOPLE IN THE BIG HOUSES FOR SOME VERY IMPORTANT THINGS: LAND, HOUSE, JOB, WHAT TO DO, SAFETY, GOOD NAME, JUSTICE.

CIVIL RIGHTS

SUPPOSE I WENT DOWN TO THE COUNTY AND CALLED A MEETING OF THE PEOPLE OUT OF THE BIG HOUSES. AND THEN MET WITH THE LUNCHEON CLUB IN THE COUNTY SEAT TOWN.

"GENTLEMEN, MY NAME IS GEORGE MITCHELL. I LIVE IN ATLANTA. I WORK FOR THE SOUTHERN REGIONAL COUNCIL. WE BELIEVE IN WHAT THEY CALL 'CIVIL RIGHTS', AND I WANT TO EXPLAIN TO YOU EXACTLY WHAT THAT MEANS IN THIS COUNTY. IN THE FIRST PLACE, IT MEANS YOU'RE GOING TO HAVE TO ALLOW THESE COLORED PEOPLE TO VOTE - THAT'S ALL OF THEM. SECOND PLACE, IT MEANS THEY SERVE ON JURY - GRAND JURY AND PETIT JURY. IN THE THIRD PLACE, IT MEANS THAT THE SCHOOLS ARE PAID FOR OUT OF THE PUBLIC PURSE. ANY CHILD IN THE NEIGHBORHOOD - COLORED OR WHITE - MUST BE ALLOWED TO GO TO THE BEST SCHOOL THE PLACE HAS GOT. AND THE LAST THING IN IT IS - IF A COLORED MAN IN THE COUNTY BUYS A RAILROAD TICKET, NOBODY CAN MAKE HIM RIDE IN A JIM CROW COACH. AND THAT'S WHAT THEY CALL 'CIVIL RIGHTS.' AND I'M IN FAVOR OF THAT. AND I CAME TO ASK YOU GENTLEMEN TO HELP US GET THAT ROLLIN' IN THE COUNTY. NOW, WHAT DO YOU SAY?"

"WELL," THEY SAY, "MR. MITCHELL, WE'VE BEEN HAPPY TO HAVE HAD YOU AT LUNCHEON WITH US. WE HAD HEARD ABOUT THAT 'CIVIL RIGHTS,' AND WE DON'T THINK MUCH OF IT. AND YOU'VE BEEN FRANK WITH US, AND WE GOING TO BE FRANK WITH YOU. AND THE FIRST THING WE GOING TO TELL YOU IS THAT YOU DON'T UNDERSTAND THE SITUATION IN THIS COUNTY. YOU SEE, MR. MITCHELL, THE COLORED PEOPLE HERE HAVE HAD ABOUT FOURTH GRADE EDUCATION. AND WE'RE NOT SAYING IT'S THEIR FAULT. THEY WENT TO THE SCHOOLS WE PUT THERE FOR THEM. BUT WE ARE SAYING - IF THAT'S ALL THEY KNOW - IT'S TOO SOON TO ALLOW THEM TO VOTE. AND ABOUT THAT SERVING ON THE JURY, MR. MITCHELL. OUR PRESENT COUNTY JUDGE IS QUITE UNLIKELY TO PERMIT THAT IN HIS COURTROOM. AND ABOUT THE SCHOOLS - I'LL TELL YOU THE TRUTH - IT'S HARD ENOUGH TO GET THE PEOPLE IN THIS COUNTY TO VOTE MONEY EVEN FOR THEIR WHITE SCHOOLS. AND NOW IF THE TWO SETS OF CHILDREN GOING TO BE PUT TOGETHER IN THE SAME SCHOOL, IT'D JUST BE A VERY DIFFICULT MATTER TO GET UP THE LOCAL TAX MONEY. AND ABOUT THE RAILROAD TRAIN - WELL, WE DON'T HAVE THE RAILROAD IN THE COUNTY, SO THAT QUESTION DOESN'T COME UP. BUT WHILE WE DON'T HAVE THE RAILROAD LINE, WE ARE SERVED BY THE BUS LINE. THERE'S A BUS COMIN' THROUGH HERE ABOUT HALF PAST TWO. I HAVE MY CAR HERE - BE GLAD TO TAKE YOU DOWN TO THE BUS STATION. WE WANT TO BE SURE YOU GET SAFE ON WHERE YOU CAME FROM."

SO - WHAT CAN YOU DO ABOUT THAT? THAT ONE IS REALLY THE TOUGH ONE. I SHOWED YOU THESE FIVE FARMS HERE. NOBODY HELPED THESE PEOPLE. THEY DIDN'T GET ANY GOVERNMENT LOANS. THEY JUST WORKED HARD, SAVED THEIR MONEY, BOUGHT LAND. FREE AMERICAN PRIVATE ENTERPRISE. PERHAPS BY NOW, SOME OF THESE LITTLE FELLOWS THAT HELD THEIR LAND ON A ONE-YEAR UNWRITTEN LEASE HAVE PERSUADED THEIR LANDLORDS TO GIVE 'EM PAPERS FOR FIVE YEARS ON A FARM FOR THEMSELVES. MAN'D FEEL A LITTLE SAFER IF HE'S GOT A FIVE-YEAR WRITTEN LEASE ON HIS PLACE. THERE'S A LITTLE LEFT OF A FEDERAL AGENCY CALLED THE FARMER'S HOME ADMINISTRATION. IN A HEAVY TENANCY COUNTY LIKE THAT, IT IS SUPPOSED TO LEND OUT ENOUGH MONEY FOR FOUR OR FIVE CAREFULLY CHOSEN TENANTS TO BUY FARMS AND FIX 'EM UP FOR THEMSELVES. SOMETIMES HAPPENS THAT WHEN FOUR OR FIVE OF THOSE TENANTS GET THEIR LOANS, THEY WILL POOL THEIR MONEY AND BUY ONE OF THE BIG PLACES AND SPLIT IT DOWN. NOT LITTLE FARMS NOW - BUT BIG ONES - HUNDRED AND EIGHTY - TWO HUNDRED AND TWENTY - EVEN THREE HUNDRED ACRES: GOOD BARNS - GOOD STOCK - GOOD PEOPLE; RUN ON THAT WAY FOUR - FIVE YEARS.

A WHITE MAN CAME DOWN THAT ROAD FROM UP AROUND THE COURT HOUSE AND CALLED A MEETING OF THE WHITE FARMERS.

"FELLOWS, YOU ALL KNOW ME. SOME OF US AT THE COURT HOUSE WERE SITTING ROUND THE OTHER DAY, TALKIN' BOUT THE PRIMARY GOIN' TO BE IN A LITTLE MORE THAN SIX MONTHS. STILL TIME TO REGISTER. AND WE FIGURED UP IF WE COULD GET ABOUT TWO HUNDRED AND THIRTY-EIGHT MORE VOTES, WE COULD THROW OUT THE FELLOW WE GOT IN THE LEGISLATURE FROM THIS COUNTY. NOW, HE'S NO GOOD. AND WHAT TIME HE'S SOBER UP THERE, HE'S VOTIN' AGAINST WHAT WE WANT. AND I CAME DOWN HERE TO SEE HOW MANY PEOPLE YOU GOT TOWARD THROWIN' 'HIM OUT. NOW, HOW MANY YOU GOT?"

"WELL," THEY SAY, "ON THIS PLACE THERE NOT BUT JUST THE FOUR WHITE FAMILIES. THAT'LL BE FOURTEEN VOTES. YOU'LL GET 'EM ALL. IS THAT ENOUGH?"

"NNNOOO," HE'LL SAY. "I WAS HOPIN' I COULD GET SOME MORE."

"WELL," THEY SAY, "WE'VE TOLD YOU ALL THE WHITE PEOPLE WE'VE GOT." MAN ON THE BACK ROW GET HIS HANDUP - KINDA TIMID LIKE - SAY, "HOW ABOUT THE COLORED? WOULD YOU TAKE THEM?" SOMEBODY ELSE SING OUT. "HOLD ON THERE, COLORED NEVER BEEN ALLOWED TO VOTE IN THIS COUNTY." MAN ON THE BACK ROW SAID, "COURSE, I KNOW THAT'S SO - THEY HAVE NOT. BUT THEN THESE COLORED PEOPLE RIGHT IN ROUND HERE ARE KINDA DIFFERENT. THEY'VE GOT THEIR OWN PLACES. THEY'RE GOOD FARMERS. THEY BEEN COMING OVER HERE AND HELPING US WITH OUR WORK. AND WE DON'T EVEN HAVE TO ASK THEM TO. AND I KNOW IF THEY WERE TO VOTE, THEY'D VOTE WITH US. SO I SAY LET'S GET 'EM TO VOTE. WHAT YOU ALL SAY?" "WELL," THEY ALL SAY, "THAT'S RIGHT. LET'S GET 'EM TO VOTE."

THE POINT BEING THAT - AS SOON AS THEY GOT BASICALLY EQUAL - THEN THEIR CIVIL RIGHTS CAME WALKING DOWN THE COUNTRY DIRT ROAD. NOW, IT'S HARD LINES, BUT WE'VE GOT SOMETHING LIKE THAT TO DO IN THE WHOLE OF THAT OLD PLANTATION BELT. NOT RADICALLY - NOT QUICKLY. I CERTAINLY DON'T SAY, "ISSUE THREE BILLION DOLLARS WORTH OF GOVERNMENT BONDS, BUY EVERYBODY A BIG PLACE, AND GIVE IT TO ALL THE POOR PEOPLE IN THE COUNTRY." THAT DOESN'T WORK. BUT I DO SAY LET'S HAVE A CONSISTENT PUBLIC POLICY, STRETCHING OVER MANY YEARS, OF PUTTING IN THAT OLD PLANTATION BELT AS MANY ISLANDS OF INDEPENDENT FAMILY FARMING AS WE CAN. OTHER THINGS TO DO IN THERE: PULL THE HIGH TENSION POWER LINES DOWN INTO THAT COUNTRY. A MILLION MORE PEOPLE ARE GOING TO LEAVE THERE IN THE NEXT TEN YEARS, HUNTING JOBS. WHY CAN'T JOBS COME TO THEM? CHANGE THAT SCHOOLING SYSTEM, TOO. THEY'RE HOE HANDS TODAY, AND WILL BE MILL HANDS TOMORROW. TEACH THEM INDUSTRIAL SKILLS. WELL, IF YOU DID THAT, YOU'D HAVE THE FOURTH AND LAST ONE FIXED UP. AND BY DEFINITION, YOU'VE GOT AN EQUAL AND A DEMOCRATIC SOUTH.

STATES ARE IMPORTANT

NOW - A QUEER THING! IN ALL OF THAT, I'VE SAID NOTHING ABOUT STATES. AND YET WE LIVE IN STATES...STATES ARE IMPORTANT. LET'S GET IN THE STATE LINES AND SEE WHAT THEY MEAN. TAKE SOUTH CAROLINA. THE MOUNTAINS JUST GRAZE THE BACKS OF TWO COUNTIES. THE PIEDMONT PIECE IS NARROW AND SHORT. THE PLANTATION PIECE IS WIDE AND LONG. SUPPOSE YOU GOT EVERYBODY UP IN HERE TO JOIN A UNION OR SOME REAL FARMER'S ORGANIZATION, AND THEY PRESSED FOR A LAW THEY WOULD LIKE TO GET THROUGH THE LEGISLATURE. AND THEIR LAW WILL NOT PASS. BECAUSE THEY'RE SO MANY MORE STATE SENATORS FROM DOWN HERE THAN FROM UP HERE. GEORGIA'S THE SAME WAY. LITTLE PIECE OF MOUNTAINS, LITTLE PIECE OF PIEDMONT, BIG PIECE OF PLANTATION. NOTHING CHANGES.

IT'S FAR WORSE THAN IT LOOKS ON THIS MAP. BECAUSE THIS OLD PLANTATIONS BELT HAS BEEN DRAINED OF PEOPLE FOR FORTY YEARS - WITH EXCEPTIONS THAT DON'T MATTER. IT HAS NEVER BEEN DRAINED OF A SEAT IN THE STATE LEGISLATURE YET. SO THAT THEIR JUST BEING THE BIGGEST ON THE MAP HAS ADDED AN ARTIFICIAL POLITICAL

HAMMER LOCK. THE CONSEQUENCE OF WHICH IS THAT THE STATES OF THE LOWER SOUTH ARE ALL HELD IN EVERY PUBLIC - AND IN MOST PRIVATE ACTS - TO THE ATTITUDES AND PRACTICES ACCEPTABLE TO THAT POLITICALLY PREDOMINANT PART OF THE STATE LEAST ADVANCED IN DEMOCRATIC ARRANGEMENTS. FOR CONTRAST, TAKE NORTH CAROLINA: A BIG PIECE OF MOUNTAINS, THE LARGEST PIECE OF PIEDMONT, TWO SHRINKING NUBBINS OF PLANTATION COUNTRY. A STATE THAT DID LEAD US FOR SIXTY-FIVE YEARS.

AN INDUSTRIAL SOCIETY

WELL, AT THE END, WE COME BACK TO CIVIL RIGHTS. THE MATERIAL BASIS FOR CHANGE IS HERE. WE'VE GOT SCHOOL BUILDINGS. WE'VE GOT HOSPITALS. AND THEY AND THE DOCTORS ARE BRINGING US PUBLIC HEALTH. FARM LAND TENURE IS BETTER. AND POOR MEN'S HOUSES ARE TWICE AS GOOD AS THEY WERE FIFTEEN YEARS AGO. AND WAR AND BUSINESS SKILL HAVE BROUGHT US BILLIONS OF DOLLARS IN NEW FACTORIES. THESE THINGS ARE JOBS AND FARMS AND HOMES AND SCHOOLS AND HEALTH. THAT'S JUST THE OTHER SIDE OF THE NICKEL TO CIVIL RIGHTS. AND IT'S A CHANGE FROM PAST TRADITION. WE WERE A PLANTATION SOCIETY SO LONG, BUT NOW WE ARE AN INDUSTRIAL SOCIETY. IT IS A CASE WHERE HISTORY HAS CAUGHT UP WITH US. AND WE HAVE TO BRING OUR IDEAS AROUND TO THE NEW WAY WE MAKE OUR LIVING. WHEN YOU GO INTO A COG-WHEEL ECONOMY, YOU NEED NEW RULES. YOU NO LONGER WANT YOUR WORK PEOPLE IGNORANT, FEARFUL, DIVIDED, AND VOTELESS. YOU WANT THEM EDUCATED, ORGANIZED, FRIENDLY, AND FULL CITIZENS. IT IS A CHANGE, FOR WE LOVE TRADITION. BUT WE ARE CALLED UPON TO MAKE IT. WE ARE A RELIGIOUS PEOPLE AND A RESPONSIBLE PEOPLE, AND I BELIEVE WE CAN ACHIEVE WHAT THE AGE DEMANDS.

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GEORGE SINCLAIR MITCHELL

The latest WHO'S WHO IN AMERICA (Volume 29)
furnishes the following information about Mr. Mitchell:

George Sinclair Mitchell, American economist, was born in Richmond, Virginia. He received his B.A. at the University of Richmond; his PhD. at Johns Hopkins University; he was awarded a Rhodes Scholarship and studied at Oxford University in England from 1926 to 1929.

Mr. Mitchell was an instructor of economics at Columbia University from 1929 to 1935. In 1934, he became special assistant in the Office of the Secretary of the Interior; he was director of labor relations for the Resettlement Administration in 1935; in 1936, he was special assistant to the administrator of the Resettlement Administration, becoming regional director for 1936 to 1939. From 1939 to 1943, he was assistant administrator of the Farm Security Administration of the U. S. Department of Agriculture. From 1943 to 1944, he was with the U. S. Foreign Economic Administration. He was director of the Veterans Services of the Southern Regional Council from 1945 to 1947, when he became the executive director. In that capacity he served until his retirement in the Spring of 1957.

He is the author of "Textile Unionism and the South" (1930), and the co-author of "The Industrial Revolution in the South" (1931), and "Black Workers and the New Unions" (1940).

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FOR IMMEDIATE RELEASE

The Broadcasting and Film Commission announces the release of FACE OF THE SOUTH - 16mm sound motion picture in color (29 minutes)

This objective and highly informative film presents an analysis of the economic situation of the South and its relationship to the status of civil rights for minority groups in the South today.

FACE OF THE SOUTH is narrated by George Sinclair Mitchell, who was born and reared in the South and has given the greater part of his life to the study of its tensions, problems, and opportunities. After earning his PH.D from Johns Hopkins University, Dr. Mitchell was awarded a Rhodes Scholarship and studied at Oxford University. An instructor of economics at Columbia University for six years, he later became a U.S. Government official in four areas of service. Executive Director of the Southern Regional Council for the past ten years, author of several books on economic problems in the South, Dr. Mitchell is eminently well qualified by his wisdom, sensitivity, and contagious sense of humor to draw a portrait of the South which leaves one feeling more hopeful than helpless. His basic contention is that as progress is made toward increased economic opportunity for minority people, so will there be progress toward the attainment of civil rights.

Produced by the Department of Social Education and Action of The Presbyterian Church, U.S.A. in cooperation with the Southern Regional Council, FACE OF THE SOUTH is available on an outright purchase basis from BFC Films, 220 Fifth Avenue, New York 1, N.Y. (Color only, $180.00) Available for rental from local film libraries.

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16mm Sound Motion Picture in Color — 29 minutes

A graphic and revealing interpretation of historical, cultural, economic and interracial developments in the South.

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- The advances that evolved out of practical necessity?
- What remains to be accomplished in the future?

FACE OF THE SOUTH

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First contact the local film library where you customarily obtain your films. If you are unable to secure a print from your usual supplier, write to BFC Films (address above) for information concerning the film library most conveniently located to serve you.

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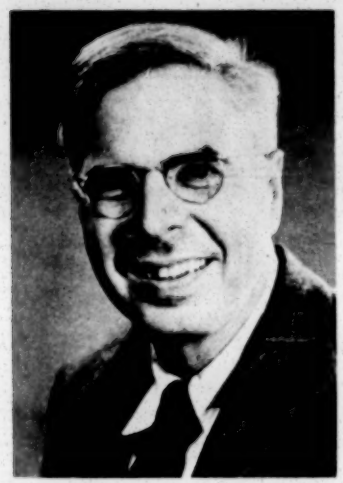

George Sinclair Mitchell

An objective, informative and highly stimulating presentation of the history and present development of our Southeastern area, featuring Southern born George Sinclair Mitchell, economist and former director of the Southern Regional Council.

Using film clips and very effective illustrative material, Dr. Mitchell with discernment and humor gives a penetrating analysis of the forces operating for and against the development of economic, cultural, and political democracy throughout the South, from the first settlements around Chesapeake Bay and Charleston Harbor, to the present day.

At first, freedom grew more rapidly than slavery. In 1787, Abolition of Slavery failed of passage in the Virginia Legislature by only one vote, but as the narrator says: "And yet, so soon after that as 1800, wild horses couldn't have pulled slavery away from us." The difference was the invention of the cotton gin.

After showing on the map the expansion of slavery over the following sixty years, and its hold on what we know as the story-book "Old South", the film describes the different histories, different peoples and different problems of the four Souths: The Mountain Area, the Piedmont, the Piney Woods and finally the Plantation South, which is called "the hardest one to unravel." The narrator suggests the direction in which solutions to the problems of these four Souths might move.

Dr. Mitchell describes the economic progress being made by improved agriculture, increasing industrialization and the consequent redistribution of wealth, and asserts that "As soon as they got basically equal, then civil rights came walking down the country dirt road."

Generally optimistic about the growth of democracy in the Southland as a whole, Dr. Mitchell indicates his deep appreciation for the unique problems of the Plantation Belt. His suggestions for solving these problems may not appeal to either ardent proponents of integration or segregation. Nevertheless, he presents the possibility for breaking the deadlock in this area.

Whether viewers agree or disagree with Dr. Mitchell's analyses and prescriptions, all will concur that this man of good will has made a unique contribution to our understanding of the South and has presented a revealing and judicious appraisal of its problems that will stimulate much good thinking and discussion for some time to come. It is especially appropriate for high school, college and adult audiences.

Produced by the Department of Social Education and Action of the Presbyterian Church, U.S.A., in cooperation with the Southern Regional Council. Distributed by BFC Films, 220 Fifth Avenue, New York 1, New York.

BROADCASTING AND FILM COMMISSION
THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
220 FIFTH AVENUE, NEW YORK 1, NEW YORK ORegon 9-2968

FOR IMMEDIATE RELEASE

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Memo FROM THE DESK OF **EMORY VIA** 37

Broadcasting and Film Commission
The National Council of the Churches of Christ in the USA.
220 Fifth Avenue
New York 1, New York

Dear Sirs:

Please send immediately 1150 copies each of the release announcing Face of the South and the folder, "Do You Really Understand" to:

Mrs. Elise Green
1215 Glencurry Rd.
Norfolk 5, Virginia

These pieces will be used for distribution at the Virginia AFL-CIO convention beginning May 19th.

Please pardon the rush; thanks for your cooperation.

Sincerely,
E.F.V.

Nat'l Council of Churches

CONFIDENTIAL

Below is a copy of the letter which you are asked to sign with Dr. Everett Tilson as indicated in the last paragraph of the letter to the President.

President Dwight David Eisenhower
The White House
Washington 25, D.C.

My dear Mr. President:

Anxious to keep Christian love in control of our efforts for the improvement of human relations, we, a group of Southern churchmen, cordially invite you to give the main address at our forthcoming Conference on Christian Faith and Human Relations, to be held in Nashville, Tennessee, April 23-25, 1957. We would be especially grateful if you could speak to us on the evening of April 24, but we would adjust our program to suit your convenience.

Sponsors and participants include rural and urban pastors, outstanding Christian laymen, denominational officers, interdenominational leaders and theological educators. The leaders of the Conference have worked long and hard, both before and after the Supreme Court decision of May 17, 1954, in quest of full citizenship for all Americans. The propitious moment has now come, we feel, for leaders in Government to lend their voices and offices in support of the Southern churchmen who have initiated numerous programs in pursuit of this goal. It would be especially helpful, we think, for you, Mr. President, to lift before our people the goal of full equality of opportunity in the kind of religious setting which our Conference will provide.

From this Conference we anticipate realization of the following benefits: (1) a chance to enhance our witness to God's Lordship over all; (2) an opportunity to gain wisdom and strength for the task of extending the privileges of American democracy and Christian brotherhood; (3) ways and means of circumventing the recourse to hatred and violence in the struggle for the achievement of freedom and justice.

In the sincere hope that you will honor us and our cause by the acceptance of this invitation, the persons whose names appear on the letterhead join me in awaiting your reply with great anticipation.

Yours respectfully,

Everett Tilson, Chairman

S. GARRY ONIKI

ASSOCIATE EXECUTIVE DIRECTOR

DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

NATIONAL COUNCIL OF THE CHURCHES
OF CHRIST IN THE
UNITED STATES OF AMERICA

475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.

From The Rev. Corbin C. Tarplee
For The Living Church

RECEIVED SEP 10 1959

DRAFT

A recent news release from Evanston, Illinois reported an address from Dr. Couglas A. Jackson, Professor of Ethics, Perkins School of Theology, Dallas, Texas. The article quotes Dr. Jackson: "Laymen within each of the denominations have organized segregationist groups seeking control of the denominational policies on race." According to the news release he told a public meeting at Garrett Biblical Institute that the segregationist lay groups in their struggle to dominate are using the names of churches in their titles even though these unofficial organizations are in open opposition to stated denominational policies. These allegations raise specific questions for Episcopalians. How much segregationist leadership is there in the Church? To what extent is it influencing the course of events? Is there such an organized group in the Episcopal Church? If so, how many members does it claim and how effective is it?

Officials of the Southern Regional Council know of only one such organization within the Episcopal Church. Several other informed agencies have no further information in regard to such groups. Harold C. Fleming, Executive Director of the Southern Regional Council says: "My impression is that the 'resistance' organizations within the churches do not always use the name of the church or denomination. I know of no such Episcopal group except Concerned Churchmen, U.S.A. The Methodists have the Laymen's Union centered in Alabama and the less powerful but more extreme Circuit Riders. I know of no formal Baptist organization, although there is widespread and vocal dissidence by individual Baptists and congregations."

An article in the Atlanta Daily World on February 20, 1959 reports in regard to the Roman Church as follows: "Despite steady pressure for integration by the

Holy See, the American bishops and by such orders as the Jesuits, Dominicans, Benedictines, the Josephites and Divine Word Missionaries which have often given some localities a measure of racial justice beyond that of a secular society, the total result is only fragmentary. Only half of the twelve southern Catholic colleges are even partially integrated.... The reasons are manifold. In some places a tug of war is going on between the clergy and white Catholic laymen who all too often follow the pattern set by their non-Catholic neighbors. Jubilee reveals that in many areas the state has threatened to tax the Church out of existence if it integrates.... In many cases Catholics have deliberately defied the teaching of the Church. In Louisiana a Catholic woman teaching catechism to an integrated class of children was beaten by a group of fellow parishioners. In New Orleans a white Catholic group opposed the efforts of Archbishop Rummel for integration."

There is little question but what White Citizen's Councils and other racist organizations have had strong influence upon local Episcopal churches and the action they have taken. In at least two instances in Virginia, clergy have asserted that action has been taken by vestries, members of which were known to have been present in the meetings of segregationist organizations immediately prior to the appearance of proposed resolutions before the vestry.

The New Orleans States and Item for Wednesday, April 15, 1959, under the headline "Organize in Churches, Segregationists told", reports: "Segregationists must begin organizing in their churches to take the offensive in their churches against the mixing of races.

"By organizing within the churches, foes of integration could bring pressure on ministers to support segregation and change the position of state and national church organizations which have endorsed mixing of races.

"This was the advice that Robert B. Patterson of Indianola, Mississippi gave to

those attending a Southern Louisiana Citizen's Council rally in the Metairie Junior High School auditorium last night."

Another news item, this one appearing in the Atlanta Journal Constitution under the byline of Frank Taylor, staff writer for the Birmingham News, of July 19, 1958, describes how strong support has been built up in the Alabama legislature for the Dumas bill permitting any Protestant Church threatened with racial integration to withdraw from its national parent organization and retain local church property. This proposal was drafted by a lawyer's committee of the Methodist Laymen's Union.

Turning now to the only segregationist organization in the Episcopal Church which has been so identified by southern agencies, Concerned Churchmen, U.S.A., much has been revealed as to its nature and point of view by the literature it has disseminated. This organization does not seek memberships as such. In a letter written April 23, 1959 over the signature of its chairman, James Webb Cheshire of Hillsboro, North Carolina, its recipients are asked to do five things, among which are, of course, to contribute money. While asking for gifts of money, Mr. Cheshire promises that "Concerned Churchmen does not seek memberships, nor any commitment on your part." The letterhead lists the following officers of the organization: Chairman, James Webb Cheshire; Treasurer, Phillip N. Alexander, 2405 Bay Street, Charlotte, North Carolina; Counsel, Martin L. Grose, Arthur M. Jenkins, Arthur C. Jones, John H. Orr, Kenneth W. Whitsett and Roger M. Winborne. Further identification of the names of Counsel are not given nor are their addresses. A member of the diocesan staff as far away as Michigan reports that this letter and other literature drafted by this group have been received there.

Clergy in neighboring dioceses have also received the literature. It has appeared at various times and places, especially when Diocesan Councils are meeting and when vestries are encountering some local manifestations of the crisis.

In at least one southern city the proceedings of the Congressional committee which investigated Washington schools was conscientiously placed in the hands of every white person by women identified as communicants of a particular parish. This controversial material, which has been read into the Congressional Record, provided excellent data for resistant Southerners. The material produced and distributed by Concerned Churchmen is obviously available for this purpose and is being broadly used in this manner.

A stream of quotes from the pen of the venerable historian of the Diocese of Virginia has appeared in the Virginia papers opposing declarations of the House of Bishops and other bodies of the Church. To the uninformed, both within and without the Church, the opinions of one local clergyman might have seemed of equal or greater weight than councilar resolutions or the Pastoral Letters.

The Rev. James Dees of Statesville, North Carolina, whose name is commonly associated with Concerned Churchmen, U.S.A., has often been quoted by the segregationist press in a similar manner.

In addition to the Rev. Mr. Dees, the Rt. Rev. Albert S. Thomas, retired bishop of South Carolina, has signed at least one of the pronouncements emanating from the Concerned Churchmen. Also affixed to the same document is the name of the Honorable Burgwyn Jones, presiding judge, fifteenth judicial district, Montgomery, Alabama. Among the prominent southern segregationsts are the names of such churchmen as Thomas Waring, publisher of the Charleston, South Carolina News and Courier; Harry Flood Byrd, senior senator from Virginia, James Kilpatrick, editor of the Richmond, Virginia News Leader; General Walton Opie, publisher of the Staunton, Virginia newspaper; Dr. Dale Alford, write-in victor over Congressman Brooks Hays of Arkansas; General Sumter T. Lowry, ardent segregationist candidate for Governor of Florida in the

last election; Delegate Robert Whitehead, Anti-Byrd machine leader in the Virginia legislature; James F. Byrnes of Columbia, South Carolina, and many others. As far as can be determined, these men are not associated with the Concerned Churchmen organization, but have made their resistance to the position of the church amply clear in speeches and articles.

Beside Bishop Thomas and the Rev. Mr. Dees, a few clergy in the South have made their strong segregationist convictions public. Among these are the Rev. John Jolly Howard, rector of Emmanuel Church, Phoebus, Virginia, past state commander of the American Legion and Chaplain of the Virginia Defenders of State Sovereignty and Individual Liberties; the Rev. J. McLaren Brydon, retired historiographer of the Diocese of Virginia; the Rev. H. T. Egger, St. Peter's Church, Charlotte, N.C. There may be other outspoken advocates of segregation among the clergy, but there is little question but what they comprise the feeblest minority of the Southern clergy of the Episcopal Church.

Nor is it accurate to report that even such an awesome list of influential laymen in the South as that appearing above speaks for all Southern laity. In the one southern diocese in which tests of strength have occurred a young church leader challenged the repeated reference of the segregationist leader to "we laymen", saying that he himself did not represent this point of view and he knew a good many others who joined with him in opposing it. His observation was almost immediately validated when the vote which followed as to whether the diocesan conference center would be integrated was defeated by only a narrow margin and by a vote by orders. The clergy voted one hundred percent for the integrated conference center. If seven laymen had changed their vote the resolution would have carried.

Such instances as this and others seem to indicate that the younger members of the church's power structure, laity as well as clergy, are tending to move in the direction of the General Convention and Lambeth pronouncements.

The line of argument used by segregationists has become remarkably formalized. Almost without change or deletion it appears in every conceivable form of communication from sidewalk argument to judicial opinion. In essence it is this: Segregation is basic to the southern way of life. It is necessary for the health of the culture, the state, the nation, the white race and even the Negro himself. It is a moral imperative since God manifestly created man in separate races and placed him in his own section of the world. Had He intended them to mix, He would have made them alike to begin with. Segregation is God's law; integration, man's. The Negro is inferior in intelligence and sense of moral values. He is diseased and possesses no innate appreciation of the niceties of cleanliness and gracious living distinctive of the white man. The argument continues: The Negro's admission into the company of whites will spread disease, lower educational and moral standards and result in his complete domination by the more vigorous, intelligent and moral white man. On the other hand, the white man has the two great responsibilities of preserving the blood purity and cultural integrity of the white race. Southern culture is looked upon as synonomous with Christian culture, Its sanctity must be preserved. Gunnar Myrdal, the Scandinavian sociologist who was asked to direct a study of the Negro in American life, in company with his staff of American social scientists produced an exhaustive report entitled The American Dilemma. Southern racists label Myrdal an alien socialist and state that the book is Communist propaganda, a part of a plot to cause unrest and racial hatred in America; to lead to racial amalgamation and thus to produce a mongrel race undermining the moral fiber of the nation and leading to national destruction just as Egypt, Greece, Rome and other civilizations fell! The Supreme Court, they aver, is but a power-grasping political tool — the dupe and instrument of Communist influence. The NAACP is a Communist inspired agent of unrest and bitterness. Before the Supreme Court decision and the agitation of the NAACP, they claim, there was peace and good will between Negroes and whites. The Negro, left alone in the South

lives in contentment and bliss among his own white folks who know and understand him.

Most Southern segregationists invoke the issue of States Rights as a basic principle at stake. They also assert that you cannot legislate morals and that laws requiring desegregated schools, buses and other public facilities are but another manifestation of such an attempt. This, they say, is like the Eighteenth Amendment. A few short years and the vanity of this effort, like that of Prohibition, will become manifest. The nation's Chief Executive, himself apparently fell a victim to this argument when he asserted in press conference that "You cannot legislate morals."

Some segregationists add another dimension to their assertion that race mixing is a dirty Communist plot. They hint at sinister machinations by mysterious Zionist power figures to deliver the world into the hands of Jewish control. Even against a background of almost an epidemic of synagogue bombings few people can bring themselves to believe that anyone could take seriously such a belief, yet one hears it frequently and reads it in broadly distributed materials.

This line of argument, providing an ideological basis for the American brand of "apartheid", naturally claims Biblical foundation since it presumes to set forth the will of God. Using a neo-Fundamentalist approach the forces resisting desegregation have established a good many proof texts which they feel provide Biblical certainty to their argument. Any good segregationist can cite these passages in catechetical precision. Some of these are: Genesis 9:18-29 (The origin of racial boundaries); Genesis 9:22-25 (The curse on Ham); Genesis 11: 1-9 (The confusion at Babel); Leviticus 19:19 (ban on mixtures); Ezra 10:11 (dissolution of Jewish and non-Jewish marriages).[1] New Testament proof texts are harder to come by but assertions by authors embracing the segregationist point of view, such as S. E. Rogers, speaking before the Manning, South Carolina Lions Club, present novel and ingenious Biblical exegesis based upon what would appear to be his own definition of agape and philia.

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[1] Dr. Everett Tilson gives a scholarly analysis of the scriptural evidence for racial attitudes in Segregation and the Bible, Abingdon Press, Nashville, 1958.

Having invoked Biblical and religious sanctions for this point of view, the segregationists proceed to declare that the whole movement toward desegregation is not a moral and religious question at all but is sociological and political by nature and forbidden ground for sermons, religious discussion and clerical concern. The Grand Jury in DeKalb County, Georgia, recently reported that if the ministers of that county would spend their time preaching the gospel rather than being preoccupied with race mixing, juvenile delinquency would not be as prevalent there. The letter from Mr. Cheshire of the Concerned Churchmen, U.S.A. referred to above says, "...Certain people in authority are stepping up their campaign to force racial integration on all churchmen. From them comes a continuous barrage of one world, one race propaganda for race mixing." He cites six examples: (1) the Presiding Bishop's assertion appearing in the Living Church, "We should move as quickly as possible to a fully integrated society". (2) The Lambeth Conference report. He says, "The parallels between certain pronouncements of the Lambeth Conference and organized Communism could be coincidence, but it is unlikely." (3) The House of Bishops public assertion. (4) The National Council of the Episcopal Church is pushing race mixing, especially in the preparation of Church School materials. (5) The Department of Christian Social Relations in the Diocese of North Carolina (which he says must be presumed to have Bishop Baker's support). (6) The National Council of Churches.

Having listed these examples, Mr. Cheshire suggests five things people can do about it. First, he calls upon his readers to insist that it be the Gospel of Christ that is taught and not a "social heresy."

In another piece of literature disseminated by the Concerned Churchmen, U.S.A. remarks by the Rev. James Dees, prior to reading the recent Pastoral Letter of the House of Bishops, spell out his version of the segregationist apologia detailed

above in opposition to the Pastoral Epistle he is about to read. He concludes by saying, "I regret from the bottom of my heart that the Church has let itself become a sounding board and an organ for the dissemination of this sociological theory which is taking up the time and money and thought and energy of the Church that might be used for the proclaiming of Biblical truth, and which is seriously crippling the church's witness."

Bishop Thomas, the Rev. Mr. Dees, Judge Jones, Mr. Roger Winborne and President Cheshire of Concerned Churchmen distributed on October 10, 1958 a joint statement to the members of the Episcopal church attacking the resolution appearing in the Lambeth Conference report on pages 1.53 and 1.54. They urge four points:

1. "The Bishop's confuse in their thinking the essential state of man in his primal Imago-Dei state with the Existential state of man"..."The cult of equality is pure myth." "The Bishops should be realistic as well as idealistic"[1]

2. "They equate discrimination with segregation. This is a false equation. Segregation means for the Negroes in the South opportunity."

3. "They condemn discrimination on the ground of race and color alone.... More is involved than this... The grounds are inequality in morality and intelligence...This inequality exists"

4. "Their recommendation will result in a mongrelized society that recognizably is an inferior one. With amalgamation comes racial and cultural and social deterioration and degeneracy, racial conflict, social conflict, deterioration in the educational processes (witness the situation produced in Washington, D.C. and Little Rock, Arkansas, and crime and violence)."

---

1. The resolution condemns discrimination. It does not mention equality.

A one page prospectus of Concerned Churchmen sets forth the following principles:

1. We believe that the sphere of Church pronouncements should be that of the Faith and the Gospel as set forth in the Bible and the Book of Common Prayer.

2. We believe that the Church has no prerogative to speak with authority nor to bind or attempt to persuade its members with reppect to any particular racial, political, social, economic, or legal philosophy, and that the Kingdom of God can be identified with none of them.

3. We believe that every free man in a free country has the right to decide for himself and speak for himself on racial, political, social, economic, and legal philosophies, but no man has the right to use the Church, its organization, its funds, or its facilities, to promote any such philosophy.

4. We are concerned about the acts and pronouncements of some churchmen in falsely substituting the physical association of men for the spiritual brotherhood of man in Jesus Christ.

5. We believe that the races of man, having been created by God, are favored in the sight of God, and that the Church should not seek to destroy by physical association and amalgamation that which God has created.

6. We believe that men of each race, as men and as members of their God given race, are entitled to seek and, God willing, to receive, the love of God and of men, the forgiveness and mercy of God and of men, and everlasting life.

7. We believe that persons of any race, worshipping and working together with persons of their own race, may call on Christ as Lord and Savior, and by so doing can best serve Him.

The prospectus names Phillip N. Alexander as Treasurer to receive funds to be used: "To promote the Kingdom of God

"To further spiritual brotherhood of all men in Jesus Christ; and to organize and finance a program to advance the beliefs and principles of Concerned Churchmen, and to resist the organized and Church-financed drive of integrationists within the Church to promote physical mixing of the races."

This would appear to be the organized answer of persons within the Episcopal Church to respond to the sentiment expressed by Mr. Patterson, a spokesman for the White Citizen's Councils, "Let's organize the laymen all over the South."

"Let's infiltrate the P.T.A. Let's infiltrate all these organizations except the NAACP and the Urban League."

"We love our churches just like we love our schools, and we want to preserve them," he said.

September 9, 1959

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THE ACTIVATING CONCERN, volume I in the series, sub-titled, "historical and theological bases," examines the churches' role in the field of social welfare, including social service, social education and action, and social research. It is concerned with questions of basic principle and policy.

The editor, Dr. E. Theodore Bachmann, Director of Graduate Studies, Pacific Lutheran Theological Seminary, has brought together the authorized reports from fifteen denominations, each giving its historic development and theological views in social welfare. He has included an able preface by Dr. Roswell P. Barnes, Associate General Secretary of the National Council of Churches, and concluded the volume with his own penetrating evaluation.

The result is a comprehensive view of the churches' motivation in social welfare. You sense the love of God surging throughout the pages.

The Activating Concern, 128 pp. with jacket, hard cover, clothbound, price $3.75 a copy plus postage of 12¢ for one copy, 6¢ for each additional copy.

THE CHANGING SCENE, volume II, subtitled, "current trends and issues," builds upon the composite denominational picture presented in Volume I, providing details of development in social welfare during the past fifty years.

Described is the gradual secularization of social work. While the Protestant churches were identified with the changing social relationships, their response tended primarily to become minor league, leaving many major services to the developing public agencies. Their circumscribed participation is now a common concern.

What and how much are the churches doing in social welfare today? Findings of the most extensive survey of the extent and nature of Protestant social work yet to be undertaken are presented in summary. Detailed material supplied by Protestant agencies and institutions is tabulated in the appendix by denominations, by geographical regions, and by agency functions. The text throughout is illustrated by charts and graphs.

Horace R. Cayton and Setsuko Matsunaga Nishi, staff members of the Bureau

of Research and Survey of the National Council of Churches, have assembled the material with the aid of many others.

The Changing Scene, 224 pp., with jacket, hard cover, clothbound, price $3.75 a copy plus postage of 12¢ for one copy, 6¢ for each additional copy.

THE EMERGING PERSPECTIVE, volume III, sub-titled, "response and prospect," edited by Dr. E. Theodore Bachmann. This final volume, an ambitious reporting venture, features the Message to the Churches from the National Conference on the Churches and Social Welfare, held at Cleveland, November 1-4, 1955. Included are the complete reports of forty Sectional groups, excerpts from major addresses, the roll of official delegates, and an interpretation by Dr. Bachmann. It is the only source for the reports of the Conference.

Both preceding volumes having been studied in numerous pre-Cleveland community conferences, this third volume reflects the experience of such study groups and finds a climax in the judgment and recommendations reached at Cleveland by the official delegates of denominations and councils of churches. At Cleveland the whole picture emerges. Post-Cleveland conferences will start with this volume to more clearly define the role and function of the churches in social welfare.

The Emerging Perspective, 320 pp., with jacket, hard cover, clothbound, available about Summer, 1956. Price unde-

termined. Prepaid orders sent prior to publication accepted at $4. plus postage of 12¢ for one copy, 6¢ for each additional copy.

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December 23, '53

Dear Hunt,

All is straight, except that I don't get back to Atlanta from Greensboro, N.C. (Bennett College) till breakfast-time the morning of January 5. And you and I could do our briefing session that morning, and you could take an afternoon plane to Columbia or wherever. If you can arrive here during January 4 do so, and Harold Fleming and others will indoctrinate you as far as may be needed.

The time in S.C. will be enough for you to accomplish a beginning, and I hope the people there will carry things along. O.K., of course, for you to get to the Nashville meeting, where you will be especially helpful.

Sincerely,

George S. Mitchell

Lanier Hunt

Kack

I have to get Lanier Hunt to Greenville on Tuesday Jan 5. I have booked for him a one way seat on Eastern's Flight 556 leaving Atlanta Airport at 1.00 P.M. and arriving Greenville at 2.14 P.M. Price with tax is 11.62 Has to be picked up before 4 P.M. on Dec. 30. Can you have in safe, and hand to Han. Hunt, and contrive some way for him to pay for his ticket (to you).

By the way, did Vastine ever pay for his to Ky?

IMPORTANT

Dec 23

Finished

National Council of the Churches of Christ
in the United States of America

Division of Christian Education

COMMISSION ON GENERAL CHRISTIAN EDUCATION

79 East Adams Street (Adams Street at Michigan Avenue) Chicago 3, Illinois

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RECEIVED
DEC 14
Southern Regional Council

December 11, 1953

Dr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

In line with your letter of December 8, and in accordance with arrangements made by Bill Vastine, I shall plan to come to Atlanta, Georgia, arriving Monday, January 4. After orientation from your office, I shall expect to spend time in South Carolina. Since you have made no commitments, I should like to accept the invitation just come from the Board of Education of the Methodist Church to be in Nashville, Tennessee, Wednesday, January 13, and Thursday, Januray 14. That gives us Tuesday, January 5, through Tuesday, January 12, in South Carolina. I shall not be driving, and shall have to rely upon means of public transportation. I look forward to being with you.

Sincerely yours,

R. L. Hunt

R. L. Hunt

RLH:ln

February 4, 1954

Mr. Lanier Hunt
NCCA-USA
79 East Adams Street
Chicago 3, Illinois

Dear Lanier:

We are hoping you will send us a written report on your SRC trip. Doesn't have to be as detailed as Vastine's, but some play-by-play account would be most helpful.

Sincerely,

George S. Mitchell
Executive-Director

GSM:hh

March 4, '54

Dear Lanier, Hunt

Do send us some sort of summary of your South Carolina foray. I heard nothing but praise, a a good deal of that, but it helps our whole effort to have the job you did down in writing. You needn't be monumental a la Bill Vastine (whose monument is really a noble one), but do send us dates and places and people and impressions.

Al Krueger is in Southeastern Virginia now, and Mr. C. H Parris, of Louisville, is in Alabama. And Oscar Lee says the Methodsit Church will send us four ladies and the Congregationalists Galen Weaver, and O.L. hopes to get the Lutherans and the 'Piskies busy, and others, too.

Sincerely,

George S. Mitchell
Executive Director

29 F. Cathcart Thurs. 4 p.m. Sumter 375

Let me know if not.

Gat Rev. G. Howard McClain
Phone 4-1679 Columbia
who says he will try to
get document off to N.C.J.
this afternoon. Also asked
that a copy be sent
J R C. affied. Hope all goes
well. G. H. McC. is dependable.

R. O.

March 12, 1954

Miss Geneva A. Jones
National Council of Churches of Christ
Dept. of Racial and Cultural Relations
297 Fourth Ave.
New York 10, N. Y.

Dear Miss Jones:

Dr. Mitchell has asked me to write you concerning the joint statement on the public schools issued by the South Carolina Division of the Southern Regional Council and the South Carolina Fellowship of Churches.

We do not have a copy in our office, but I have called a South Carolina member who has promised to see that a copy is mailed to your office within the next day or so. She did not have a copy on hand, but knew where to locate one.

I hope the statement will reach you in time for the NEWS SERVICE deadline.

Sincerely,

Anna Holden
Research Assistant

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

BISHOP WILLIAM C. MARTIN
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GENEVA R. JONES
Administrative Assistant

297

March 11, 1954

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

At the suggestion of Mr. Kramer, I am writing to you to request your assistance in securing a statement.

Recently we saw a newspaper reference to a resolution which had been adopted by the South Carolina Division of the Southern Regional Council and the South Carolina Fellowship of Churches. The statement said, in part, that South Carolina must "maintain its public school system unimpaired" regardless of how the Supreme Court rules on school segregation. The newspaper story says that this statement was addressed to state legislative and administrative officials.

We are desirous of running excerpts of this statement in the next issue of INTERRACIAL NEWS SERVICE, if we can secure a copy of the statement. Since the deadline for the next issue is rapidly approaching, I wonder if you would let us know at your earliest convenience whether or not you can be instrumental in seeing that this office receives a copy of the statement.

With appreciation for whatever you may be able to do regarding this matter, I am

Sincerely yours,

Geneva R. Jones

Geneva R. Jones
Administrative Assistant

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
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GENEVA R. JONES
Administrative Assistant

March 20, 1954

Miss Anna Holden
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Miss Holden:

I am writing to thank you very much for your efforts to see that we receive a copy of the statement on public schools issued by the South Carolina Division of the Southern Regional Council and the South Carolina Fellowship of Churches.

We have not received a copy of this statement as yet. Since we are sending the INTERRACIAL NEWS SERVICE to the printer today, we will not be able to use that statement in the current issue. We do hope that we receive this statement as there is a possibility that we may use it in a subsequent issue. If not, we would be very glad to have it for our record of church organizations' statements regarding this subject.

With very best wishes, I am

Very sincerely yours,

Geneva R. Jones

Geneva R. Jones
Administrative Assistant

March 26, 1954

Miss Geneva R. Jones
National Council of Churches of Christ
Dept. of Racial and Cultural Relations
297 Fourth Ave.
New York 10, N. Y.

Dear Miss Jones:

I am sorry the joint South Carolina SRC-Fellowship of Churches statement did not reach you in time for the NEWS deadline.

The person who was to send it is Rev. G. Howard McClain, 1420 Lady St., Columbia, S. C.

I suggest that you write directly to Mr. McClain if it has not come in.

Sincerely,

Anna Holden
Research Assistant

April 1, '54

Mr. R. L. Hunt
National Council
79 East Adams Street
Chicago 5, Illinois

Dear Lanier,

We thank you a lot for all the pains you took with the excellent report of the South Carolina trip. The things you got started will do good in the State for a long time to come, and you turned up information, and some names, that we didn't know of, and that will be useful to us and to others in the future.

Isn't it encouraging to see the way the whole business has spread? So far we count Vastine, Hunt, Krueger, Lee promised, Stamets promised, Northern Presbyterians promised, Epicopalian promised, Galen Weaver performed, Methodists with seven local leaders of WSCS available if they will agree. Meanwhile, the Southern Presbyterians have sent the pamphlet out to all their local ministers, and the Lutherans, the Disciples of Christ, and one or two others are probably interested. And SRC has itself sent C H Parrish into Alabama, for five weeks. So slowly we get areas blocked in.

Parrish came out of Alabama with a tale worth spreading. A county school board member was talking with one of the Negro high school principles in the county. "I hear you have a crackerjack math teacher and an extra good social science teacher at your school". Principal said yes, they were both good. "I wish you'd send them over to my place to work on that boy of mine; he ain't learning a doggone thing".

Cordial thanks, and keep helping.

Sincerely,

George S. Mitchell
Executive Director

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
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79 East Adams Street (Adams Street at Michigan Avenue) Chicago 3, Illinois

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Associate Executive Director Educational Program

March 29, 1954

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Here is the long delayed report of my time in South Carolina. I am sending a copy also to Richard Foster.

Bumping into L. P. Hollis in Atlantic City at the meeting of the National Association of School Boards, I was pleased to be told that he thought the visit in South Carolina had been useful, that he anticipated further usefulness from a state-wide conference which might be held.

The CHRISTIAN ADVOCATE, published here in Chicago, will carry an article from me sometime in the next month, starting from the proposition that The Methodist Church believes in public schools. It notes briefly the need for concern in those states affected by the prospect of Supreme Court decisions. I shall hope some of our friends in the states where the issues are most critical find it useful.

I was delighted to hear of the extension of your efforts. I am happy to hear of the contribution of the several churches to the cause. Keep up the good work!

Sincerely yours,

Lanier

R. L. Hunt

RLH:lbn

P.S. I would still like to see a university in Jackson, Mississippi, giving graduate work based on the several colleges of the vicinity of Jackson, both white and Negro. If in your perambulations you walk into somebody who would like to promote that, let me know. I am afraid that most of the money would have to come from outside the state. In terms of present Court decisions, I think such an institution could be started now if money were available.- RLH

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RECEIVED
APR 8 1954
Southern Regional Council

April 5, 1954

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

clipping to AH (for)

Dear George:

Thanks for the good story. I shall repeat it.

It is good to have the report of the growing effort. We took part in some slight effort in this direction under sponsorship of the Metropolitan Church Federation of St. Louis, as you will see by the enclosed clipping.

Sincerely yours,

R. L. Hunt

R. L. Hunt

RLH:lbn

Enclosure

May 31, 1954

Dictated May 28

Mr. R. Lanier Hunt
National Council of the Churches of
Christ in the U.S.A.
79 East Adams Street
Chicago 3, Illinois

Dear Lanier:

The other evening I was quite briefly in Greenville and I went to see Dick Foster. In hurried conversation he told me of some very helpful consequences of your visit. It had been not without connivance that you had as your passenger to Columbia Mr. L. P. Hollis -- influential of course but less than fully persuaded. Later on Hollis undertook the lead in a clear cut and important way in talking to one of the local civic groups.

My friends in Greenville were satisfied that Hollis' views, in no small part, reflected his experience on the trip with you. At any rate, my friends in Greenville were greatly pleased and directly connected the matter with your visit.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

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in the United States of America
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RECEIVED
JUN 8 1954
Southern Regional Council

June 7, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue
Atlanta 3, Georgia

Dear George:

Thanks for the note indicating usefulness. I greatly appreciated the opportunity of the trip with Mr. Hollis through the arrangements of Dick Foster, and tried to make good use of it. He is in a very strategic position.

Next Sunday, June 13, 1:30 pm. EDT, I am to be a member of a panel discussing what the public schools should do in consequence to the Supreme Court decision. The program is sponsored by the National Council of Churches under the theme, "Frontiers of Faith". My present information of the panel is that it will be chaired by Eugene Carson Blake, that Harry S. Ashmore and Albert Dent will be other members of the panel. If there is any way of giving it a plug in the South, I should hope for a large audience there.

Sincerely yours,

Lanier

R. L. Hunt

RLH:lbn

circulate:

HCF ✓
GTH ✓
AH ✓
KS
FBR ✓

MET - for special
consideration

November 16, 1954

Mr. R. Lanier Hunt
National Council of the Churches of Christ
in the United States of America
79 East Adams Street
Chicago 3, Illinois

Dear Lanier:

You are on just the right track in the memo which you sent me November 11.

Suitable publications from the Council are as follows: Answers for Action: Schools in the South, revised edition October, 1954 = 20¢; New South, August, 1954, "The Churches Speak" = 10¢; New South, September, 1954, "Segregation in the Schools" = 10¢; New South, October, 1954, "The Supreme Court Decision and the Appalachian South" = 10¢. Here are copies of each of these three publications.

We are ready to help you at any point at all.

Unfortunately, I won't be in Atlanta for the December 10th meeting -- long standing engagement in Texas -- but others from here will be there.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.
Dictated by Dr. Mitchell/signed in his absence.

National Council of the Churches of Christ
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RECEIVED 11/15/54 Southern Regional Council

November 11, 1954

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

I did not get to Atlanta at the time I had hoped to be there. Nevertheless, I have been trying to do some things, as you will see by the enclosure. It is a more or less confidential document used last Tuesday in a discussion with executive secretaries of denominational boards of education. One of those present told the group of four pastors who had been asked to leave their congregations because of activity in this field.

Please note in item nine on page one of the enclosure the mention of the materials of the Southern Regional Council. Please send to me a current list with prices of the publications which I might wish to include in the list for reading in connection with the Second Series Course 116b described on page four of the enclosed assembly.

I look forward to the opportunity of seeing you on December 10, when Dr. Ward tells me we will meet in Atlanta again.

Sincerely yours,

Lanier

R. L. Hunt

RLH:lbn

Enclosure

ADJUSTMENT TO NON-SEGREGATED PUBLIC SCHOOLS--THE ROLE OF THE CHURCHES

Suggestions for Discussion in the National Denominational Executives Section
Division of Christian Education, NCCCUSA

What can the Denominational Executives do?

1. Have policies of the denominations, the Christian witness concerning segregation, been clearly enunciated? Have they been channeled to members of local churches? Is a continuing program of interpretation of these statements now under way?

2. Are statements in the hands of the local pastor who can quote higher authority as justifying a stand supporting public schools in critical local situations?

3. Have pastors been given assurance of support of denominational leaders if they support denominational policies against local opposition? Has there been any personal touch reinforcing formal statements?

4. Can you through personal conversation encourage as many church leaders as possible to concern themselves with the welfare of the public schools? Write letters to personal friends?

5. Could you pick out two or three leaders of your denomination now teaching in the public schools, ask them to bear full Christian testimony in their respective jobs, with the assurance that if they get fired, a job will be found for them elsewhere?

6. Can you touch leaders of the mass media, press, radio, TV, encouraging presentation of the Christian witness on this controversial issue?

7. Can the denominations work out regional approaches to this problem, for inspiration and training of leaders at state levels for approaches to local church leaders? Perhaps training in group dynamics might assist a local pastor to release local leadership rather than become personally, aggressively dominant?

8. What support can be given to youth programs? If the young people can be released to discuss issues on their merits, perhaps they can solve problems which have baffled their elders. Is there anything you can do to give youth leadership status in the councils of your churches in the discussion of this problem?

9. Should the denomination produce any leaflets or pamphlets on how integration is achieved in local churches? Public Schools? It may be that such a purpose can be met through distribution of the materials of the Southern Regional Council, the new pamphlet from the National Conference of Christians and Jews, "Education in a Transition Community," by Dr. Jean Grambs, (25 cents), the book by Harry S. Ashmore, "The Negro and the Schools," and the other books from the University of North Carolina Press.

10. Would the denominational leaders care to encourage local church and state leaders to cooperate in interdenominational approaches in discussion of local and state issues in adjustments of the schools?

11. Pitch the discussion on a moral and spiritual plane, rather than on the plane of mere law observance? If there is no reason for saying that it is a moral and spiritual issue, we have no reason for concerning ourselves as churches with it. When discussion of prohibition came to the level of law observance, advocates of prohibition lost. The law can be changed.

12. Could visiting missionaries be inspired to include in their appearances some mention of the fact that eyes overseas look at us to see what we do in the treatment of the races in the United States? The voice of the missionary is one which will be heard with respect in most southern churches. Most of them have personal experiences which they can tell as personal experiences. Could schedules using missionaries for this purpose be made at state and denominational levels?

13. Could the denominations have a mission to members of their own communions who happen to be teachers in the public schools? These may inspire religious motives of service to children in schools in process of integration. By their training, teachers know better than most people that there are more differences between children in any race than there are differences between children of different races. Could their special training and experience be infused with a vision of the opportunities for special service for the Christian church at this time?

This can be done by person to person visitation, or it can be done by small group meetings. Could it be combined with an evangelistic mission to non-Christian teachers?

14. Can churches bring together members of their own communions who happen to be teachers in the public schools, across race lines? The experience of Christian fellowship across race lines would be of value.

15. Can the churches provide experiences for public school teachers who are being asked to teach children of another race through vacation church schools or camps? Some emotional reactions in dealing with people of different races can possibly be improved through such experience.

16. Can church agencies pass resolutions expressing support of public schools? Even without any reference to the race issue, coming at this time, it will hearten supporters of the public schools who must follow the law as interpreted by the Supreme Court.

17. Can the denominational publications promote the use of the Negroes on public school boards? Promote the ballot for Negroes? When Negroes vote, their welfare is taken into account by political leadership.

18. Would your denomination care to give consideration as to whether you will wish to operate parochial schools in the states in which public schools are abolished by law? Would you wish to operate such parochial schools as a denominational enterprise, or would you prefer a cooperative approach?

19. Can the denomination encourage white pastors and white leaders in programs of evangelism to Negroes? Even where separate churches are maintained, the development of concern for the soul of the Negro will have a conditioning effect upon his opinions in all fields.

20. Can the denominations encourage use of Training Course 116b, "Religion and the Public Schools"? See attached outline. In states with this special problem, the course could be slanted for consideration of the problem of integration on the Supreme Court interpretation.

21. Could public school leadership be invited to participate in pastor's schools for discussion of problems of the public schools?

22. Could preachers in training in denominational schools of theology receive as part of their experience some evangelistic effort across race lines?

23. Could pastors be inspired to converse with public school leaders, to give them assurance of interest and such measure of support personally?

24. Can denominational leadership training schools include lectures or discussion on the Christian witness as related to problems of the public schools?

25. Can denominations advertise widely the statement of the World Council of Churches on racial segregation in the churches?

26. Can articles on the problems of the public schools be secured from leaders in the respective denominations for use in the church press?

27. Can the church boards of education counsel with the denominational boards of Christian social action to define responsibilities in this field, so that consideration of this problem, which is not represented in the official social creed of the churches, does not fall between two agencies making way for each other? This is a problem at the local church level, at the state level, and at the national level.

28. Should consideration of the problems of the public schools be moved into the church curriculum materials? Junior and senior high school students might consider the American tradition of church and state and what it means and what they may expect to get from their church and from their public schools? Adults might be encouraged to consideration of some problems of interpretation of church and state.

--Reproduced by the Department of Religion and Public Education of the National Council of the Churches of Christ in the United States of America, 79 East Adams Street, Chicago 3, Illinois. 11-9-54

RELIGION AND PUBLIC EDUCATION
Second Series Course 116b

Aim: To help church and public school leaders think through together the place of religion in the total education of the child.

Scope: The relation of the church to the origin of public schools; some reasons for the exclusion of sectarian religious teaching from the public schools; the place of religion in the culture; the renewed concern of public school thinking as to the teaching of religion in relation to pertinent cultural subjects; ways in which it has been proposed to overcome the lack of the teaching of religion in general education; exploration of ways leading to better cooperation between the churches and public schools.

No textbook and no guide available.

Interim information may be secured from the Department of Religion and Public Education, N.C.C.C., 79 East Adams Street, Chicago 3, Illinois.

lbn: 11-9-54

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
COMMISSION ON GENERAL CHRISTIAN EDUCATION
79 East Adams Street (Adams Street at Michigan Avenue) Chicago 3, Illinois

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

RECEIVED DEC 31 1955

HF-) 03

December 23, 1955

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, Northeast
Atlanta 3, Georgia

Dear George:

I just talked with Claud Evans by telephone. He tells me that the letter to the editor of which I told you will appear in the January 12 issue, page 10. I asked him if he were willing to have an extra 1,000 copies used by your office. He said he would. I told him, then, to send your office 1,000 copies, and to bill you for them. You told me over the telephone you would like to use them so, but I feel some hesitation in making that order without your confirmation. Write him? Say no if you don't want them.

My 1,000 copies I am sending to public school superintendents listed in the Yearbook of the American Association of School Administrators in South Carolina, Georgia, and Mississippi. I am sending them also to 183 of the religious press and to the educational press. That will leave for you the daily and weekly press if you wish to use them so, and school people outside the three states mentioned.

With my mailing of the magazine will go the letter and excerpt enclosed.

Sincerely yours,

Lanier

R. L. Hunt
Executive Director
Religion & Public Education

RLH:ss
Enclosures

National Council of the Churches of Christ in the United States of America
Department of Religion and Public Education
R. L. Hunt, Director
63 Auburn Avenue, Northeast, Atlanta 3, Georgia

January 16, 1956

TO PERSONS CONSIDERING PROBLEMS OF THE PUBLIC SCHOOLS:

In discussions on what should be done concerning public schools in states affected by recent Supreme Court decisions on the constitutional rights of American citizens for equal treatment in public schools, a statement was reported in the daily newspapers from a prominent state official that sending children of different races to the same public school would inevitably result in increased mixture of the races.

That statement is not supported by facts known to me. Being at Columbia, South Carolina on the day the report appeared in the daily newspapers, I wrote a letter to the editor of the South Carolina Methodist Advocate which you will find on page 10 of the January 12 issue. Returning to the office, I was able to locate a copy of the article to which reference was made, and from it I enclose also certain extracts.

The facts are scanty, they are difficult of interpretation, and I do not regard them as wholly reliable, but so far as is known to me, the facts show that mixture of the races is the product of something besides going to school together. I confess my surprise that the facts so indicate. I expected them to be otherwise. No fact known to me justifies any statement that increased educational opportunities for Negroes will result in racial intermarriage. Intermarriage seems to be the result of community factors little related to whether or not children attend the same public school.

The burden of proof is upon any person who says that attendance at the same public schools automatically results in greater mixture of the races. For what they may be worth in current discussions, I share such facts as are known to me with a limited number of church and public school leaders in states most affected by the Supreme Court decision. Any facts known to you which may throw further light on this problem will be gratefully received by the undersigned.

Sincerely yours,

R L Hunt

R. L. Hunt

RLH:ss
Enclosures: 2

Does the Southern Policy Achieve the Southern Goal?

(From the Christian Advocate of Nashville, Tennessee, official organ of the Methodist Episcopal Church, South, December 16, 1938, pages 11-12, by Rolfe Lanier Hunt, Louise, Mississippi.)

"Is there less mixture of races in the South, where separate school systems are provided and where law forbids intermarriage, or in the North, where children go to the same schools, and laws permit intermarriage, in proportion to the total populations?"

The answer is, so far as can be learned from census figures, "no." The northern states...have fewer children born of mixed parents in proportion to the populations than do southern states....

In spite of a considerable migration of mulattoes from the South, the increase of mulattoes in the South from 1850 to 1920 was 317.5 per cent; the increase in the North, 245.5 per cent for the seventy-year period. In the North and West the increase of mulattoes was less than in the South, and the increase of blacks in the North greater than in the South. In the South the mulattoes increased 426.1 per cent from 1850 to 1930, while the black element increased only 131.6 per cent. In the period from 1890 to 1910 the increase of the black element in the South was 20.1 per cent, while the mulatto increase was 91.4 per cent. In the North during the same period the blacks increased 49.5 per cent, and the mulattoes 39.2 per cent.

The southern states have separate school systems designed to keep the races apart; they have laws forbidding intermarriage....they do not preserve racial integrity.

...A study of the social history of 5,512 Negro college graduates recently reported just two cases of intermarriage with any race.

(Duplicated for study by the Committee on Religion and Public Education, National Council of the Churches of Christ in the United States of America, 63 Auburn Avenue, N.E., Atlanta 3, Georgia.)

RLH:ss
12/27/55

Belzoni

The Rev. Rolfe Lanier Hunt,
National Council of the Churches of Christ in the U.S.A.,
79 East Adams Street,
Chicago 3,
ILLINOIS.

December 23rd., 1955.

Dear Lanier,

When you called I promised to scrape up some more opinion on the Belzoni matter.

Here is a letter from a trusted Negro friend in Jackson, on it, dated December 20th, 1955.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director.)

GSM:rl.
Encl.

COPY.

I cannot say I have anything definitive on the Reverend Lee case. My intelligence has come from the papers and personal conversations with Negroes within and outside of the Belzoni community. I have had a telephone conversation with one white woman in the community. (This contact gave me a better idea of the extreme tenseness and fear existing among the whites). There have also been conversations with white friends during which opinions have ben expressed.

Knowing that it is difficult for most people - white or black - to be objective in these situations, I am making the following statement with a perfect willingness to change my position on the basis of true evidence.

Reverend Lee had been active in getting Negroes qualified to vote. He had been asked by whites to cease from such activity - perhaps to remove his name from the Registration Books and withdraw from NAACP.

He was shot at night from a passing vehicle. Losing control of his vehicle, he crashed into a residence. The first report was death by accident. Negro attendants of his body discovered substances which were later the basis for FBI reports of murder, to which local authorities acceded.

His funeral was the occasion of NAACP charges and demands for justice. A later statewide NAACP mass meeting followed the same pattern, with the sheriff stating beforehand that the people had a right to meet and his only concern was that of law and order.

Negroes had very high hopes that subsequent FBI investigations would identify the "white" murderer. There were rumors of leaks of information which traced the murderer's car to a second-hand car lot in Jackson and the murder-weapon to the sheriff's own weapon.

In the meantime there was introduced the angle of a woman or women which might have provided a motive for murder by a Negro. Some whites whom I consider reasonable have shown an inclination to accept this theory. To Negroes it is an outrageous subterfuge.

Negroes are discouraged and confused that nothing definite has come of FBI investigations.

In the meantime, Negroes who are qualified voters and/or NAACP members are being told by members of the Citizens Council, what they may expect in the way of economic repression if they do not remove their names from the Registration Books and withdraw from NAACP.

COPY.

Mr. Courts, the latter victim of gunfire is reputed to have been followed daily for months and fired by many employers after only a few days work. He didnot comply with Citizens Council request and was shot one night while in his store by a blast from a passing vehicle. He was taken to a hospital upon policeman's orders - but upon his own whispered request to the Mound Bayou hospital.

The whites really expected him to come back to Belzoni for questioning. He has left the hospital but his whereabouts is a guarded secret.

Meanwhile the Negroes referred to above have been recently called into a meeting by a Negro fronting for the Citizens Council and told by leading citizens of the town about the economic situation, and promised anything they want if they will comply with a list of conditions. Their request for the list in writing of the conditions was not granted. They were told to get Undertaker Johnson (See Hodding Carter's article) to leave town within six months. They were told to act quietly and not to disclose the fact of the meeting nor what went on at it.

Needless to say the fear is mounting. Some of the braver ones think the "other side" is getting fearful.

It is reported that the names of those who pteitioned the Governor and Sheriff for protection at the polls during the second primary last August were sent by the Governor to the Citizens Council with instructions to liquidate this potential threat completely and with expeddition: and certainly not with "<u>too deliberate speed</u>".

June 14, 1956

Mr. Lanier Hunt
National Council of the Churches of Christ
in the United States of America
79 East Adams Street
Chicago 3, Illinois

Dear Lanier:

It took us a long long time to grind through the paper work of turning back to you some facts about your friend Jay Clark of Mullins, South Carolina. You asked us early in March to get you some more facts. He was a school teacher who, as you will remember, at a Methodist Church (though he was a Baptist) had spoken against segregation and had subsequently been dismissed from his job. You said Clark was then employed at Bath, South Carolina.

I wrote my people in South Carolina and they turned up a lead that Clark was at Myrtle Beach. Wrote over there and got no answer.

Then as of April 16th they fetched in a clipping from a newspaper in Marion, South Carolina which said that Clark had entered the University of Chicago, and said that Clark was working toward a Master's degree in physical education, and that he had been given a scholarship by the National Council of Christian Churches. Clipping said that he will study at the University of Chicago for the next three month's period and then expects to enter a college in the South and work on for a Master's.

I don't know why it is until now that the news trickles through to me. But here it is.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
COMMISSION ON GENERAL CHRISTIAN EDUCATION
257 Fourth Avenue New York 10, New York

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

1625 Pine Road
Homewood, Illinois
June 24, 1956

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Thanks for the report on James J. Clark. We were able to get in touch with him, and put him into the Department of Education at the University of Chicago for the spring quarter. It is my present information that he will continue graduate work at William and Mary this summer, and then go to the Norfolk, Va., city schools to teach physical education next winter. The last two items he did under his own steam; Oscar Lee's department was able to help with some scholarship funds. The girl he was to marry lives in the town where William and Mary College is. Every person on the spot we are able to help is to me that much to the good, though I am sure there will be many more than we shall be able to help before this round is over.

Cordially yours,

R. L. Hunt

R. L. Hunt

RECEIVED JUN 27 1956

December 18, 1956

Mr. R. Lanier Hunt
National Council of the Churches of Christ
in the U.S.A.
Division of Christian Education
257 Fourth Avenue
New York 10, New York

Dear Lanier:

I did write Mrs. Wheatley about Mr. Stevens at Oxford. The lady is Mrs. D. S. Wheatley, P. O. Box 307, at Greenwood. She is Chairman of what will be from January 1, 1957, the Mississippi State Council on Human Relations. This body will no longer directly be assisted from SRC, but we are emphatically still friendly. Mrs. Wheatley's husband is a cotton broker I think, and she is well-esteemed in her state.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

October 10, 1957

Mr. H. L. Hunt
Executive Director
Religion and Public Education
National Council of the Churches of Christ
in the U.S.A.
257 Fourth Avenue
New York 10, New York

Dear Lanier:

I appreciated the data you sent recently on Negro school enrollment in Northern cities. We can make good use of it.

It's been some time since we had a chance to compare notes. Don't fail to look us up when you're next in Atlanta.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
COMMISSION ON GENERAL CHRISTIAN EDUCATION
257 Fourth Avenue New York 10, New York

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

September 23, 1957

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold:

You may find a use for the enclosure. It has seemed to me that a few other facts like the enclosed might be collected and distributed, in order to help our southern people realize they are not the only ones affected by such problems.

With best regards, I am

Sinderely yours,

Lamier

R. L. Hunt
Executive Director
Religion and Public Education

RLH/dmm
enc.

Memo . . . FROM THE DESK OF
. . . . HAROLD C. FLEMING . . . .

Dear Lanier:

I appreciated the data you sent recently on Negro school enrollment in Northern cities. We can make good use of it.

It's been some time since we had a chance to compare notes. Don't fail to look us up when you're next in Atlanta.

Cordially,

HCF

(Pass Hunt's ltr + enc to JC for New South consideration.)

CONFIDENTIAL

Notes on trip by R. L. Hunt to South Carolina in the interest of the public schools, in cooperation with the Southeastern Regional Office of the National Council of Churches and the Southern Regional Council.

January 3, 1954. Left Chicago, conversation on train with Hugh Masters, Kellogg Foundation.

January 4, 1954. Atlanta, Georgia, talked with Ernest Arnold, Harold Fleming, A. L. Gilmore, Albert E. Barnett, George Mitchell.

Columbia, South Carolina. Conversation with R. J. Foster, President, Southeastern Regional Conference, South Carolina unit.

January 5. Drove to Columbia, South Carolina with L. P. Hollis, retired Superintendent Parker School District of Greenville, South Carolina. In retirement, he is spending much of his time promoting a state organization of school board trustees. He recently held seventeen regional institutes of school board trustees. Felt that fourteen out of seventeen would wish to support public schools regardless of Supreme Court decision. In afternoon, looked for facts about South Carolina education needs. Talked with A. P. Coates, South Carolina Education Association, J. Bruce Felton, Agent for Negro Schools in the State Department of Education. He told me that a Negro had been elected School Trustee at Beaufort, South Carolina, and at another point in South Carolina. Dinner with L. P. Hollis. A long time Methodist Church School Superintendent, he feels that the Methodist Church has not faced squarely implications of its religious teachings in the race issue.

January 7. Talked with J. Marvin Rast, Executive Secretary, Board of Education, The Methodist Church, about possibilities of distribution of Southern Regional Council booklets to pastors. Went with him to Columbia District Methodist Pastor's Meeting attended by some twenty Methodist pastors. Introduced as a staff member of the National Council of Churches and a Methodist. Spoke by invitation for ten minutes on religion and public schools. Being asked, the District Superintendent spoke with appreciation of the Regional Council pamphlets which he had received in a mailing from J. Q. Schisler; he agreed that it would be useful in the hands of pastors.

Talked with Howard McLain, Executive Secretary of South Carolina Christian Social Action Committee. A Southern Baptist, he has a sense of responsibility at the race issue. His organization was established first for cooperative effort in legislation for control of alcoholic beverages. If his committee should be in agreement, he would cooperate in mailing Southern Regional Council booklets if made available to him. He has cooperative agreements with denominations by which mailing lists of pastors are available. Some 3,000 pastors in state.

Talked with Rev. J. W. Jackson, Pastor, First Presbyterian Church, Columbia. He is President of a loose organization, the South Carolina Fellowship of Churches, closest to a council of churches in South Carolina--statewide. He is recovering from an operation and lacks strength. He will support public schools, regardless of decision of Supreme Court. He will be glad to give consideration to a statewide conference on public education under auspices of his committee, would welcome distribution of the Council pamphlets to pastors, has no machinery or mailing lists. Felt that his committee, by its constitution, would not receive cooperation of all Southern Baptists, though individual pastors did cooperate.

Talked with Rev. Claud Evans, Editor, South Carolina Methodist Advocate. He will publicize fact of election of two Negroes as school trustees in South Carolina. Appreciated the approval given his earlier editorial saying that there would be many objections to the churches taking over the public schools. Told him he was welcome to make use of the material in either pamphlet of the Southern Regional Council with or without credit, having been authorized to do so by George Mitchell.

Talked with J. C. Holler, Supervisor of Instruction in the State Department of Education. He is Methodist lay leader for the Conference. He feels that public schools will survive in South Carolina. He called attention to action of the Methodist Church in San Francisco General Conference, expressing support of public schools as recorded in the Discipline of The Methodist Church. Did not see need for any state-wide meeting on the subject at this time. Felt that if decision were delayed until next gubernatorial campaign, Governor Byrnes might not feel so responsible for action.

January 7. Thursday. Talked with A. C. Flora, retured Superintendent of Columbia Schools and member of the Board of Trustees of the National Education Association. He has his hands full as NEA Trustee with new Headquarters Building in Washington. Feels that there are things the churches in South Carolina can do and should do. Feels himself too involved in NEA and local public service job to undertake anything new.

Talked with Rev. Clyde Helms, Pastor of Shandon Baptist Church in Columbia. He is Chairman of the South Carolina Committee for Christian Social Action, had spoken from his pulpit in opposition to idea the churches would take over the public schools, expressing thought that it would be a shame for the churches to be the last refuge for segregation. His Committee had taken notice of the Governor's proposal finally, had expressed opposition to the idea churches would take over schools. He would welcome opportunity to support public schools further as needs arose. Would be glad to see distribution of pamphlets, would be glad to consider idea of a state-wide conference on "Religion and Public Education". Recognizes divisions of viewpoints in own congregation as well as elsewhere.

Talked with Dr. Orin Crow, in University of South Carolina School of Education. He told me of early requirement in Charleston that teachers for the white schools must first gain experience by two years of teaching in the Negro schools, part of program for teacher-training in a strong normal school at Charleston before the Civil War. Felt that there would always be public schools in South Carolina.

Talked with Dr. Newton Edwards of same institution. A sociologist, he views with concern factors in the society which will make social change difficult.

January 8. Columbia, South Carolina. Talked with Mr. Solomon of the Palmetto State Teachers Association, with Mr. Lesesne of the NAACP, and Rev. Redd of NAACP.

January 9. By use of Hertz-Drive-Yourself, visited Florence, South Carolina to talk with the President of the South Carolina PTA, Mrs. J. Howard Stokes. Got impression that Governor Byrnes was asking everybody to keep mouth shut, to do nothing until Supreme Court decision. She would talk with State Executive Committee of PTA soon about possibility of distribution of Southern Regional Council pamphlets. (Decision went against it.)

Mayesville, South Carolina. To talk with Dr. J. M. Dabbs, formerly State President of Southern Regional Council, South Carolina Unit, and Mrs. J. M. Dabbs, President of United Church Women of South Carolina. Plans for United Church Women meeting at end of January were discussed. "Religion and Public Schools" would be considered at that time. Visited St. George, South Carolina, to talk with Rev. A. C. Holler, Methodist minister who is Secretary of South Carolina Fellowship of Churches of which Rev. J. W. Jackson is President. He agreed as to desirability of distribution of pamphlets of Southern Regional Council. Felt a state-wide conference on religion and public education would probably be useful. Was just before an absence of three weeks in Texas which would make it difficult to take responsibilities at this time. Upon return, would be glad to do what he could. Felt that South Carolina Fellowship of Churches would not receive full cooperation of Southern Baptists, that possibly some cooperative effort with South Carolina Committee on Christian Social Action.

January 10. By invitation of Miss Caroline Lee Gillespie, attended 11 o'clock church service, Trinity Episcopal Church. Met rector, George M. Alexander. His church operates parochial school of first eight grades. Said he did not wish them to be counted unfriendly to public education, though he was being kidded on his foresight in anticipating possible integration. School is growing, crowded.

Discussed with Miss Gillespie suggested plan for Negro rural community center, and possibility of staff service within state for Southern Regional Council in which she is interested. Both were beyond my competence, but interesting.

At 4 pm., met with State Committee of South Carolina Unit of Southern Regional Council in YWCA. The twenty people present were about equally divided between white and Negro. An hour to business of the Council and getting organized under its new president. Remaining time to discussion of prospects for public schools. Negro representatives from Charleston felt that there were liberal influences there to give some ground for encouragement. I described current effort to reach church leadership in South Carolina, supported position that regardless of Supreme Court position, people of Christian purposes would wish to support public school system. Negroes expressed desire for racial integration of the schools, regardless of effect upon Negro teaching personnel. Desired best possible teachers for their children.

Returned to Greenville, South Carolina, with Dick Foster. With him attended Unitarian Fellowship Meeting in Jewish Synagogue. Substituted for Foster's scheduled speech. There met Gil Rowland, reporter for Greenville, South Carolina NEWS, with whom Foster promoted interview. Agreed to meet him next morning.

January 11. Interview with Gil Rowland who wrote story for Greenville NEWS appearing Tuesday, January 12, page 2. It showed skillful handling of most controversial aspects to secure best possible reception. Copy of interview attached. Talked with Miss Simpson of YWCA.

January 12. Spartanburg. At First Baptist Church, talked with Rev. Jack Mannery, Associate Pastor. No commitments. General agreement that public schools needed help.

Talked with Rev. Capers Satterlee of the Episcopal Church (Later learned he is pastor now to Governor Byrnes, who was Catholic in his youth.) No commitments, general impression that he had a concern for public schools and would not willingly see state cease support. He mentioned having talked with Governor Byrnes in his home town, felt that Governor Byrnes is seeking the right thing to do.

Talked with Joe McCracken, Superintendent of Schools. Few school men had said anything in the first discussion. Felt that school men would get out and fight for public schools if it turned out to be necessary, but in general nothing to be gained till the showdown after Supreme Court decision. Appreciated expressions of interest of churches.

Talked with Rev. H. J. Womeldorf, Minister of the Ralph Memorial Presbyterian Church, who told me of efforts of Southern Presbyterians in evangelism of Negroes. He invited me to speak to the Spartanburg Ministerial Association if ever in town on the first Wednesday after the first Sunday of the month. Felt that public schools should be continued regardless of Supreme Court decision, though of course many people would exercise options of private schools.

January 13. Rock Hill. Rev. Pierce Cook of the Methodist Church is Chairman of a local group related to the Southern Regional Council. He was inspired to call a meeting for the afternoon attended by a dozen or fifteen people, equally divided between white and Negro. Names which I noted in the course of discussion were Brazelton, Jones, Barbare, Shean, Dendy, Edwards, Cook, Goudlock, McGirt, Berry, Rev. Anderson, Rev. Mobley, Dr. Scott. Meeting was held in the library. Procedure mostly a hearing for "Religion and Public Education" similar to that in Columbia. Noted with appreciation reports of regular monthly meetings and plans for following meetings. Sentiment here same as in Columbia.

During day talked with Dr. Ralph Barbare of Laboratory School, Winthrop College, South Carolina. Rev. Maurice Shean of The Oratory (Catholic). He is prepared strongly to support racial integration in the public schools, regretted a decision of his Bishop which prevented integration in his own parochial school earlier. Prepared to cooperate in a state-wide conference or in a statement supporting public schools in following Supreme Court if integration declared necessary. Talked with Rev. Henry P. Mobley, Jr., of the Oakland Avenue Presbyterian Church. Noncommittal. Talked with Rev. James C. Cammack, First Baptist Church. Noncommittal.

Talked with Superintendent of Schools in Rock Hill whose name I failed to record. Public schools will need some help, but he thinks they will survive.

Talked by telephone with Bishop Costen J. Harrell of The Methodist Church in Charlotte, North Carolina. He is Bishop of the South Carolina Conferences. He feels that it is not proper for The Methodist Church to say anything or do anything at this time. That if everybody will keep quiet, things will move along all right. That if Supreme Court rules segregation unconstitutional, Negro teachers will be able to keep Negro pupils in line in attendance at Negro schools, that Negro teachers know their jobs will be at stake if this fails.

January 14. Greenville. Talked with Dr. R. Bryce Herbert, Methodist, Pastor of the Buncombe Street Church. From conversation had impression that labor issues were almost as hotly controversial in his church as race issues. He is sympathetic, would like to do what he can, spoke of plans for observance of Race Relations Sunday in his church, in accordance with regular practice in his ministry. Talked with Rev. Dwight M. Chalmers, of Westminister Presbyterian Church. He also will support public schools.

Reported general impressions of ten-day stay in South Carolina to Richard J. Foster.

Returning by Atlanta, made telephone report to George S. Mitchell.

While in South Carolina, Gov. James F. Byrnes told the opening session of the General Assembly that he shuddered when he though of consequences should the decision of the Supreme Court be adverse. He foresaw years of litigation no matter what the Supreme Court decision says.

While in South Carolina, I was told of a doctor who called upon a mill "hand". The "hand" was asked what he would do if the Supreme Court decision integrated schools. He said he would choose education for his children, that he saw no other way of getting that education. Someone else told me of a like reaction from a taxi-driver.

From Chicago, I wrote to the Rev. Clyde Helms, offering to support his Committee on Christian Social Action in the event they decided to call a conference on Religion and Public Education. From the resources of the Department of Religion and Public Education, I promised $200 dollars for the expenses of promotion in holding such a conference, $200 for distribution of materials in preparation for it or following the conference. Folling his letter, I have forwarded the amount of $400 to him for use of his Committee for the purposes indicated.

General Evaluation. I believe the visit to South Carolina was useful in its purposes of arousing support for public schools in the critical time when possible integration of the schools adds to the difficulties of taking care of the greatly increased number of children now entering the schools.

I believe the introduction as representative of the Southeastern Regional Office of the National Council of Churches was preferable to the Chicago address. I believe the interest of the National Council of Churches was appreciated, and won friends for the Council.

I believe the cooperative relationship to the Southern Regional Council was useful. I attended the two meetings of Southern Regional Council Units at Columbia and Rock Hill as officially representing the Southeastern Regional Council. I believe these meetings were profitable for the Southern Regional Council. I believe that now, before the Supreme Court decision is announced, is the strategic time to get as many facts concerning the public schools as we can into the hands of as many people as we can. If facts regarding the conditions of the Negro and white systems of schools can be carried to enough people, it will help when decisions have to be made.

I believe that something further can be done through the churches, through the denominations, and through cooperative efforts.

I believe the segregation issue, and the public schools as they meet the impact of integration is the frontier for Religion and Public Education of this hour.

###

March 26, 1954

October 15, 1953

Mr J Oscar Lee, Executive Director
National Council of the Churches of
Christ in the U S A
297 Fourth Avenue
New York 10, N Y

Dear Oscar:

Here come the 100 copies, for which many thanks. I bill them to you, in the package, at 12¢ each, plus postage.

I think a lot of an ~~intelligent~~ new plan to get somebody out in the field working up discussion groups. So we await accordingly what you can unravel.

Meanwhile, here's another as a follow-up. There may be many situations in which it would helpful for discussion groups which have already made a start.

Sincerely yours,

George S Mitchell
Executive Director

gsm-t
enclosure: 1

October 15, 1953

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National Council of the Churches of
Christ in the U S A
297 Fourth Avenue
New York 10, N Y

Dear Oscar:

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I put a lot of dependence on your plan to get somebody out in the field working up discussion groups. So we await accordingly what you can unravel.

Meanwhile, here's another as a follow-up. There may be many situations in which it would be helpful for discussion groups which have already made a start.

Sincerely yours,

George S Mitchell
Executive Director

gsm-t
enclosure - 1

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

BISHOP WILLIAM C. MARTIN
President

REV. SAMUEL McCREA CAVERT
General Secretary

REV. ROY G. ROSS
Associate General Secretary

CHARLES E. WILSON
Treasurer

Officers of the Department

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SAMUEL H. SWEENEY
Vice Chairman

OLIVIA PEARL STOKES
Recording Secretary

J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
Associate Executive Director

October 13, 1953

RECEIVED
OCT 14
Southern Regional Council

Dr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E., Room 432
ATLANTA 3, Georgia

Dear George:

Will you kindly send me one hundred copies of "Questions and Answers - The Schools and the Courts" as soon as possible so that we can get our mailing underway. I understand that these are fifteen cents a copy but I thought that we might get them at the bulk rate if we ordered a hundred at a time.

I am still trying to get some one to give some time in the matter of setting up small groups to face the situation. If we can, we should like to have the project operated on the basis of making the person's services available to the Southern Regional Council for direction in a field program of the type that you described on the telephone. As I indicated to you on the telephone, I should like to be able to get a person to give at least a month of time; however, it may be possible that we can get some one for only two weeks. As soon as I know something definite, I shall be contacting you by telephone.

With all good wishes, I am

Sincerely,

J. Oscar

J. Oscar Lee

JOL:fp

"for . . . HEALING of the NATIONS"

understanding cooperation
BROTHERHOOD

National Council of the Churches of Christ
in the United States of America

DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
DIVISION OF CHRISTIAN LIFE AND WORK

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J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

October 19, 1953

RECEIVED
OCT 22
Southern Regional Council

Mr. George S. Mitchell, Executive Director
Southern Regional Council
63 Auburn Avenue
ATLANTA 3, Georgia

Dear George:

Since my telephone conversation with you Friday afternoon, I have confirmed with Mr. William Vastine, Associate Executive Director of the Department of Racial and Cultural Relations, the plan of coming to Atlanta to work with the Southern Regional Council, in the development of discussion groups in several of the smaller cities of the South, based on the pamphlet "Questions and Answers - The Schools and the Courts".

It is our understanding that we are assigning Mr. Vastine to work on this project for a period of two weeks, from Monday, October 26th to Friday, November 6th.

As per our telephone conversation, you will advise Mr. Vastine as to exactly what you think it would be helpful for him to do in organizing groups and about the contacts you have made in the communities which he will visit. It is our understanding that these contacts will be primarily with church people.

If there are any other matters that we ought to think of prior to Mr. Vastine's departure from New York on the 24th of October, kindly let us know.

We recognize that this is not an adequate response to your request for cooperative service, but it is the best that we can do at this time. Possibly we may be able to do more later.

Sincerely,

Oscar

J. Oscar Lee

JOL:fp

November third, 1953

Mr J Oscar Lee, Executive Director
National Council of the Churches of
Christ in the U S A
297 Fourth Avenue
New York 10, N Y

Dear Oscar:

All went very well indeed I thought with Vastine's assignment thus far. He started in beautifully the day here in Atlanta and we went off to Kentucky together October 27.

Opportunity was made there for him to confer with the people in the Kentucky Division of SRC who are interested in the whole matter. They gave him a list of about a dozen contacts around Lexington and others in Louisville and in smaller places. I expect he will be busy and I know he will be extremely useful.

It was as kind as can be of the National Council to assign him to us. I am satisfied that Kentucky will be a better place quicker than otherwise for his trip.

Sincerely yours

George S Mitchell
Executive Director

gsm-t

February 12, 1954

Mr. Oscar Lee, Executive Director
National Council of the
Churches of Christ in the USA
297 Fourth Avenue
New York 10, N. Y.

Dear Oscar:

I made a note that I was to send you a list of people suitable to be seen by you in a prospective Southern swing.

I really think you are in better position to make up the list than I.

What we would be after is to bring to alertness and to action those people of leadership status in the inert population. I would seek out religioud leaders who have broad responsibilities but who often have done little to measure up to those responsibilities. Of course you will often strike a man or woman who is performing to the full, but I think perhaps the most good will be performed by reaching those who aren't but who could.

I think the thing to do is to take down either your religious directories or the Tuskegee Yearbook and block out the Bishops and Convention Chairmen and Secretaries, state by state and Denomination by Denomination. Neglect the off-brand and skimpily supported; but at least begin the education of the popular but reluctant.

Everywhere in the South I see a happy drawing together of the programs and points of view of the Negro clergy and the NAACP. By and large, therefore, I would hunt up the leaders of the two groups and confer with each separately.

Tinsley and Picott and various Baptist leaders in Richmond. W. Y. Bell at South Boston if you get that way. Several good men in Hailey and others at Greensboro and Charlotte.

John McCray at Columbia, who runs the Lighthouse and Informer. The people at Benedict and Allen. And stop at Orangeburg. Denmark, South Carolina, could tap the Episcopal leadership. The old gentleman outside Orangeburg who is Major Moton's half-brother is still influential. Over here, Atlanta, Savannah, Augusta, and Columbus. Start in Columbus with Dr. Brewer.

In Alabama, Gomillion at Tuskegee is the key to many people. Able leadership, of course, in Birmingham and in Mobile. Old Mr. Jemison at Selma could doubtless still give you many leads to the National Baptists. In Mississippi, I would begin with Mr. Reddix at Jackson College. For Louisiana, begin with whoever has succeeded Bishop Brooks. In Arkansas, my natural starting point would be Philander Smith College at Little Rock, but you would tap much quality at Pine Bluff. If you got out to Oklahoma City, my friend there is Jimmy Stewart. The Memphis leadership I have never been able to get close to. Guess I would start with the Urban League man there. Kentucky is going to save its own soul and I wouldn't bother about them. Texas, I know too little about to advise you on; believe I would start at Marshall College.

For Florida, begin with Jacksonville. Florida's problem is in that end of the state and not in the other.

Shreveport, Louisiana, has some good people and is interested in doing better.

Sincerely,

George S. Mitchell
Executive-Director

GSM:hh

Oscar Lee

February 19, '54

Dear Folks,

I am so sorry I didn't know that you were there in Oscar Lee's office. We are really good friends, and should have had a visit. Better luck next time.

My children are still recalling the man that beat everybody in sight at Ping Pong!

Cordially,

GSM

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
DIVISION OF CHRISTIAN LIFE AND WORK
297 FOURTH AVENUE, NEW YORK 10, N. Y.

OFFICE OF THE
EXECUTIVE DIRECTOR

February 16, 1954

RECEIVED
FEB 18 1954
Southern Regional Counc

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

Dr. Lee is out of the office on a field engagement for about two weeks. He will reply to your letter of February 12 as soon as possible after he returns to the office.

Sincerely yours,

Mrs. A. Babs Fafunwa

(Mrs.) A. Babs Fafunwa
Secretary to Dr. Lee.

P.S. Babs tried to contact you while you were in New York recently but was not successful this time! Perhaps he will be able to get in touch with you the next time you make a trip to New York. I know he would enjoy seeing you again.

Doris F.

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W. P. MARSHALL, PRESIDENT

FX-1201

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NL = Night Letter
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VLT = Int'l Victory Ltr.

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AA782

1954 JAN 19 PM 5 53

A.NG053 NL PD=FAX NEW YORK NY 19=

DR GEORGE MITCHELL=

63 AUBURN AVE NORTHEAST ATLA=

EXECUTIVE COMMITTEE ACTED FAVORABLY YOUR REQUEST.
APPRECIATE CONFERENCE WITH YOU WHILE IN NEW YORK=

J OSCAR LEE=..

RECEIVED
JAN 20
Southern Regional Council

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

January 7, '53

Mr. J. Oscare Lee
National Council of the Churches of Christ
297 Fourth Avenue
N. Y. 10, N. Y.

Dear Oscar,

We had such a good experience with Bill Vastine. Is there some way the National Council could do something like that in several other areas?

You've had Vastine's report on his November trip to Kentucky. I went up with him for the first day or two, and in cooperation with the Southern Regional Council's people in central Kentucky launched him. He did an amazing two weeks' work; saw scores of useful people, and I am sure quite considerably influenced opinion in that area of the State. Nothing spectacular, hardly even any meetings; just leg-work, carrying the discussion pamphlets around to people to whom he was carefully guided, and asking them in what way they could and would put their leadership to work in getting an informed and tolerant local public opinion. Everywhere the people he talked with agreed that they had a duty, that they hadn't done anything, and that they would. It's just human to put off on a thing of this kind, until someone comes and puts you up against some action.

What we most want, and are beginning to get in good volume, is local discussion groups, preferably interracial, which will go through the Schools and Courts booklet to learn the issues, and will perhaps go on to use the Check List to find the facts about present differences in their local schools; and then go on to planning ways of copperating with whatever decision the Court may ultimately give. Such meetings build a first bridge between white and Negro teachers, white and Negro parents, and white and Negro Church people. We think that when a time of decision approaches in each community where such small meetings have occurred the members of the general public will very likely be steered by those of their number who have together worked through the subject, and made a tentative plan.

The pamphlet itself has had amazing use. Dr. Schisler got one of each for each District Superintendent from Virginia to Texas;

the Presbyterian Church in the U. S. sent one of the Q and A ones to each minister in the Denomination (nearly 5,000), and their Board of Women's Work sent out three or four hundred, also. The Southern Baptist Convention, through the Christian Life Commission, bought 250; two or three Dioceses of the P. E. Church sent it out in good numbers, and I believe the National Council of the P. E. Church got several hundred; the Catholic Committee of the South sent out a number; and the Disciples of Christ sent out a thousand. The A.D.L. and the A.J.C. have each given good orders. I had a request from the Lutherans yesterday for prices on 700, for their Southern Synods. The Y. M. C. A. and the Y. W. C. A. have distributed it for local discussion-group use. Several of the Negro teachers Associations have gotten orders of hundreds or thousands. The National Council of Negro Women bought quite a lot. And so on and so on. Altogether, we've sold nearly 30,000 copies, in about four months.

Well and good. But mailings even by the best of central organinizations don't mean local action. That comes only for leg work.

And the SRC hasn't got people to do such local leg work. We have a staff here in Atlanta of four and a half (Mrs. Tilly's the half - and half with the Georgia Interracial Committee). No field people at all who are paid. Our State Division officials have faithfully distributed the booklet by mail to country and city school officials, but the Division people are busy in their own occupations, and can't travel about their States, getting action.

Vastin's done it, and it worked. Lanier ~~Int~~ started out day vefore yesterday, in upper South Carolina, and I am sure will do good work. We ought to have hereabouts eight or ten such trips, at least. One man can do a fourth or a third of a State in a couple of weeks. It takes careful matching of people to areas, but we (and you) have the information and experience needed on that, and could ~~kk~~ do it successfully.

I can't think of a greater contribution to Southern and National peace and understanding than such leg work just at this juncture. The job of moulding public opinion on thisin the South is essentially a Church job; and in doing that job many and many a local church group would learn how to do other useful things in the advancing field of interracial cooperation.

Do put it up to your people, and see if they can and will devise a plan that will get more moving now. The time is now, <u>before</u> the decision. Afterward, the politicians will divide us; now people are curious, and want to form a wise opinion.

Sincerely,

George S. Mitchell
Executive Director

GSM/gam!

"for . . . HEALING of the NATIONS"

understanding cooperation
BROTHERHOOD

National Council of the Churches of Christ
in the United States of America

DEPARTMENT OF RACIAL AND CULTURAL RELATIONS
DIVISION OF CHRISTIAN LIFE AND WORK

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

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General Secretary

REV. ROY G. ROSS
Associate General Secretary

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J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

January 5, 1954

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George:

This is a follow-up of the telephone conversation which I had with you and Ernest J. Arnold regarding continued work in connection with segregation in public education in the South. During our conversation you promised to write to me in the near future a brief note regarding the need for leadership in this respect. I said that if I could get this letter I would be in a position to try to have this Department and some cooperating denominations to give additional help similar to that which Mr. Vastine gave in Kentucky.

I have been looking forward to receiving the letter from you and would appreciate it if I could have such a communication from you to share with our Executive Committee so that we could get them behind the project. Our committee is meeting on January 18th and it would be helpful if I had the letter then so that we could proceed with the implementation of the plan we discussed.

With all good wishes for the new year, I am

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

JOL:grj

Oscar Lee
NCCJC.
NY City

Feb 25, '54

Dear Oscar,

The Disciplesof Christ brought in Lewis Deer, formerly of Little Rock, to run their United Christian Missionary Society, or some section of it. He's National Director, under James Crain. Anyhow Deer is our friend, and ran all our work in Arkasas. He and I telephone back and forth a good deal.

I called his office, found him not in, and proposed to his associate Barton Hunter that his, Deer's, office cut loose somebody, maybe Deer, a la Vastine a la Lanier Hunt a la Al Krueger, etc. Hunter liked the idea, and said the'd run it through the machinery, and see what might comeout.

I remember my promose to coordinate through you all Denominational contacts, and now turn you loose to get that one put through, or to be left for further correspondence between Deer and GSM, as you choose. I believe they will shed Deer, and he'll be a honey.

Warm thanks for your call today, with its nice expectations.

Sincerely,

George S. Mitchell

Mr. Oscar Lee
N.C.C of C. USA
New York

Feb 25, '54

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Sincerely,

George S. Mitchell

National Council of the Churches of Christ
in the United States of America

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DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

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Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

March 8, 1954

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear George:

In response to your letter of February 25th re your contact with Lewis Deer, let me say to you, by all means go ahead and try to get some time from Derr. I have written Mr. Deer a letter asking that he cooperate with you in this matter if it is at all possible for him to give some time. I have indicated that he will be hearing further from you on the matter. Please feel free to go ahead. The only thing thing that I need to know is that you have made such approaches so that I will not duplicate them.

With all good wishes, I am

Cordially,

Oscar

J. Oscar Lee
Executive Director

JOL:grj

March 18, 1954

Miss Thelma Stevens
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma Stevens:

Here are the letters that went out to try to put into effect your noble offer.

Mrs. Tillman, with whom I talked by phone, said she was booked to capacity in the coming months, but might be able to send a deputy out on the rounds. I did not presume to speak for you, but expressed the hope that Mrs. Tillman, (or others) would be in touch with you if that alone seemed workable, and explore whether that would meet with your approval. I think all right, but that's up to you.

With warmest appreciation,

Sincerely,

George S. Mitchell
Executive Director

March 15, 1954

Mr. J. Oscar Lee, Executive Director
National Council of the Churches of Christ
Department of Racial and Cultural Relations
297 Fourth Avenue
New York 10, New York

Dear Oscar:

I've written to one of the named Methodist ladies in Tennessee, Arkansas, and Mississippi, and to Mrs. Bragg in St. Louis. Wrote in extenso with whole idea and copy of Vastine Report to Mrs. Tillman, and sent copies of the Tillman letter to each of the other six ladies. Talked by phone with Mrs. Tillman.

To Mrs. Bragg we proposed that she make a tour of Conference presidents of the Woman's Society in Texas, or perhaps in Oklahoma or northern Louisiana.

Thelma Stevens duly notified of all these outgoing letters. (Copies sent her).

This moves. I thank you, and Thelma Stevens.

Parrish did a useful job in Alabama. I'll send you his report material when edited. I've had several evidences of Al Krueger being at work in Virginia, and of Galen Weaver in North Carolina.

Much enthusiams about whole business!

Cordially,

George S. Mitchell
Executive Director

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

March 8, 1954

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear George:

I have just contacted Miss Thelma Stevens regarding the inclosed letter. She indicates that she would like to have you correspond with the persons listed. They will be expecting such correspondence from you because they have received copies of the letter to me.

Tillman
Henderson
Bragg
Young
Miss
Wear

You will note in paragraph 3 of the letter the conditions under which Miss Stevens has made these people available. Miss Stevens says that she stands ready to be of any service to you in writing to these people or in clearing up any matters that may not be clear in her letter. On this basis, I should think that it is wise for you to deal directly with the people named in the letter and with Miss Stevens.

Let me emphasize Miss Stevens' statement that these people should be used, as far as possible, in the states and vicinities in which they live so that it will not involve too great an expense. Probably you will want to make some clearance with her on this matter.

With all good wishes, I am

Cordially,

Oscar

J. Oscar Lee
Executive Director

JOL:grj

RECEIVED
MAR 11 1954
Southern Regional Council

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 Fifth Avenue New York 11, N. Y.

February 19, 1954

Dr. J. Oscar Lee
297 Fourth Avenue
New York 10, N. Y.

Dear Dr. Lee:

In line with our telephone conversation recently concerning the project described by George Mitchell of the Southern Regional Council, I am making the following suggestion.

I have consulted Mrs. Tillman, the chairman of our Department, and we are agreed that the Woman's Division would like to cooperate in the process which you outlined to me as a part of the program being sponsored by the Southern Regional Council, namely, the sending of specially qualified people to selected communities to bring together groups for discussion of the question of the implications of the Supreme Court ruling. It is our understanding that Mr. Mitchell would give guidance to such individuals.

This Department will pay the expenses of any or all of the following individuals who might find it possible to be used in such a program. This, of course, is with the understanding that they will be used as far as possible in vicinities that will not involve too great an expense. That does not mean, however, that they would not be available to go to other states if needed. We do have a limited budget at this point and where great expenditures are involved I would appreciate it if you would see that due clearance takes place with us as to whether or not we had sufficient budget for that particular travel. However, I feel this is such an important undertaking that we must do our full share in the process. I am submitting the following names of persons who are qualified to do the job which you outlined for me. I am not at all sure how much time any of them would be able to give to the process; I have not cleared the matter with them. I am not sure whether or not they would be willing to do it. - Mrs. J. Fount Tillman, Palmetto Farm, Lewisburg, Tenn.; Mrs. W. H. Ratliff, Sherard, Mississippi; Mrs. Paul Arrington, 1735 Piedmont St., Jackson, Miss.; Mrs. J. Russell Henderson, 110 N. Cedar St., Little Rock, Ark.; Mrs. Herbert Weaver, 3718 Brighton Road, Nashville, Tenn.; Mrs. Earl R. Cotton, 2023 Schiller St., Little Rock, Ark; Miss Louise Young, Scarritt College, Nashville, Tenn.; Mrs. J. D. Bragg, 3666 Montana, St. Louis, Mo.

I shall be interested in any follow-up which may result in making use of any of the above persons. There may be additional names which we will submit from time to time. Thank you for passing along this information.

I am enclosing with this letter a copy of the recommendations that were adopted at our annual meeting. I cannot remember whether or not a copy was mailed

to you. I think you will be interested in all the recommendations, particularly item four on page two.

With gratitude always for your good leadership, I am

Sincerely yours,

/t/ Thelma Stevens

TS:-f

cc: Mrs. Tillman
Mrs. Ratliff
Mrs. Arrington
Mrs. Henderson
Mrs. Weaver
Mrs. Cotton
Miss Young
Mrs. Bragg

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

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J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

March 24, 1954

RECEIVED
MAR 29 1954
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Thank you for your letter of March 15. It certainly is good to know that you are moving along in trying to get the persons suggested by Miss Stevens to work.

I am writing to say that Mr. Ben Sissel, Associate Secretary of the Department of Social Education and Action of the Presbyterian Church, U.S.A. has indicated that there is a possibility that he might be able to give some time in connection with our project. There are a number of questions that he wishes to ask you about and I have asked him to contact you directly regarding these matters. Mr. Sissel's address is 380 Witherspoon Building, Philadelphia 7, Penna.

Stamper p2

I have been in contact with Moran Weston and he has asked me to tell you of his continuing interest in the project. He is still trying to locate a suitable person to send.

Fifty Ninth New O.C.

I had an opportunity to talk about this project at the National Civil Liberties Clearing House, at which time I presented it as a project of the Southern Regional Council in which the churches were cooperating. A number of people who heard the statement felt it an excellent one and were glad to know about the activities of the Southern Regional Council in this field.

Just recently I had an opportunity to talk with Frank Loescher in connection with the group conversational methods which have been developed by Dr. Rachel DuBois. No doubt you will be hearing more about this from him in the near future.

Sincerely yours,

Oscar

J. Oscar Lee

P.S. - Page 2

March 29, '54

Dear Oscar,

Many thanks for cheering news and much action.

Weston got tentative agreement from a lady in Charlotte, N.C., to do some travelling in mid-May on behalf of the project. She is Mrs. Francis O. Clarkson, 277 Cherokee Road, Charlotte. Excellent choice for the job. Member of the National Council of the P.E. Church, and influential as a personality. I was in Charlotte March 27 and visited her, and left her some pamphlets, and agreed tentatively as to an area (West Central North Carolina), and times of travel, etc. She told me, incidentally, that Bishop Penick, in North Carolina, is considering some encouragement to his Parish Clergy to arrange local discussion groups of the kind needed. That's unofficial, and not confirmed, but interesting as showing the way the wind blows.

Lewis Deer, Department of Social Welfare of the United Christian Missionary Society writes me that they are exploring the possibilities of financing a field trip a la Vastine, have a many interested in doing it, and need only the money. I expect they'll find it. His letter to me was March 24.

The seven Methodist ladies have all been written to fully by GSM, and we await their various replies.

I will 'phone Sessel this afternoon, and try to work out with him a definate arrangement.

Glad you got the people at the C. L. Clearing House informed. They can spread the idea.

Miss Stamats in Texas is doing just right. I will write her today and try to get things definate for June 8 -18.

Fr. Bernard, at St. Louis, a Jesuit priest, to whom

I wrote about the business of getting proper parental instruction to youngsters at school has done a discreet article for the Interracial Review, some forthcoming number, citing that notion, and reviewing lightly, and in general and non-revealing terms, the business of church-cooperation (Protestant) a la Vastine. I suppose it will encourage some of his people to do even more. I have read the article in advance copy, and it can cause no difficulty, and will help.

I have talked by 'phone with Dr.A. C. Miller, of the Christian Life Commission of the Southern Baptist Convention, in Nashville, and brought him up to date on the whole transaction. I did not ask him to undertake anything, but said I wished his people informed. He had already sent out 250 or so of the Q and A pamphlet, was interested to hear of these new arrangements, and began to consider how the WMU and the Baptist Youth groups might be enlisted, here and there, to spread this kind of action. He's a good guy, and I like and trust him.

Keep plugging.

Sincerely,

George S. Mitchell
Executive Director

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

BISHOP WILLIAM C. MARTIN
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General Secretary

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Associate General Secretary

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J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

RECEIVED
APR 23 1954
Southern Regional Council

April 21, 1954

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George:

We have been in the process of having our offices painted and we have been considerably upset. Therefore, I must confess that I lost the copy of your last letter to me. I would appreciate it if you might send me a copy so I might reply to it specifically.

Miss Stevens has sent me a copy of her letter to you dated April 13th, with reference to the Methodist ladies. I have read this with a great deal of interest. I hope that the proposals which she suggests will be satisfactory to you and that they can be worked out.

Miss Stamats, upon her return from Texas, reported that she gave considerable emphasis to this problem in the meetings in which she participated. She also said that she was looking for a letter from you regarding the visit which she is to make to the South later.

I have noted by your release of April 11th that the Southern Regional Council has received a grant of $240,000 for an eighteen-month period. Let me congratulate you on this grant. It opens up great opportunities for significant work. In the light of this new grant and your ability to expand, I wish you would indicate to me the role of our present cooperation. Should we continue to try to locate persons who will make visits or will this be unnecessary now?

Recently, I had a letter from Dudley Ward of the Department of Social and Economic Relations of the Methodist Church, in which he says "I am prepared to recommend to our Board that we take on an activity similar to that which has been undertaken

by the Woman's Division of our Church . . ." As soon as I have word from Dudley Ward on the action of his Board, I shall let you know.

With all good wishes, I am

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

JOL:grj

April 26, 1954

Mr. J. Oscar Lee
National Council of the Churches of
Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Oscar:

We are digging up a copy of my last letter to you, and if it can be found, it will be sent you.

The enclosed shows you how we have again approached Miss Stamats, whom I deliberately wrote to earlier.

Mrs. Tilly is making a trip in mid-May to reach some or all of the Methodist ladies, whom Thelma Stevens designated to help. And Miss Tilly will try to work out definite plans that will need action. In some cases, she thinks it will be necessary to ask Thelma Stevens to assume the travel costs for agreed substitutes.

Our grant from the Fund for the Republic should have no effect on the enterprise you and I pursue in sending out the church-related travelers. It is to enable us to provide paid staff for state organizations in the field of human relations in each of the twelve Southern states -- the traditional ones, but without Oklahoma, which we simply cannot reach to. Each state will need a full time executive and a clerk and about half the services of an associate executive.

But, although the grant runs 18 months, the money for the state programs is running only about 12 months. So, most of them will not be picking up their paid staff until October or thereabouts.

There has been no work at all of the kind you and I are interested in in Louisiana or Florida. There has been little in Georgia, and that little has been done by Miss Tilly and other people in the Georgia Interracial Commission. If we can get action from the Methodist ladies whom Thelma Stevens designated, they will give us some program in Tennessee, Arkansas, Mississippi, and Texas. I would think the two spots most in need of help are, therefore, Northern Louisiana and in Florida. If you have any ideas, work on them.

I pushed Dudley Ward forward to do things out in the states. Conferences, I dare say, he must have, but the results of conferences need to be action. Do let me know if you hear further of his plans.

For all that you have done, and that the other cooperating groups have done, the outermost surface has barely been skimmed. Some way should be found to get the work down to the groove in each of the churches.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

April 3, 1954

Mr. J. Oscar Lee
National Council of the Churches of
Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Oscar:

I want to bring you up to date on the various arrangings toward getting local discussion groups going on the schools and the courts.

You sent Bill Vastine, who worked in Central Kentucky, in the last week of October and the first week of November, 1953.

Lanier Hunt worked in upper South Carolina from January 3, through January 14, 1954. Al Kramer worked in Southeastern Virginia from February 24, through March 5, 1954. We are making arrangements with Miss Esther Stamats of the General Board of United Church Women to work in some part of Texas in mid-June. I am also hoping that you will make a swing yourself and talk with various religious leaders.

The Congregationalists sent Galen Weaver, who worked in North Central North Carolina from March 25, to April 2, 1954. The National Council of the Protestant Episcopal Church, through the Division of Christian Citizenship, has agreed to sponsor travel in West Central North Carolina early in May by Mrs. F. O. Clarkson, an Episcopal Lay woman.

Mrs. Thelma Stevens of the Women's Division of Christian Service of the Methodist Church, has undertaken to sponsor travel by any or all of 7 designated local leaders in the Women's Society of the Christian Service -- two in Tennessee, two in Mississippi, two in Arkansas, and another in St. Louis. Mrs. M. E. Tilly of this office will visit these leaders, or most of them, in mid-May and will try to work out specific travel programs for these persons or for approved alternates.

The Disciples of Christ through the Reverend Lewis Dear, at the Indianapolis office, has promised the services of Reverend Sam Freeman to travel in some designated area, possibly Eastern North or South Carolina, at some early date. The Presbyterian, U.S.A., has under discussion the possibility of sending a traveller into Eastern Tennessee in the late Summer or early Autumn of 1954.

The Southern Regional Council, at its own expense, sent into Alabama for five weeks, Mr. C. H. Parrish of the University of Louisville, who reached in the interest of this program a large number of smaller communities in that state.

The results of all these visits have been most gratifying in the bringing out of local concern to have an informed public opinion available for whatever may be the result of the forthcoming decision of the Supreme Court.

The travel as performed so far has produced notable reports from Bill Vastine and AllKramer, and Galen Weaver, and Mr. C. H. Parrish. These reports are evidences of the effectiveness of travel of this kind in getting people in local communities to put their minds on the problems coming up. We, in the Council, are gratified by the results thus far, and think it a highly desirable way to work in reaching people at the grass roots, where the real decisions have ultimately to be made.

We are all deeply appreciative of the skill and effort from you and from the whole National Council which have come in to organize the program. Without this notable cooperation it would be impossible for the Southern Regional Council to have reached these many scores of communities by actual travel. Huge areas of the South are as yet untouched by travel of this kind, and we urge that further effort be made by the denominations and by the National Council toward travelling in the portions of the South as yet not covered.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

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Recording Secretary

J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors

GENEVA R. JONES
Administrative Assistant

May 7, 1954

RECEIVED
MAY 10 1954
Southern Regional Council

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E .
Atlanta 3, Georgia

Dear George:

I want to thank you for your letter of April 3 in which you have summarized the activities in connection with the field visits in the Southern region since November 1953. This will be extremely valuable to me in reporting to our Executive Committee when it meets on June 8. Also I shall use the paragraph from your letter of April 26 in which you suggest the necessity of continuing to send out representatives from the churches for this type of visit to local communities.

With all good wishes, I am

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

JOL:def

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

W. P. MARSHALL, PRESIDENT

FY 1201

54 JUL 2 (15) PM 3 28

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DL = Day Letter

NL = Night Letter

LT = Int'l Letter Telegram

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TO ATLANTA

AA87

A. CMA5 36 (A. NB298) PD=NEW YORK NY 2 229PME:

=DR GEORGE S MITCHELL=

:SOUTHERN REGIONAL COUNCIL 63 AUBURN AVE NORTHEAST ATLA=

=TRIP OUT OF COUNTRY MAKES TRIP TO ATLANTA FOR CAYTON AND LEE JULY 7-10 IMPOSSIBLE. WILL CONTACT YOU LATER ABOUT A VISIT=

J OSCAR LEE=

RECEIVED
JUL 2 1954
Southern Regional Council

Copy to Finnerty report sent to him

August 28, 1954

Mr. J. Oscar Lee
National Council of the Churches of
Christ in the U. S. A.
297 Fourth Avenue
New York 10, New York

Dear Oscar:

A few weeks ago at a Town and Country ministers' session at Emory, the young fellow Edwin George Kloppe was present and he and I became acquainted. I suggested to him that he interest himself in a vacancy which the Texas Commission will be having soon as paid Secretary to it. And when he went back to Houston he talked to various people on the Committee of the Texas Commission.

He is unwilling to sever himself from his rural congregation, and apparently could only take the job of the Texas Commission if the job could be at Austin near his home, and if he could have a competent secretary beneath him, etc. So, I doubt if he will wind up with the place. But I write you because I noticed that you had had some association with his trip to Geneva and must, therefore, know about him.

I developed a very great enthusiasm for Kloppe. Energy, courage, informed ideas, local rural roots. Haven't seen such a young fellow anywhere for a long time. His has been a remarkable background, affording him much unusual opportunity for interracial experiences and understanding. If something comes along that demands a very able fellow indeed for organizing some new program of the Church, that is the fellow to be sought out.

Doubtless you form the same opinion, but I write to re-inform your recollection of him. He doesn't need a job and is happy where he is, and he isn't asking for any change, but my goodness he has got strength!

Sincerely,

George S. Mitchell
Executive Director

Dictated by Dr. Mitchell/signed in his absence

GSM/eab

October 1, 1954

Mr. J. Oscar Lee
National Council of the Churches
of Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Oscar Lee:

We are both going to be mighty busy on the 19th, but I will try my hardest to get to your office and catch you in and talk about things ahead.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5005

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ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors
GENEVA R. JONES
Administrative Assistant

September 29, 1954

Mr. George S. Mitchell
Southern Regional Council, Inc.,
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

I have your letter of August 28th. Please forgive me for being so tardy in reply to it, but I was out of the office for such a long time on field trips during the summer that I got behind not only in correspondence, but in many other responsibilities.

I am very happy that you met Mr. Edwin George Kloppe. I met Mr. Kloppe two or three years ago upon his return from a trip to Europe and I share your enthusiasm about him. It seems to me that he is a very vital person with very deep convictions regarding the quality of racial relations to be achieved both in the Christian churches and in America. He appears to possess a great deal of creative ability in the way of getting things done. I will keep him in mind because I feel that he is a good man to have in some significant human relations spot. I certainly wish that you could convince him to take on the work of the Texas Commission on a full time basis.

I understand that you are to be in New York on the 18th, 19th and 20th of October. We have the annual meeting of our department on the 20th at Calvary Church House on 21st Street East of 4th Avenue, so that will be a rather full day for me. If possible I wish you would get in touch with me on either the 18th or 19th so that we could talk in specific terms about the continuation of our cooperation in the Southern regions.

With all good wishes, I am

Cordially yours,

Oscar

J. Oscar Lee
Executive Director

JOL:LRG

RECEIVED
Oct 1, 1954
Southern Regional Council

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Executive Director
ALFRED S. KRAMER
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Associate Executive Directors
GENEVA R. JONES
Administrative Assistant

November 5, 1954

RECEIVED
11/8/54
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear George:

This is to acknowledge with appreciation a copy of the Quarterly Report which you send to your Board of Directors and which I plan to read with a great deal of care. Thank you also for the names of your personnel as of October 20th. I shall follow up on four of them and I have asked R. Lanier Hunt to write to the President of the South Carolina Ministers Association and the Director of the South Carolina Temperance Union regarding Miss Alice M. Spearman because he has personal contact with the persons involved. I shall write to our state organizations about the other four persons.

With all good wishes, I am

Cordially yours,

Oscar

J. Oscar Lee
Executive Director

JOL:LRG

33rd Anniversary • **RACE RELATIONS SUNDAY** • February 13, 1955
THEME: "... *brethren ... dwell together in unity!*"

October 26, 1954

Mr. J. Oscar Lee
National Council of the Churches
of Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Oscar:

I promised to see that you received the quarterly report that we send to our Board of Directors. Here's the one just out!

Our state professional personnel as of October 20th is as follows:

Robert E. Hughes
Room 206, Moore Building
Court Street
Montgomery, Alabama

Guy H. Wells
63 Auburn Avenue, N. E.
Atlanta, Georgia (ALpine 4063)

Milton Conrad Vigo
Louisiana Council on Human Relations
303 Board of Trade Annex Building
New Orleans, Louisiana (MAin 4295)

Harry S. Jones
Yorkmount Road, Route 3
Charlotte, North Carolina (EDison 3-9155)

Alice M. Spearman
1511 Laurel Street
Columbia, South Carolina

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

file

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Recording Secretary

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Executive Director
ALFRED S. KRAMER
WILLIAM H. VASTINE
Associate Executive Directors
GENEVA R. JONES
Administrative Assistant

December 13, 1954

RECEIVED
Southern Regional Council

Dr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

This is a note to acknowledge your letter of October 26th and to say that I have written to our Council of Churches' contacts in Georgia, New Orleans, Louisiana, North Carolina and South Carolina regarding the professional personnel employed in these states by the Southern Regional Council.

I have read your report with a great deal of interest. This informative material is invaluable.

With all good wishes, I am

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

JOL:LRG

33rd Anniversary • **RACE RELATIONS SUNDAY** • February 13, 1955

THEME: "... *brethren ... dwell together in unity!*"

October 4, 1955

Mr. J. Oscar Lee
National Council of the Churches
of Christ
297 Fourth Avenue
New York, New York

Dear Oscar Lee:

I was to give you an up-to-date list of our state executive directors and their addresses and the names of their organizations. Here it is:

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

October 4, 1955

Mr. J. Oscar Lee
National Council of the Churches of Christ
297 Fourth Avenue
New York, New York

Dear Oscar:

The man, Menefee, whose name I recommended to you is Robert Menefee. A couple of years ago he was teaching sociology or government, I forget which, at Berea. He roamed around the Appalachian mountains for us and produced the enclosed. Is now believed to be at the University of Wisconsin taking graduate work. Is about thirty years old, tall, nice-looking, and has a judicious and balanced mind. Comes originally from Ashland, Kentucky.

We think exceedingly highly of him, and would gladly use him in any capacity we could hook him for.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. New South, October, 1954

(Dictated October 3rd)

October 13, 1955

Mr. J. Oscar Lee
National Council of the
Churches of Christ in the U.S.A.
297 Fourth Avenue
New York 10, New York

Dear Oscar:

Yes, all clear, and I will check with you and let you know, and you do the same for me.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Dr. Mitchell/signed in his absence.

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

OCT 13 1955

October 10, 1955

Mr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Thank you for your letters of October 4th. I appreciate the up-to-date list of state executive directors and their addresses. This will be extremely useful to us. Also, I appreciate the name of Robert Menefee.

It was certainly good to hear you at the meeting of the Denominational Staff Council here in New York. Your presentation was challenging and it gave very specific directives as to the strategies which ought to be taken in dealing with desegregation in the public schools.

I hope that in line with our conversation at the meeting , we will be planning to get together for conferences more often than in the past and that you will let me know from time to time when you are in Washington or the Upper South so that we may arrange such meetings.

With all good wishes, I am

Cordially yours,

Oscar

J. Oscar Lee
Executive Director

JOL/eb

November 7, 1955

Mr. J. Oscar Lee
National Council of the Churches of Christ
in the United States of America
297 Fourth Avenue
New York 10, New York

Dear Oscar Lee:

Your Administrative Assistant, Miss Jones, was so very kind as to send down, November 2nd, all my expenses and a whopping $50.00 on top. Our Council is exceedingly grateful.

Truth is I learned a lot at that meeting, and I am mighty glad I went.

The notion I had about local groups was to call them "Councils on Christian Duty."

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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ALFRED S. KRAMER
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

November 2, 1955

Dr. George S. Mitchell
Southern Regional
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

NOV 4 1955

Dear Dr. Mitchell:

In the absence of Dr. Lee, who it out of the city at present, I am forwarding to you the enclosed check for $170.75. Dr. Lee asked me to send this to you as soon as we received it from our Treasury Department. pha

The $170.75 represents $120.75 for expenses in connection with the Denominational Staff Council meeting, and $50.00 honorarium.

With very best wishes, I am

Sincerely yours,

Geneva R. Jones

Geneva R. Jones
Administrative Assistant

Mr. Oscar Lee,
National Council of Churches,
297, Fourth Avenue,
New York.

November 23, 1955.

Dear Oscar,

Here's some run-down on Mr. G. Jackson Stafford, of Batesburg, S.C.

Pilot in the Marine Air Corps during World War 11. Discharged with rank of captain.

Graduate of the Southern Baptist Theological Seminary, Louisville, Ky. Served as Fellow in the seminary Speech Department while a student.

Pastor of the Batesburg Baptist Church beginning January 1st, 1952.

Former chaplain of American Legion Post 61 of Batesburg-Leesville.

Former President of the Western Regional Baptist Training Union Convention, membership composed of 125 Baptist churches.

Formerly a member of the Board of Directors of the Ridge Community Concert Association.

Former President of the Central South Carolina Baptist Ministers' Conference, membership composed of Baptist pastors within aradius of 50 miles of Columbia.

Past Moderator of the Ridge Baptist Association of which the Batesburg Baptist Church is a member.

Chaplain of the Batesburg-Leesville Lions Club.

Member of the Board of Directors of the Batesburg-Leesville Red Cross Chapter.

Member of the General Board of the South Carolina State Baptist Convention.

Chaplain (Captain) of the 713th AAA Gn. Bn. of the South Carolina National Guard.

Mr. Oscar Lee,
National Council of Churches,

November 23, 1955.

Acting President of the Batesburg-Leesville Ministerial Association.

President of the Batesburg Elementary Parent-Teacher Association.

G. Jackson Stafford,
Resigned as pastor of the Batesburg Baptist Church (South Carolina), October 18, 1955. Resignation presented to the Church October 23, 1955.

Graduate of Bob Jones University, Greenville, S.C. 1942.

Graduate of Greenville High School, Greenville, S.C. 1938.

Born in Spartanburg, S.C.

Reared in Greenville, S.C.

Permanent address:-

c/o Elmer P. Edwards,
103, Memorial Drive,
Greenville, S.C. (Phone 158).

I've written to him confirming our offer to cover a trip Northwards for him.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director).

GSM:rl.

Church - nc crust - Lee

January 13, 1956

Mr. J. Oscar Lee, Executive Director
Department of Racial and Cultural Relations
Division of Christian Life and Work
National Council of the Churches of Christ
297 Fourth Avenue
New York 10, New York

Dear Oscar:

I have the kind letter from you and Claud Nelson, and the enclosure. For the letter thanks, and for the enclosure praises, although...

Mighty difficult problem the authors faced, and they mighty near got through with it. But it needs a touch here and there. Problem is to avoid having it swat a man with the violence of its anti-Catholic stand. I know, that's painstakingly nowhere said, and there isn't a word of criticism, etc., etc.... My suggestion would be to substitute the word Christian for the word Protestant, after the first two or three uses of Protestant. Make your case, which is an honest case and the truth, but after you get the case established, no need to harp on it and jangle on it and beat on it.

Beautiful point that no one can educate youngsters within a patently crooked set-up. That one alone's worth the effort.

Small item. I doubt that the wide public knows what pluralism is. I happen to have a lot of pluralistic doctrine rattling around in my head, and I like it, but it sounds pretty distant from most USA doctrine. So why use the word. Everybody likes a "free" society, and that's kin to a pluralistic society, if you allow the plural groups to do their own responsible best, as we generally do.

This is excellent. And should issue. But we still have got to do something biggish, to unhook the moderate people of the South (who are church people) from the extreme right-wing leadership which for the moment is swinging mighty nearly everybody with them!

Sincerely,

George S. Mitchell
Executive Director

GSM:mcf

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

REV. EUGENE CARSON BLAKE
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
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Recording Secretary

J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

January 10, 1956

Dr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

Enclosed is a paper which we would like to have you examine critically and give us your reaction.

For the present this paper and your comment should be considered confidential.

Of course, there is no copyright on statements of Protestant principles and traditions. You may feel free to use the actual language of any part of this paper provided you use it as your own and do not put it in quotation marks.

After we have heard from you and a few other persons and have the benefit of your reactions we anticipate that we shall follow one of two courses. We might continue and extend this process of private consultation with church leadership in the South indefinitely. Or at a later stage we might make it available through Southern channels and under Southern auspices to the leadership of the churches in the South. We should be glad to have your comments about the value of either one or both of these processes.

We hope that you will find it possible to look at the paper and we shall appreciate any comments that you have as they will be extremely valuable to us.

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

Claud N.

Claud D. Nelson
Executive Director
Department of Religious Liberty

JOL/eb

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Recording Secretary

J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

RECEIVED JAN 23 1956

January 20, 1956

Dr. George S. Mitchell
Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

This is to acknowledge with appreciation your letter of January 13th in regard to the paper titled, POINTERS FOR PROTESTANTS. We shall certainly take both of your suggestions into consideration and try to deal with them as we rewrite the paper.

With all good wishes, I am

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

JOL/eb

February 1, 1956

Mr. J. Oscar Lee, Executive Director
Department of Racial and Cultural Relations
Division of Christian Life and Work
National Council of the Churches of Christ
297 Fourth Avenue
New York 10, New York

Dear Oscar:

You have got a good scheme and I do hope you get a good turnout of people (February 17).

Tartt Bell of the American Friends Service Committee at 617 West Market St., Greensboro, North Carolina, has been doing some good thinking along these lines. I wish you would invite him.

I note on page 3 of the list of persons invited that the Monsignor known as Hochwalt is incorrectly given as Hockwalt.

Sincerely,

George S. Mitchell
Executive Director

GSM

Signed by Dr. Mitchell's Secretary in his absence.

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Recording Secretary

J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

January 30, 1956.

RECEIVED JAN 31 1956

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Mitchell:

Many organizations have been concerned with the reported problems of relief, the need for job placement and the relocation of families, which have arisen in connection with the desegregation of the public schools.

Some efforts have been made to meet the needs on an emergency basis. There has been considerable interest expressed by a number of organizations who desire to participate in these activities. Thus, there is need for the various organizations to share information and to consider how to meet the situation more effectively.

After consultation with a number of agencies I am taking the initiative of convening a meeting to consider this problem. Attendance at this meeting implies no organizational commitment of any kind for any of us. This is to extend an invitation to you or to a colleague, to attend the meeting which will be held on Friday, February 17, 1956 from 10:00 a.m. to 3:00 p.m. in the South American Room at the Hotel Statler, Washington, D.C. Since we must arrange luncheon we should be glad to have your acceptance as soon as possible.

Enclosed is a list of the persons invited to attend the meeting and a tentative agenda.

Sincerely yours,

J. Oscar Lee

J. Oscar Lee

JOL/eb
encl.

MEETING ON RELIEF, PLACEMENT AND RELOCATION

South American Room
Hotel Statler
Washington, D.C.
February 17, 1956
10:00 a.m. - 3:00 p.m.

A TENTATIVE AGENDA

Meeting to be called to order by J. Oscar Lee

1. Selection of chairman of meeting.

2. Adoption of agenda.

3. General outline of current situation in desegregation in public schools.

4. General outline of current situation regarding relief, need for bank credit, loss of employment, need for job placement and the relocation of families.

5. Report on activities by various organizations to meet the needs.

6. Available resources of organizations for meeting the needs.

7. What about the future?

LIST OF PEOPLE INVITED TO ATTEND MEETING IN WASHINGTON, D. C., FRIDAY, FEBRUARY 17, 1956

Mr. Arnold Aronson
National Community
Relations Advisory Council
9 East 38th Street
New York 16, New York

Mr. A. Phillip Randolph
Brotherhood of Sleeping Car Porters
217 West 125 Street, Room 301
New York 27, New York

Mr. Willard S. Townsend, president
United Transportation Service Employees CIO
444 East 63 Street
Chicago, Illinois

Mr. William Oliver
Fair Practices & Anti-Discrimination
Dept., UAW-CIO
8000 East Jefferson Street
Detroit 14, Michigan

Mr. Arthur Chapin
New Jersey State Council CIO
772 High Street
Newark 2, New Jersey

The Rev. Leon Sullivan
Zion Baptist Church
658 North 13th Street
Philadelphia, Pa.

Rabbi Marc H. Tannenbaum
Synagogue Council of America
110 West 42nd Street
New York 36, New York

Mr. Benjamin F. McLarnin
Continuation Committee
217 West 125 Street, Room 301
New York 27, New York

Miss Fay Bennett
National Sharecroppers Fund
112 East 19th Street
New York, New York

Mr. H. L. Mitchell
National Agricultural Workers Union
2140 P Street, N.W.
Washington 7, D.C.

Rev. L. W. Bottoms
Board of Church Extension
Presbyterian Church in the U.S.
341-B Ponce de Leon Street, N.E.
Atlanta 5, Georgia

Dr. Malcolm Calhoun
Division of Christian Relations
Presbyterian Church in the U.S.
341 Ponce de Leon Street, N.E.
Atlanta 5, Georgia

Dr. Tollie L. Caution
Division of Domestic Missions
National Council of Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Miss Bernice Cofer
Woman's American Baptist Home Mission
Society
164 Fifth Avenue
New York 10, New York

The Rev. Lewis Deer
Disciples of Christ
222 S. Downey
Indianapolis, Indiana

Dr. C. L. Franklin
Mt. Lebanon Baptist Church
Lewis Avenue & Decatur Street
Brooklyn, New York

The Rev. Charles Golden
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

The Rev. Donald Harrington
Unitarian Fellowship for Social Justice
Hotel Ten Park Avenue
New York, New York

Dr. H. Conrad Hoyer
National Lutheran Council
327 S. La Salle Street
Chicago, Illinois

Mr. Ora Huston
Brethren Service Commission
Church of the Brethren
22 S. State Street
Elgin, Illinois

Rev. Gilbert James
Dept. of Interracial Evangelism
The Free Methodist Church
of North America
Box 198
Greenville, Illinois

Rev. Harold C. Letts
United Lutheran Church of America
231 Madison Avenue
New York, New York

Rev. Chester L. Marcus
Commission on Christian Social Action
2969 West 25 Street
Cleveland 13, Ohio

Dr. A. C. Miller
161 8th Avenue, N.
Nashville, Tennessee

Mr. Ralph Smeltzer
Church of the Brethren
22 S. State Street
Elgin, Illinois

Miss Esther Stamats
Christian Social Relations
United Church Women
175 Fifth Avenue
New York 10, New York

Miss Thelma Stevens
The Methodist Church
150 Fifth Avenue
New York, New York

The Rev. A. Dudley Ward
Board of Social & Economic Relations
The Methodist Church
740 Rush Street
Chicago, Illinois

Rev. Galen R. Weaver
Congregational Christian Churches
287 Fourth Avenue
New York 10, New York

Mrs. Muriel S. Webb
National Council Protestant
Episcopal Church
281 Fourth Avenue
New York, New York

Dr. M. Moran Weston
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dr. Frank Loescher
Fund for the Republic
60 East 42nd Street
New York 17, New York

Mr. David Freeman
Fund for the Republic
60 East 42nd Street
New York 17, New York

Miss Mary Alice Baldinger
National Civil Liberties Clearing
House
1637 Massachusetts Avenue, N.W.
Washington 10, D.C.

Mrs. Grace Marr
American Nurses Association
2 Park Avenue
New York, New York

Mr. Patrick Murphy Malin
American Civil Liberties Union
170 Fifth Avenue
New York 10, New York

Dr. William Villaume
National Council of Churches
297 Fourth Avenue
New York 10, New York

Dr. Claude Nelson
National Council of Churches
297 Fourth Avenue
New York 10, New York

Mr. Roy Wilkins
National Association for the Advancement
of Colored People
20 West 40th Street
New York, New York

Mr. Gloster Current
National Association for the Advancement
of Colored People
20 West 40th Street
New York, New York

Mr. Lester Granger
National Urban League
1133 Broadway
New York, New York

Mr. Max Birnbaum
American Jewish Committee
386 Fourth Avenue
New York 10, New York

Mr. Edwin J. Lukas
American Jewish Committee
386 Fourth Avenue
New York, New York

Rabbi Morris Kertzer
American Jewish Committee
386 Fourth Avenue
New York,10, New York

Mr. Ben Epstein
Anti-Defamation League
515 Madison Avenue
New York, New York

Rabbi Arthur Gilbert
Anti-Defamation League
515 Madison Avenue
New York, New York

Mr. George Hunton
Catholic Interracial Council
20 Vesey Street
New York, New York

Monsignor George Higgins
National Catholic Welfare Conference
1312 Massachusetts Avenue, N.W.
Washington 5, D.C.

Monsignor Frederick Hockwalt
National Catholic Welfare Conference
1312 Massachusetts Avenue, N.W.
Washington 5, D.C.

Father Maurice Sheehan
Catholic Committee of the South
P. O. Box 895
Rockville, South Carolina

Mr. Richard K. Bennett
American Friends Service Committee
20 South 12 Street
Philadelphia, Pa.

Mr. Will Maslow
American Jewish Congress
15 East 84 Street
New York 28, New York

Mr. George W. Rabinoff
National Social Welfare Assembly
345 East 46 Street
New York 17, New York

Mr. George Weaver
A.F.L. - C.I.O.
901 Massachusetts Avenue, N.W.
Washington, D.C.

Bishop J. Arthur Hamlett
A.M.E. Church
2112 N. Fifth Street
Kansas City, Kansas

The Rev. L. M. Catchings
Y.M.C.A.
291 Broadway
New York, New York

Mr. Leo Marsh
National Council, Y.M.C.A.
291 Broadway
New York, New York

Miss Helen Slack
Y.W.C.A.
600 Lexington Avenue
New York, New York

Miss Dorothy Takechi
Y.W.C.A.
600 Lexington Avenue
New York, New York

Mr. William H. Dabney
Public Relations Consultant
American Red Cross
National Headquarters
Washington 13, D.C.

Dr. George Mitchell
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dr. J. H. Jackson
National Baptist Convention, U.S.A.
3103 South Parkway
Chicago, Illinois

Dr. Henry Allen Boyd
National Baptist Convention of America
523 Second Avenue, N.
Nashville, Tennessee

Bishop D. Ward Nichols
A.M.E. Church
2295 Seventh Avenue
New York, New York

Bishop Willis J. King
Methodist Church
631 Baronne Street
New Orleans, La.

Bishop W. J. Walls
A.M.E.Z. Church
4736 South Parkway
Chicago, Illinois

Bishop J. W. E. Bowen
Methodist Church
250 Auburn Avenue, N.E.
Atlanta 3, Georgia

Bishop Edgar Love
Methodist Church
1206 Etting Street
Baltimore 17, Maryland

Dr. Everett Clinchy
National Conference of Christians
and Jews
43 West 57th Street
New York 19, New York

February 7, 1956

Mr. J. Oscar Lee
National Council of the Churches of Christ
297 Fourth Avenue
New York, New York

Dear Oscar:

I thought you might like to see, if you have not already, the enclosed inanity from the latest issue of the Citizen's Councils publication. Civilization is sure taking a beating these days.

I hope I will see you soon.

Sincerely,

Harold C. Fleming,
Assistant Director.

HCF:mf

February 8, 1956

Mr. J. Oscar Lee
National Council of the Churches of Christ
297 Fourth Avenue
New York, New York

Dear Mr. Lee:

Dr. Mitchell has asked me to write to you again concerning the Rev. Harry M. Wilson whom I mentioned in my correspondence to you yesterday.

Enclosed are copies of material explaining the reason for his resignation from his church in Virginia. We wonder if you might possibly find a place for the Rev. Mr. Wilson. Fred Routh, our State Organization Director, is pondering the possibility of using the Rev. Mr. Wilson in the work of the Kentucky Council; but as yet this is indefinite. It is Dr. Mitchell's wish that you might also search around for a suitable place for this courageous man.

If we can furnish you any additional information, Please let us know.

Sincerely yours,

John Constable,
Information Service.

JC:mf

February 8, 1956

Mr. J. Oscar Lee
National Council of the Churches of Christ
297 Fourth Avenue
New York, New York

Dear Mr. Lee:

Dr. Mitchell has referred your request of information on ministers to me. The only information we have on the three ministers you mentioned is included here.

We also are including information on other people in similar circumstances which we hope will be of help to you.

Let us know if we can be of any additional help.

Sincerely,

John Constable,
Information Service.

JC:mf

Enc.

Copy: Eugene Cox
Route 1 Box 58
Cruger, Mississippi

February 9, 1956

Mr. J. Oscar Lee
National Council of the Churches of Christ
297 Fourth Avenue
New York, New York

Dear Oscar:

Eugene Cox called me yesterday. In our telephone conversation we got nearer to defining what he would be doing if he had his ruthers.

He doesn't quite know it but he is offering to be a traveling minister to a scattered bi-racial South-wide congregation. He's got members in mighty near every city and some towns. Maybe they don't know if they belong but they do. He would go around and be their parson and console them and inspire them and teach them what to do. I think that's a bloomin' good kind of preacher. And I wish somebody would stake him to that kind of Church.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

April 4, 1956

Rev. Earle McCullough
First Congregational Church
Haworth, New Jersey

Dear Mr. McCullough:

Oscar Lee wrote me that you are interested in doing something in race relations. In my experience the two people who would be most likely to get you fitted in would be either Maurice B. Fagan, 260 South 15th Street, Philadelphia 2, Pennsylvania (KIngsley 5-8430) or Frank Loescher, 414 South 46th Street, Philadelphia 43, Pennsylvania (SHerwood 7-0277).

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

April 4, 1956

Mr. George Shepherd
36-40 Bowne Street
Flusing, New York

Dear Mr. Shepherd:

Oscar Lee wrote me that you are interested in doing something in race relations. In my experience the two people who would be most likely to get you fitted in would be either Maurice B. Fagan, 260 South 15th Street, Philadelphia 2, Pennsylvania (KIngsley 5-8430) or Frank Loescher, 414 South 46th Street, Philadelphia 43, Pennsylvania (SHerwood 7-0277).

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Recording Secretary

J. OSCAR LEE
Executive Director
ALFRED S. KRAMER
Associate Executive Director
GENEVA R. JONES
Administrative Assistant

April 27, 1956

Dr. George S. Mitchell
63 Auburn Avenue N.E.
Atlanta, Georgia

RECEIVED MAY 2 1956

Dear Dr. Mitchell:

You attended the meeting of organizations in Washington, D.C. on February 17, 1956 to consider matters of relief, placement and relocation. At this meeting one of the committees set up was to coordinate information on matters of relief, placement and relocation. This committee has requested me to send you the attached letter, which speaks for itself about the situation in Orangeburg, Clarendon and Sumter Counties in South Carolina. Help in the form of loans to farmers which will be repaid is urgently needed. The last paragraph of the attached letter describes how you can help.

If you desire to sponsor a farm family, either contact one of the ministers who have signed the attached letter or the Department of Racial and Cultural Relations. Or if you would like to make a deposit in a bank and have the money designated to be loaned to farmers under economic pressure, you may do so through Dr. H. D. Monteith, President, Victory Savings Bank, 919 Washington Street, Columbia, South Carolina. Such deposits may be made by opening a savings account. Possibly it should be pointed out that each savings account is covered to the maximum amount of $10,000 by Federal Insurance.

The committee has made additional investigations of the situation regarding relief in several counties in Mississippi. As soon as they are able to clearly define the situation, we shall be getting in touch with you.

Sincerely yours,

J. Oscar Lee

J. Oscar Lee
Executive Director

JOL/eb
encl.

AN OPEN LETTER

It has been brought to our attention that the press has been slanting the news of our situation here in Orangeburg, Clarendon, and Sumter Counties in such a manner as to create some erroneous impressions. This is not to say that press reports have been untrue. But if they have given the impression that there has been wholesale starvation, or that it has been impossible for multitudes of Negro people to purchase the necessities of life, then, it must be admitted that these things are not true. It may take many words to explain the situation, but an explanation certainly seems necessary.

Among the original group of school integration petition signers were some persons who operated small businesses: cafes, community grocery stores, filling stations, and the like. These are the ones who had their wholesale supplies cut off. They could get nothing to sell. The white citizens council threatened to cut off all white patronage from dealers who wanted to continue doing business with Negroes who had signed school petitions. Thus, the livelihood of these small retailers was effectively cut off. Others who had signed the petition were fired from jobs which they had held for years. It is easy to see how a rumor might get out that starvation was about to set in. In order that their patronage might be restored, it was agreed that the names of these particular petitioners be removed from the petition. Though many of them wanted to stand pat and suffer the consequences, we deemed it better to relieve them of the pressure, because there were many of us who were more able to withstand the pressure.

Now, does this mean that the magnanimous and compassionate efforts of so many Americans on our behalf have been wasted? No, Not by any means. There are many who have not been able to find employment commensurate with the jobs they lost. Others have had mortgages foreclosed. All of us have had our credit cut off completely. The pressure of the citizens council now extends to all who are known to be connected with NAACP. Money and commodities which were sent to us by interested persons and organizations made the difference between having a merry Christmas and having no Christmas at all for many adults and for scores of children. Think of people in a small town who are for the most part farmers who depend upon credit to carry them all the year until the crop is harvested. No credit: no Christmas. It was just as simple as that. As members of the committee which made surveys and kept its finger on the needs, we had our own Christmas brightened by the light in little children's eyes who had the day before heard the "white" Santa Claus say to them: "There ain't no Santa Claus for niggers." With no credit, the outlook was bleak, indeed. But the gifts of money and commodities made it possible that there was food in the pantry, and there were toys under the tree.

In more than one case it was necessary to repair a house for a petition signer and his family. They had been evicted because of signing the petition, and some Negro owned a house into which they could move if someone repaired it to make it livable. In other instances we had to repair a building so that a signer could go into business for himself. In two or three cases we had to make a payment to prevent someone from losing his car; and we lifted the mortgage on three farms. In the case of the farms, our friends owed less than $100 each, but the work and achievements of a lifetime stood in jeopardy. Unfortunately, these cases have not drawn wide attention, because the newspapers saw something sensational in a story about starvation and got off on the wrong foot.

What shall we say, then, to these things? Is there still need to be interested in those who are holding the line for freedom? Friends, the need is now greater than ever. We need not so many bales of clothing at present. Indeed, we may not call for more clothing before next winter. But as the days go by there will be an increasing need for foodstuffs. However, not even the need for food is as acute as is the need for money. No! We are not asking for handouts. We are only asking that you help us to help ourselves.

In much of Orangeburg, Clarendon, and Sumter Counties it is impossible for a Negro to borrow any money with which to begin his farm work--unless he signs a statement that he does not belong to the NAACP, that he does not believe in its aims, that he does not believe in integration, and that he is perfectly satisfied with conditions as they are.

And, friends, our people are not going to lose the ground already gained by signing away their manhood! Under ordinary circumstances they would have gone to the bank or to some federal or private lending agency, and in five minutes would have walked out with all they needed. They would have done this in January. But, even now, in March, many have been unable to borrow a cent, even though they have more than enough security or collateral. A petition signer with 350 acres, unencumbered, mechanized, and improved cannot borrow $100 if he carries the taint of NAACP membership.

(The business of fighting the NAACP is to many Southern white men today as necessary as breathing. They know that it is the only organization that Negroes have that has the resources to fight this segregation monster and win, so, they feel that they must discredit it by calling it names: Communist, Communist-front, Red-led, un-American, Negro-exploiting, ill-advised, irresponsible, foreign, etc. And many Southern white men think that if they can get Negroes to say that they want nothing to do with NAACP, they can do as they please for another 1,000 years.)

Please let us make the following suggestions as to what you can do to help us. The first plan: collect some money (a fairly large sum), deposit it in a bank which we will designate, earmark it to be loaned to farmers who are economic pressure victims; and let this be done on the basis of good bank business. Let a farmer borrow it on the same basis on which he would have borrowed it from his usual source. Let him give a mortgage. Let him pay it back in the fall after the harvest. This procedure will serve two very good purposes: we will help him to hold the line in the fight; and we will help him to establish good bank credit--which will be valuable to him next year, and the next. And you get all of your money back. It is just that the demand is now so great that the bank has not sufficient funds for that particular kind of loan. The second plan is one in which individuals, clubs, churches, or other organizations may sponsor a farm family for this year. Deposit the money in the bank. This committee will introduce the farmer to the bank and will inform the organization so that they may have personal correspondence with him. He will repay the bank. The money will be refunded to the organization. Already the national office of NAACP has made available $20,000, the National Council of Churches $5,000, the Congregational Christian Church $5,000, and the Prince Hall Masons of South Carolina and other groups have made funds available. But $35,000 or $40,000 apportioned among 200 or more families is not enough. We estimate that the average farmer in our area needs from $450 to $500. So, you can see that we need as much again as has to date been made available.

This is our story. Help us to write a glorious chapter and, finally, a happy ending, to our venture in American Democracy.

M. D. McCollom /s/
(Rev.) M. D. McCollom
Trinity Methodist Church
Orangeburg, S. C.

E. E. Richburg /s/
(Rev.) E. E. Richburg
Liberty Hill A.M.E. Church
Summerton, S. C.

Henry L. Parker /s/
(Rev.) Henry Parker
St. Paul's Episcopal Church
Orangeburg, S. C.

Alfred Isaac /s/
(Rev.) Alfred Isaac
New Mt. Zion Baptist Church
Orangeburg, S. C.

Minutes

Meeting of Strategy Committee, May 18, 1956, New York, N.Y.

Present were:

Dr. Oscar Lee, National Council of Churches, presiding
Irving Ferman) American Civil Liberties Union
Allan Reitman)
Edward Hollander, Americans for Democratic Action
Bert Seidman, AFL-CIO
Will Maslow, American Jewish Congress
Sol Rabkin, Anti-Defamation League
Emanuel Muravchik, Jewish Labor Committee
Dr. John Morsell) NAACP
Roy Wilkins)
Arnold Aronson, National Community Relations Advisory Council
Fay Bennett, National Sharecroppers Fund
Vera Rony, Workers Defense League
Odile Sweeney, YWCA

Dr. Lee recalled that the conference which had been convened by the National Council of Churches in February had authorized the formation of a "strategy committee" which could serve as a vehicle for coordinated planning on a continuous basis in relation to various problems arising out of the desegregation issue, other than the problems of relief and relocation for which a separate committee had been established. Many of these problems, he pointed out, were already being considered jointly through the Leadership Conference on Civil Rights, in which a number of the same organizations attending the February conference are cooperating. Accordingly, he said, in order to avoid unnecessary duplication, a subcommittee on strategy, drawn from both groups, had been designated, and invitations to the present meeting had been sent to organizations represented on the Executive Committee of the Leadership Conference and to others represented at the February meeting. He then called on Dr. Morsell to report on the deliberation of the subcommittee.

Dr. Morsell observed that an exchange of views and information regarding desegregation had been taking place among the organizations. He pointed out, however, that such exchanges were on a staff level only, and that the principal officers of these same organizations had at no time had an opportunity to come together for similar interconsultation. It was the view of the subcommittee, he said, that the importance and complexity of the issues were such that effective coordination was not likely to be achieved until the responsible heads of the organizations concerned reviewed the problems jointly, formulated a common program, and indicated the roles and responsibilities each was prepared to assume. Accordingly, he reported, the subcommittee recommended that a meeting, involving the leaders of a number of religious, labor, civil rights and social welfare organizations be convened for these purposes. Dr. Morsell

then presented a suggested outline for such a meeting which had been prepared by himself, Mr. Muravchik and Mr. Aronson upon instruction of the subcommittee.

Following extended discussion, it was agreed that:

I. An all day unpublicized meeting as recommended by the subcommittee be arranged for early September, either in Washington or New York.

(1) The meeting should not be called in the name of any organization. It was recommended that the call be issued over the joint signatures of the heads of the National Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America. Should this prove impracticable, the invitations should be signed by two or three other prominent individuals.

(2) In order to facilitate a maximum of informal discussion, attendance at the meeting should be limited to approximately forty persons, including both organizational heads and necessary staff personnel, drawn from the organizations most actively concerned with desegregation.

(3) In addition to the organizational representatives, individual Southerners, such as Drs. Frank Graham, Benjamin Mays and George Mitchell, should be invited in their personal capacities.

A committee consisting of Arnold Aronson, chairman, Oscar Lee, Alex Miller and Miss Odile Sweeney, was designated to draw up a list of invitees in accordance with the above recommendations.

II. The following topics recommended by Dr. Morsell's subcommittee were tentatively approved for inclusion on the agenda of the proposed meeting.

1. An overall review of the trends and developments in the Southern civil rights picture, including the problems which merit most immediate attention and the areas in which joint action could most usefully be sought.

2. Economic and industrial: Known or reported instances in which plans for industrial expansion in the South have been delayed or canceled because of the troubled racial situation and exploration of the best ways of exploiting such developments for propaganda purposes. Also consideration of the possible use of economic pressures to counteract the pressures now being exerted.

3. Voting: A comprehensive and up-to-date review and evaluation of the whole voting picture -- who votes, where and of what kind are the obstacles to voting, and what are the varying strategies that seem to be called for.

4. Education: The ideas to be discussed in connection with this point would have to do mainly with the chances and methods of involving such comparatively neutral organizations as the NEA and the PTA's in activities directed solely at preservation of the public school system. In other words, desegregation would not be offered as the focus of activity of such groups; the idea would be that if public sentiment is strongly enough set against tampering with the public school system, such tampering will have less chance of being urged as an alternative to desegregation.

5. Institutional influences: Discussion regarding the role of the various religious denominations, labor unions, and other organizations. Of chief importance would be the public position which they declare on the issue and the facilities which they may be able to furnish for the establishment and maintenance of communication with accessible Southern elements.

6. Political other than voting: This would be concerned with possible joint efforts to be pursued with respect to legislative and administrative activities in the field of civil rights.

7. The Citizens Councils: Attention here would center on the value and chances of an "intelligence" operation on the Councils --make up, personalities, methods and acts -- and of the most effective uses to which the resulting information could be put.

Cutting across all seven discussion items above are three areas of common interest around which joint discussions might be particularly useful. These are:

a. Communications within the South and among Southern moderates; and between Northern liberals and Southern moderates.

b. Information and intelligence: What might be done in the way of setting up some kind of information exchange or clearing house by which information relating to each of the seven topics might be gathered and through which it could be channeled. The existing information sources would receive full utilization.

c The mass media: Here again is an area which can be discussed in connection with each of the seven topics.

A committee, consisting of Dr.Morsell, chairman, John Gunther, Emanuel Muravchik, Boris Shishkin, and Albert Vorspan, was given responsibility for drafting a definitive agenda within the broad framework outlined above.

Respectfully submitted,

AA:RB

Arnold Aronson

November 19, 1957

Mr. J. Oscar Lee
National Council of the Churches of
Christ in the U.S.A.
Division of Christian Life and Work
Department of Racial and Cultural Relations
297 Fourth Avenue
New York 10, New York

Dear Oscar:

Thanks for your letter of November 15. I am complimented by the Nominating Committee's action and, if re-elected, will be glad to serve on the Executive Committee of CCD.

With best regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

297 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-5000

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Administrative Assistant

RECEIVED NOV 18 1957

November 15, 1957

Mr. Harold Fleming, Assistant Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

I am writing as the Chairman of the Nominating Committee of the Consultative Conference on Desegregation to advise that you have been nominated to be a member of the Executive Committee for another term.

This is to inquire whether you would be willing to serve if re-elected? I should appreciate an answer at your earliest convenience in order that a mail ballot may be submitted to the participating organizations.

With every good wish, I am

Cordially yours,

Oscar

JOL:g

J. Oscar Lee

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

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Executive Director

ALFRED S. KRAMER
Associate Executive Director

WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

June 25, 1958

Dr. Harold C. Fleming
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E., Room 432
Atlanta 3, Georgia

Dear Harold:

Your letter of June 10 has been received and read with interest and this is an acknowledgement.

I am delighted to know that the Project is going along and look forward to having further word from you about it.

With every good wish, I am

Sincerely yours,

Oscar

J. Oscar Lee
Executive Director

JOL:g

Mr. Oscar J. Lee
National Council of the Churches of Christ
297 Fourth Avenue
New York, New York

Dear Oscar:

It was a real pleasure to be with you and Al Kramer in the meeting up at Greenwich. I hope that in some small way I contributed to the success of the meeting.

I am enclosing an expense account for the money we expended. Please make the check out to Southern Regional Council and send it to our Secretary-Treasurer, Mrs. Ruth H. Alexander.

With best regards,

Cordially,

Frederick B. Routh
Assistant Director

FBR:rh
Encl.

November 24, 1953

Dr. Gordon W. Lovejoy
P. O. Box 578
Guilford College, N. C.

Dear Dr. Lovejoy:

Dr. Mitchell is out of town this week, but I will give you what help I can as to sources of material on school integration.

SRC keeps a running list of colleges, seminaries and other institutions of higher learning that are opening up to Negro students in the South and in border states. Copy enclosed. The 1952 Negro Yearbook (Tuskegee Institute, Alabama) published a more detailed list, carrying through 1951, which includes dates students were accepted, divisions enrolling Negro students and names of the first Negro students.

I am sending two NEW SOUTH articles under separate cover that bear on school integration: "New Trend in Private Colleges" and "St. Louis Group Urges Step-by-Step Planning for Integrated Schools."

The only comprehensive study of integration in school systems that I am familiar with is yet unpublished. The Ford Foundation's Fund for the Advancement of Education launched--as you probably know--a short-term project this summer headed by Harry Ashemore of the Arkansas Gazette, Little Rock, Ark. Their survey set out to find the facts that the South needs to know in facing its present school-segregation dilemma--existing inequalities, experiences in educational integration at the college and university level, and included a survey of school integration at the grade school level in Illinois, New Jersey and other states which have recently integrated. Reports from the material gathered are not to be published until early spring, as I understand it.

Some of the articles in the enclosed bibliography might be helpful.

Sincerely,

Anna Holden
Research Assistant

encl

The NATIONAL CONFERENCE of CHRISTIANS & JEWS, Inc.

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P. O. BOX 578, GUILFORD COLLEGE, N. C.

EDUCATIONAL CONSULTANT
GORDON W. LOVEJOY

November 19, 1953

List "New Trends" 1 Sept. July 1952
S. Negro Edu YB Summer, 1952 (?)
Ford Foundation study
Post list 17
Minneb. material for Hyman

RECEIVED
NOV 23
Southern Regional Council

Dr. George Mitchell, Executive Secretary
Southern Regional Council, Inc.
60 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Dr. Mitchell:

I am attempting to secure the names of all school systems and colleges in which integration of white and Negro students has taken place within the past five years. It occurred to me that you might be able either to send such a listing or to suggest where I might secure the needed information.

Do you know of any research studies which show the strategies, techniques, and methodologies whereby integration was accomplished with a minimum of friction and tension? I have found the bibliographies of such material woefully inadequate. Since this area of human relations has not been my major field of concentration, I am frank to admit my need for assistance.

I will appreciate deeply any help you can give me.

Sincerely yours,

Gordon W. Lovejoy

Gordon W. Lovejoy

GWL/m

December 21, 1953

Miss Lillian Cohen
National Conference of Christians and Jews
381 Fourth Avenue,
New York, N. Y.

Dear Miss Cohen:

Thank you for your letter of December 18th asking about copies of our QUESTIONS AND ANSWERS pamphlet.

The price in lots of 100 is 10¢ each, hence your order would come to $10.00 for the pamphlets and about 91¢ for postage.

We appreciate your interest in our pamphlet and assure you that your order will be filled promptly. You may be interested to know that we have already sold more than 25,000 copies.

Best wishes for the holiday season.

Sincerely,

Katherine Stoney,
Secretary-Treasurer

ks

The NATIONAL CONFERENCE of CHRISTIANS & JEWS, Inc.

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381 FOURTH AVENUE, NEW YORK 16, N. Y.
MUrray Hill 9-4720

RECEIVED
DEC 21
Southern Regional

December 18, 1953

Southern Regional Council,
63 Auburn Avenue, N. E.,
Atlanta 3, Georgia

Gentlemen:

I was very much impressed by the pamphlet THE SCHOOLS AND THE COURTS. Will you please let me know the cost for 100 copies of this pamphlet. I am interested in distributing copies to our Regional Directors throughout the country.

Sincerely yours,

Lillian Cohen

Lillian Cohen,
Associate Director of
Field and Program Service.

LC/mis

25
ANNIVERSARY YEAR 1953
HONORARY CHAIRMAN
DWIGHT D. EISENHOWER

BROTHERHOOD—BELIEVE IT! LIVE IT! SUPPORT IT!

February 26, '54

Mrs. Jean D. Grambs
NCCJ
381 Fourth Avenue, N.Y. 16, N.Y.

Dear Mrs. Grambs,

Glad you are doing it. 'Twill help!

I send you various of our things, not many of which will help. Ga. Lge Wmn Vtrs leaflet quite good on decent Southern response to notion of giving schools away. Southern Presby. booklet good, too.

Coombs at the Fund for the Advancement of Education, and people around him, probably have more facts than anybody else.

Items:

Those places whose school supts. have honest plans and hold to them will get through pleasantly. Where the officials wobble, the dickens will break loose and stay loose.

Those places which have able courageous representative Negro citizens on their school boards are asking for peaceful change, and those which don't are asking for difficulty.

First thing to do in each place is get a (n even tiny) discussion group going. Maybe Church ladies. Should be interracial. Use my pamphlet on Q and A, then the checklist. That will give you a few people who have made friends on the issue, and know the facts. Chances are good they'll set local public opinion. People will ask them for advice and attitude.

Work on the parents to have their kids reflect a decent attitude. I don't trust the commonplace that with the kids it doesn't matter. Maybe it won't, after the first, but first attitudes are important. Nobody but the Churches can get Mama to say to Jackie, "Mama wantsyou to be nice to the little new children in school tomorrow".

Dan Dodson at NYU just had a conference on all this, and published a mimeo of its conclusions. Get copy from him.

See Vastine Report on Ntl Cncl Churches job, cooption SRC. This is being extended to various spots over South, and I think is a most hopeful way to work.

On the teachers, I give you for free pleasant truthful example, being the one and only case-history extant in South on Negro teacher teaching white kids. Berea College, when the law let it, admitted several Negro students from its mountain area, One was a Miss Jessie Reasor, from Appallachia, Virginia, who graduated in January, 1954. She took Education. The College runs a small private schoolfor campus kids, and uses it for practice teaching. All white kids, naturally. Like every school in the worl it has one favorite old teacher, been there forty years, call her Miss Mattie. They gave Miss Mattie two trainee-teachers, a white girl and Miss Reasor. Miss Mattie got sick, the white girl went to New York, and Miss Reasor taught the class for two weeks. At the end of which time the parents called up and said "Miss Reasor just nice as Miss Mattie". I met Miss Reasor, last December, and vouch for this story.

We are doing a boil-down of the so-called Ashmore Report (Fund for Adv. Edctn), to comeout in May, and the Public Affairs people are doing one of their pamphlets, too.

Best luck, and let us know
if we cane send more.

Sincerely,

George S. Mitchell
Executive Director

25th ANNIVERSARY YEAR—1953

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

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COMMISSION ON EDUCATIONAL ORGANIZATIONS

381 FOURTH AVENUE, NEW YORK 16, N. Y.

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Feb. 18, 1954

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BROTHERHOOD WEEK
FEBRUARY 21-28, 1954
DWIGHT D. EISENHOWER
Honorary Chairman
LAWRENCE G. DERTHICK
ALLAN P. FARRELL, S.J.
ABRAM L. SACHAR
Co-Chairmen for Schools and Colleges

Mr. George Mitchell
Southern Regional Council
63 Auburn Ave. N. E.
Atlanta, Georgia

Dear Mr. Mitchell:

A number of people have told me that you would be a most important source of help for me in connection with a project for the NCCJ.

I have agreed to help the NCCJ write and publish a document to help school administrators in the event their school systems are de-segregated. We hope to get the material together and the pamphlet published and in the field by the middle of May. As you can see, time is short for accomplishing this very difficult task.

I am enclosing the outline of the pamphlet as it now stands for the first draft. I would appreciate any and all ideas or materials you may have that can give me guidance in describing what is best policy and practice in each of the areas mentioned. I know that the Southern Regional Council has published a very good document recently in this area; I would appreciate a copy of this if it is still available. Also any other materials that I could have or could borrow that might shed some light.

I am particularly concerned at this point with the attitudes and climate of opinion among school people in the deep South. What kinds of policies would they be most apt to follow if desegregation is made illegal? The publication that we are planning it is important to say what has to be said, but to present it as best we can so that those who most need it, will read and accept what is said.

A few days ago I had the priviledge of talking with Judge J. Waties Waring in New York who was tremendously encouraging. He also urged me to write to you. If I can give you further information please let me know.

Sincerely,

Jean D. Grambs

(Mrs.) Jean D. Grambs

8502 - 49th Ave.
College Park, Md.
(Please excuse the typing - it is mine own!)

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President,* EVERETT R. CLINCHY; *General Director,* STERLING W. BROWN

J. D. Grambs
2/18/54

Education in a Transition Community

Outline of contents: first draft

Part I

Introduction: Why this pamphlet is being written

I. A look at the American scene

II. Barriers to Change

III. Starting at Home: community study

IV. Groups and Group Differences

Part II <u>What Happens at School</u>

I. The School Board Sets Policy

II. Administrative Planning With and For Teachers

III. The Administrator Plans with the Community

IV. Planning With and For Children

Part III. <u>Enlisting the Help of National Organizations</u>

Part IV. <u>Schools in Action:</u> Case Reports on Integration
(four or five two-page reports of both public and parochial schools that have made the change)

Part V. <u>Selected bibliography</u>

Note: The pamphlet will be about 70 - 75 pp long. Part I will run about 15 pages, Part II about 50 pages, and the balance to Parts III, IV, and V.

Guilford College, N.C.

April 9, '54

Dear Gordon, Longyear

We got asked to bring together a tiny group, to figure out useful things to be done quickly and more slowly. It isn't an SRC occassion; and we picked the people without regard to what interests or organizations they might represent; idea was to get people accustomed to this kind of planning operation together.

Ashmore, Will Alexander, Charles Johnson, Clement, Blackwell, Alex Heard, Brooks Hays, Curtis Dixon, and so on. Off the record, just a long week-end to try to think. The steering Committee didn't come up with any name specifically related to NCCJ. I will be glad to share with you at some convenient time afterwards whatever seems to come out of it.

Meanwhile some good news to be in Sunday's papers; that the Fund for the Republic has given us 240,000 to start with a program of paid personnel in each of 12 Southern States, and we are busy trying to work out the schemes. I will welcome all the help and teaching I can get!

Sincerely,

George S. Mitchell
Executive Director

The NATIONAL CONFERENCE of CHRISTIANS & JEWS, Inc.

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P. O. BOX 578, GUILFORD COLLEGE, N. C.

EDUCATIONAL CONSULTANT
GORDON W. LOVEJOY

April 7, 1954

RECEIVED
APR 9 1954
Southern Regional Council

Dr. George Mitchell
Executive Secretary
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear George:

Mr. John Kenna, our Kentucky Director, has written me about a meeting the SRC is holding at Williamsburg, May 6-9.

Will the Conference be asked to send either a participant or an observer to this meeting?

Sincerely yours,

Gordon

Gordon W. Lovejoy

GWL/m

April 21, 1954

Miss Jean D. Grambs
The National Conference of Christians
and Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Miss Grambs:

This is an excellent piece of work, that will be very helpful indeed. I read it for flaws, and found nothing to pencil out, and little to pencil in.

Hereabouts it's ahead of the game, but helpfully ahead, and we expect to have to lumber through all these steps, clumsily and in many places with the maximum of confusion and opposition. But for every inch of circulation the pamphlet can obtain it will be easier. You get nearer to the detail, step by step procedure than anything I have seen. And that's what timid, uncertain people need.

One suggestion. Somewhere around p. 35 could there not be mention of the importance of having minorities represented on the school board by courageous and able people. You got near to that in the California matter, where they picked up for consulting a Spanish-American guy who looked nice but hadn't the support of his people. I'm talking mainly about the actual school board itself, though. That seems to us the beginning spot in the South.

Richmond, Newport News, Roanoke, Raleigh, Salisbury, Winston-Salem, Darlington County, S. C., Augusta, Atlanta, and Knoxville, besides just newly Greensboro, N.C., now have Negro members of their school boards, in almost all cases to everyone's great satisfaction. That's the wasp-waist with us, and that tiny nexus will be the first carrier of all the impulses of integration to come.

All praise to a good job. Hasten it into print!

Sincerely,

George S. Mitchell
Executive Director

25th ANNIVERSARY YEAR—1953

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

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HERBERT L. SEAMANS
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April 7, 1954

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Southern Regional Council

BROTHERHOOD WEEK
FEBRUARY 21-28, 1954

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Honorary Chairman

LAWRENCE G. DERTHICK
ALLAN P. FARRELL, S.J.
ABRAM L. SACHAR
Co-Chairmen for Schools and Colleges

Dr. George S. Mitchell, Director
Southern Regional Council
63 Auburn Ave.
Atlanta, 3 Georgia

Dear Dr. Mitchell:

I wrote you several weeks ago regarding a proposed pamphlet that I was preparing for the NCCJ on the subject of school integration. Since then I have completed a first draft of the pamphlet.

Enclosed is a copy of the first draft of this pamphlet. I would be very appreciative if you would be able to give it a critical reading - red pencil in hand - on the basis of your extensive experience in the South. This is very much of a first draft and we expect to do a great dealof revising. I know you could give me good help on this.

I had a very nice talk with John Scanlon of the Ford Foundation and was able to read the mss of the Ashmore report. It is an excellent piece of work and very interesting indeed. I received Dan Dodson's report of his conference and it is hopeful thatso many organizations are hoping to make progress in this area.

I know that you must be very busy and I hope it is not an imposition to ask you to read this mss. We are planning a publication date in May so that the pamphlet can be distributed through the schools before they close in June, so time is getting urgent! Some people have felt we should wait for the Court decision before publishing, but my feeling and that of our staff so far is that the material in the pamphlet if it is valid at all is valid no matter what is decided.

Again, I will be most appreciative of any help and guidance you can give me.

Sincerely,

Jean D. Grambs

Jean D. Grambs
Educational Consultant

P.S.
Mark up this copy & return to this address ↓

8502 - 49th Ave.
College Park, Md.

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President*, EVERETT R. CLINCHY; *General Director*, STERLING W. BROWN

April 30, 1954

Miss Jean D. Grambs
8502 Forty-Ninth Avenue
College Park, Maryland

Dear Miss Grambs:

Many thanks for your nice note of April 26. I still like the manuscript a lot and was at pains to praise it to varic people the other day in New York.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

FOUNDED 1928

"—to promote justice, amity, understanding and co-operation among Protestants, Catholics and Jews, and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships." (NCCJ By-laws)

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381 FOURTH AVENUE, NEW YORK 16, N. Y.

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Representing Regional Directors

HERBERT L. SEAMANS
Director
EARL S. KALP
Associate Director

April 26, 1954

RECEIVED
APR 28 1954
Southern Regional Council

Mr. George S. Mitchell
Southern Regional Council
Rm. 432, 63 Auburn Ave.
Atlanta 3, Georgia

Dear Mr. Mitchell:

I want to thank you so very much for your very generous response to the mss that I sent you on integration. Your approval of what I have written is very valuable to me, as I know that you know more about the situation that probably anyone else.

In fact, I am even more grateful because several other Southern readers of the mss expressed concern about some of thepoints made - points which I felt were fairly vital. So am very happy to have your approval. It reassures me that I am on the right track. I agree with you, from all I can read, that the material in the pamphlet may be ahead of many communities right now, but I have strong faith that this will not be so in the near future; I think most people - even Southerners! - are essentially reasonable and fair-minded.

Please call on me ifthere is any way in which I can be of help to you, and repay in some measure your kindness in reading and reacting to our mss. We hope to get it revised and published this month. We will send you a copy as soon as it is available.

Sincerely,

Jean D. Grambs

Jean D. Grambs
Educational Consultant

8502 - 49th Ave.
College Park, Md.

BROTHERHOOD

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President,* EVERETT R. CLINCHY; *General Director,* STERLING W. BROWN

Memo . . . FROM THE DESK OF
GEORGE S. MITCHELL

May 25, 1954

To: Harold Fleming

Lovejoy called me and said that he would be at a "biggish" meeting of the NCCJ people in Nashville this week to plan a program anent the Supreme Court decision. I sent him a copy of the Williamsburg proceedings.

I also sent a copy to everyone who was there, and to Mrs. Hurley, Dr. Dent, Mrs. Wellborn, and Alexander Heard, who did not get there. Fifteen copies to Freeman and two to Loescher.

I will now send two copies to Coombs.

June 16, 1954

Mr. Dumont F. Kenny
National Program Director
National Council of Christians and Jews
381 Fourth Avenue
New York 16, New York

Dear Mr. Kenny:

One of the things that most observers of the present situation agree on is the importance of getting more human relations training to Southern school teachers. You people are good at this, know the ropes, and could expand rapidly in it this summer. I do hope NCCJ will find ways of taking up a still larger share of this teacher-training effort.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

June 21, 1954

Mr. Herbert L. Seamans
The National Conference of Christians and
Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Mr. Seamans:

Here's a screed on SRC to go in the Grambs manuscript. Many thanks. It will be a useful book.

Southern Regional Council, 63 Auburn Avenue, N.E. Atlanta 3, Georgia. George S. Mitchell, Executive Director. Materials useful for local discussion, fact-finding, or planning meetings; consultative services to school officials and citizens groups; help in forming local action committees. S.R.C. is a non-political research and action agency working for equal opportunity for all the people of the South.

Sincerely,

George S. Mitchell
Executive Director

GSM/

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

FOUNDED 1928

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HERBERT L. SEAMANS
Director
EARL S. KALP
Associate Director

June 18, 1954

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

We want to put the Grambs' mss on the press next week if possible. In the back we want to list organizations ready to render service on the de-segregation question. Please airmail me a five-or-six-line statement as to the services you are prepared to render.

We will list the organization, the services available, and your name and address as the contact point. Your immediate reply would be appreciated.

Very truly yours,

Herbert L. Seamans

Herbert L. Seamans

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President,* EVERETT R. CLINCHY; *General Director,* STERLING W. BROWN

The NATIONAL CONFERENCE of CHRISTIANS & JEWS, Inc.

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381 FOURTH AVENUE, NEW YORK 16, N. Y.
MUrray Hill 9-4720

June 22, 1954

Mr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Thank you for your letter of June 16th. You may be sure that NCCJ is vitally interested in the area you specify and will increase its services as rapidly as it can within budgetary limitations. Many of our constituency feel that we have a fine opportunity in the South in view of the recent historical Supreme Court decision.

I have asked your friend, Gordon Lovejoy, in whom I have great personal confidence, to act as liaison between us in this important transition period. He has probably informed you, or will do so when you are together in mid-July, of the significant decisions made at our recent Nashville meeting. I know of one specific program suggestion for teachers in Southern schools that he will be bringing to your attention for review and assessment. We anticipate working with you in a thoroughly cooperative fashion in the immediate period ahead to accomplish our mutual aims. I look forward with a great deal of pleasurable anticipation to meeting you personally the next time I am in Atlanta.

Sincerely,

Dumont F. Kenny

Dumont F. Kenny
National Program Director

DFK:JM

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JUN 22 1954
Southern Regional Council

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Representing Regional Directors

HERBERT L. SEAMANS
Director
EARL S. KALP
Associate Director

June 24, 1954

Mr. George S. Mitchell
Southern Regional Council, Inc.
Room 432, 63 Auburn Ave., N.E.
Atlanta 3, Ga.

Dear Mr. Mitchell:

Your screed about SRC arrived after Dr. Seamans had left for a long field trip. I have forwarded it to Dr. Grambs to incorporate in her mss.

Very truly yours,
Mary L. Lounsbery
Mary L. Lounsbery, Sec'y to
Herbert L. Seamans

RECEIVED
JUN 28 1954
Southern Regional

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President,* EVERETT R. CLINCHY; *General Director,* STERLING W. BROWN

HCF

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

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Representing Regional Directors

HERBERT L. SEAMANS
Director
EARL S. KALP
Associate Director

June 28, 1954

RECEIVED
JUL 1 1954
Southern Regional Council

Mr. George S. Mitchell
Southern Regional Council
63 Auburn Ave. N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

The National Conference of Christians and Jews will publish in late August 1954 a manuscript entitled EDUCATION IN A TRANSITION COMMUNITY by Jean D. Grambs. This publication is designed to give help to those who face the problems of desegregation and integration in the schools.

We want to include a section giving the organizational names, services available, and persons to contact in several national organizations that have resources of various kinds that should be of help to those who read and use our publication.

First of all, we would like to have permission to list the name of your organization, and secondly, we would like to have you fill in the information needed on the enclosed form.

Thank you in advance for your cooperation.

Sincerely,

Herbert L. Seamans

Herbert L. Seamans, Director

Earl S. Kalp

Earl S. Kalp, Associate Director

RECEIVED
Southern Regional Council

ho
Enc.

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President,* EVERETT R. CLINCHY; *General Director,* STERLING W. BROWN

July 8, 1954

Dr. Herbert L. Seamans
Director, Commission on Educational Organizations
The National Conference of Christians
and Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Dr. Seamans:

Enclosed is the information you requested for inclusion in "Education in a Transition Community" by Jean D. Grambs. We appreciate the opportunity to indicate to the readers of the pamphlet the services which are available through the Southern Regional Council.

We have read Dr. Grambs' manuscript in draft and think it is excellent. Incidentally, we are listing it as a resource in our forthcoming pamphlet entitled Answers for Action: Schools in the South.

Sincerely,

Harold C. Fleming
Assistant Director

HCF/eab
Encl.

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

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Representing Regional Directors

HERBERT L. SEAMANS
Director
EARL S. KALP
Associate Director

July 19, 1954

Dear Editor:

FOCUS ON CHOICES CHALLENGING YOUTH, a discussion kit for use among adolescent youth in schools, churches, synagogues and community organizations, is the first of a series of such publications which we plan to publish. This experimental kit provides a means for effectively bringing out basic attitudes of youth involved in typical situations.

We believe this material will be of interest to educators in all parts of the nation and would appreciate your cooperation in calling attention to it with a brief commentary. We would welcome reactions to the discussion kit and suggestions as to possible revisions and ideas about future series.

The cost for each kit is only 25¢ since the National Conference of Christians & Jews has subsidized the cost of production.

Your cooperation in calling attention to this educational technique will be very much appreciated.

Very truly yours,

Herbert L. Seamans

Herbert L. Seamans

National Co-Chairmen: BENSON FORD, THOMAS E. BRANIFF, ROGER W. STRAUS; *President,* EVERETT R. CLINCHY; *General Director,* STERLING W. BROWN

File

63 Auburn Avenue, N.E.
Atlanta 3, Georgia
July 19, 1954

Dr. Dumont F. Kenny
National Program Director
National Conference of Christians & Jews
381 Fourth Avenue
New York 16, New York

Dear Dr. Kenny:

I have seen the request for a grant of $13,500 for 10 two-day workshops in the South on racial integration.

I like the plan and think it should be carried through. The NCCJ has had probably more experience than anybody in the South at doing workshops of this kind. They are in a particularly good position to obtain the assistance and presence of school people.

Obviously, we have a considerable period of need for smoothing out wrinkles and teaching administrative and public opinion people the arguments for complying with the Supreme Court decision. Programs of this kind were one of the things urgently recommended by the gathering at Williamsburg, Virginia May 6, 7, 8, and 9 this spring.

As an official of the Southern Regional Council, I am satisfied that the Council would assist and encourage these workshops in every way.

Sincerely,

George S. Mitchell
Executive Director
Southern Regional Council, Inc.

GSM:lm

File

AN APPEAL FROM THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS FOR A GRANT OF $13,500 TO ESTABLISH 10 TWO-DAY WORKSHOPS FOR TEACHERS AND COMMUNITY LEADERS CONCERNED WITH RACIAL INTEGRATION IN SOUTHERN SCHOOLS

Despite the fact that non-segregation in our public schools has become the law of the land, integration cannot be successfully accomplished without public acceptance. This calls for an extensive program of adult education — particularly in certain Southern states.

The National Conference of Christians and Jews respectfully proposes for your consideration the establishment of 10 two-day workshops for Southern teachers, school administrators and community leaders on the general subject of racial integration in our public schools.

EXPERIENCE IN HANDLING WORKSHOPS

The National Conference is uniquely qualified to develop such a series of workshops. Not only does it maintain regional offices throughout the South, but since 1941 it has played a leadership role in the creation and development of over 160 human relations workshops at leading universities and colleges across the country.

More than 7,000 educators, teachers, principals, school superintendents and community leaders have enrolled in these summer programs over the past 12 years, and their influence in the fight against prejudice has been felt in hundreds of schools and communities. This year alone, the Conference is assisting some 26 colleges and universities in developing workshops at which educational and community leaders learn the psychology and techniques of intergroup education during two to six weeks of concentrated training. (See Exhibit A - List of Summer Workshops in which the National Conference is Cooperating, and Exhibit B - Announcements of these Summer Workshops)

With this background of experience, the National Conference now seeks funds to establish 10 two-day workshops to assist school personnel faced with the problems created by integration.

TYPE OF WORKSHOP

Aware that the historic Supreme Court decision was forthcoming, as far back as last Autumn, the Conference laid plans to develop such a series of workshops.

The attached outline (Exhibit C - A Two-Day Conference Plan for Teachers) was prepared for the National Conference by two teachers of the Chattanooga, Tennessee, public school system in consultation with Dr. Gordon W. Lovejoy, Educational Consultant to the National Conference. It blueprints in general the type of two-day conference we propose to develop.

The first day of the conference would be devoted chiefly to discussions of the findings of anthropologists, sociologists and historians regarding the facts and fables of race and basic information regarding racial integration. With this solid background, the group would devote the second day to the specific problems of teacher-pupil-parent-community relationships in the local situation.

As can be seen from the attached outline (Exhibit C) the workshop program would be flexible and designed to meet local needs.

LOCATION OF THE WORKSHOPS

The Conference proposes to set up these workshops in such states as Virginia, Tennessee, Missouri, Alabama, Georgia, Delaware, North Carolina, Florida, Kentucky and Maryland.

The National Conference has regional offices in these states, and already is well known and has the support of many key educators and community leaders in these areas. It is this community support - built by the Conference over 26 years of operation - which will insure the success and the effectiveness of these workshops.

The workshops would be held in communities which have expressed concern regarding how to make the most effective transition from a segregated to a non-segregated school system. A high school or college building in the area would be utilized for the conference sessions.

ADMINISTRATIVE STAFF

To make the necessary investigation to select an appropriate location for each workshop, to plan the program with a school-community planning committee, and to evaluate and follow up on the program afterwards, the National Conference would furnish the services of Dr. Gordon W. Lovejoy, Educational Consultant to the National Conference in North Carolina and Tennessee.

Dr. Lovejoy, a well-known sociologist, is Visiting Professor of Sociology at both Guilford College and Greensboro College in North Carolina, and is author of many articles and books on sociological subjects. He knows the South, having lived there throughout his career, and received his training in Southern educational institutions.

The Conference would also furnish the services of the Regional Directors in the 10 states where such workshops are proposed.

Dr. Lovejoy and the appropriate regional director would plan the workshops with educational and community leaders and assume the responsibility of securing skilled staff to conduct the actual sessions.

WORKSHOP STAFF

In addition to the services of the regional director and Dr. Lovejoy, the Conference proposes wherever possible, to staff each workshop with four consultants - two Negro and two white. The four would include a sociologist, an anthropologist, a religious leader or historian, and a school administrator.

The National Conference has many friends in the educational field and could readily obtain a top-flight staff for every workshop.

As visualized by the National Conference, every workshop would require the services of men and women of as high caliber as the following, all of whom have participated in National Conference activities:

As an anthropologist: Some one like Dr. Brewton Berry, a Southerner now teaching anthropology at Ohio State University.

As a sociologist: Some one like Herman H. Long, Director of the Race Relations Institute, Fisk University, or

Dr. Dean Epley, Professor of Human Relations, University of Miami, or

Dr. Ira DeF. Reid, Professor of Sociology, Haverford College.

As a religious leader: Some one like Rev. Luther Holcomb, pastor of a Southern Baptist Church in Dallas, Texas. This group would be drawn from the local area if possible.

As school personnel: Some one like Dr. John Milligan, Associate Commissioner of Education in charge of the Commission Against Discrimination, State of New Jersey. (Dr. Milligan was Superintendent of Schools in Atlantic City when desegregation in the schools occurred there), or

Miss Margaret Pepper, of the administrative staff, District of Columbia School System, or

Mrs. Reba Mosby, teacher at the Vashon High School, St. Louis, Mo., or

Mr. Charles Sherman, Consultant on Human Relations, St. Louis Public Schools.

COST OF EACH WORKSHOP

The breakdown of expenses for each workshop would be as follows:

1. For necessary expenses incurred by Dr. Lovejoy and NCCJ regional directors in the preparation, development and coordination of the conferences. (Each conference will require Dr. Lovejoy to make at least three trips of one day or more to (a) make the necessary investigation to properly locate the workshop, (b) plan the program with the school-community planning committee, (c) evaluate and check results of workshop). $350

2. Cost of four consultants for two days - paying the usual honorarium of $50 per day ($100 for two days per consultant) plus expenses for meals, housing and travel (approximately $100 per consultant). . . . 800

3. Additional costs - promotional materials, letters, shipping of audio-visual materials, informational booklets and pamphlets for distribution at conference, and incidental expenses. 200

$1,350

The total estimated cost of 10 workshops is $13,500.

A PROJECT TO MEET A NEED

It is hardly necessary to mention the great need for this type of workshop in areas affected by the Supreme Court decision. If the transition in education throughout the South is to be brought about without race riots, without angry parades through the streets, and without the burning of crosses on public school playgrounds (which has already occurred in a few areas) many educational programs of depth and perception must be developed for Southern school and community leaders.

Because the National Conference is already experienced in handling workshops in intergroup relations, because it has regional offices throughout the South, because it has the respect and support of many of the community leaders in the South, and because the proposed series of 10 workshops on racial integration in our public schools could definitely facilitate integration in the South, we earnestly seek your financial support of this project.

TELEPHONE MURRAY HILL 9-4720

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

381 FOURTH AVENUE NEW YORK 16, N. Y.

NATIONAL CO-CHAIRMEN
BENSON FORD
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ROGER WILLIAMS STRAUS

PRESIDENT
EVERETT R. CLINCHY

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

July 22, 1954

Mr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

I would like to express my appreciation to you for the splendid letter which you wrote to Dr. Kenny regarding our request for a grant of $13,500 for 10 two-day workshops in the South on racial integration. It was a fine letter and will, I am sure, be very helpful to us.

I have heard from many sources of the splendid work which your organization is doing and which you personally are doing. I hope some day I shall have the pleasure and honor of knowing you.

Cordially,

Dave Hyatt

Dave Hyatt,
Director of Public Relations

DH:ew

RECEIVED
JUL 24 1954
Southern Regional Council

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

August 17, 1954

Mr. Gordon W. Lovejoy
The National Conference of Christians
and Jews, Inc.
P. O. Box 578
Guilford College, North Carolina

Dear Gordon:

The Council is very grateful for the twenty-five bucks. I would there were a similarly appreciative audience every morning at $25.00 and the Council would be in clover!

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

The NATIONAL CONFERENCE of CHRISTIANS & JEWS, Inc.

NATIONAL CO-CHAIRMEN
BENSON FORD
THOMAS E. BRANIFF
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PRESIDENT
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GENERAL DIRECTOR
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

FOUNDED 1928

"—to promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews, and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships." *(NCCJ By-laws)*

P. O. BOX 578, GUILFORD COLLEGE, N. C.

August 14, 1954

EDUCATIONAL CONSULTANT
GORDON W. LOVEJOY

Dr. George S. Mitchell, Executive Secretary
The Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear George:

I enclose the small honorarium you earned so well during your appearance before the Kentucky seminar this summer. It may interest you to know that the seminar members, in evaluating all of the consultants, voted you one of the three most important contributors to appear before the seminar.

Charlie and I are back in Guilford where in theory I am on vacation. Thus far most of my time has been sppnt catching up on the odd jobs which have accumulated around the house.

Sincerely yours,

Gordon

Gordon W. Lovejoy.

RECEIVED
AUG 16 1954
Southern Regional Council

25.00
LS.

August 17, 1954

Miss Lillian Cohen
The National Conference of Christians
and Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Miss Cohen:

Nice of you to order the 100 copies of Answers for Action and making plans for getting it still more widely known to your people.

We all wait eagerly for Miss Grambs' pamphlet.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

The NATIONAL CONFERENCE of CHRISTIANS & JEWS, Inc.

NATIONAL CO-CHAIRMEN
BENSON FORD
THOMAS E. BRANIFF
ROGER WILLIAMS STRAUS
PRESIDENT
EVERETT R. CLINCHY
EXECUTIVE VICE PRESIDENT
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381 FOURTH AVENUE, NEW YORK 16, N. Y.
MUrray Hill 9-4720

August 12, 1954

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

Our letters crossed in the mail. As I said earlier, I am sincerely enthused about the pamphlet ANSWERS FOR ACTION. Attached is our order for 100 copies. This is not an indication of the number we will distribute but these will be copies for our regional directors. A good many members of the staff are out at present and I think it would be best to wait a few weeks until we can get together to discuss ways of distributing the pamphlet through our offices. Then I will send a sample copy to our offices with a covering memo suggesting action.

All good wishes.

Sincerely yours,

Lillian Cohen

Lillian Cohen
Associate Director of
Field and Program Service

LC:tk
Encl.

RECEIVED
AUG 16 1954
Southern Regional Council

RESOLUTION

(Passed by an overwhelming majority of the official board of the Cleveland Chapter of the National Conference of Christians and Jews on Sept. 21, 1954.)

WHEREAS, members of the Board of Directors of the Cleveland Chapter of the National Conference of Christians and Jews have learned indirectly of the removal of Mr. James D. Nobel from his position as Area Director of the Cleveland Chapter, and

WHEREAS, this summary action violates the provisions of the Personnel Manuel of the National Conference of Charistians and Jews, which states on page 3, "Divisional and regional committees and officers or executive committees of commissions shall participate in the nomination and approval of employment of related professional field personnel," and

WHEREAS, neither the Board of Directors nor the Executive Committee of the Cleveland Chapter had been consulted concerning this matter at a properly constituted meeting, and

WHEREAS, an organization such as the National Conference of Christians and Jews, dedicated to "a social order in which the religious ideals of brotherhood and justice shall become the standards of human relations," must take extraordinary pains to maintain these high ideals of human conduct and to respect due process and democratic procedures, and

WHEREAS, the work of Mr. Nobel in administering a dynamic and effective program in keeping with the stated objectives of the NCCJ has been extolled and commended by persons both within the official body of the National Conference as well as by many leading citizens in our community, and

WHEREAS, criticisms of various aspects of the program and activities of the local chapter have been advanced only privately to members of our Board by way of justifying the removal of Mr. Nobel as Cleveland Area Director, and

WHEREAS, all aspects of our program and the efforts of our Area Director have always received careful consideration by the Board or Directors which has approved chapter activity and policy, and

WHEREAS, such criticisms of program and policy should, therefore, be directed at the Board of Directors rather than at the Area Director, and

WHEREAS, the national officers and staff of the NCCJ have not formally advanced objections to or differences, if any, with major goals and activities of the Cleveland Chapter; now, therefore,

BE IT RESOLVED that this Board requests the reinstatement of Mr. James D. Nobel to his post, and

BE IT FURTHER RESOLVED that the Executive Committee be, and hereby is, constituted a Special Committee of this Board to examine and re-evaluate the program and policies of the Cleveland Chapter to the end that there shall be eliminated any possible conflict of program or purpose with the national body of the National Conference of Christians and Jews and that this Committee shall request full cooperation with the national officers in establishing an understanding to the end that further unfortunate occurrences, such as the instant case affecting Mr. James D. Nobel, shall be prevented. The Special Committee is directed to report to this Board at the earliest possible time its findings and recommendations.

CLASS OF SERVICE

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

FX-1201

SYMBOLS
DL=Day Letter
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The filing time shown i letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

1954 OCT 13 PM 5 34

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B.ADYO30ADZ1 PD=AD NEW YORK NY 13 NFT=TU ATLANTA

MISS JOSEPHINE WILKINS, SOUTHERN REGIONAL COUNCIL INC=

63 AUBURN AVE NORTHEAST ATLA=.

PRESIDENT EISENHOWER WILL RECEIVE INTERIM REPORT ON OUR MORAL AND SPIRITUAL RESOURCES FOR BROTHERHOOD PROJECT 4:00 PM NOVEMBER TENTH EAST ROOM WHITE HOUSE. KINDLY WIRE ME NAME OF REPRESENTATIVE YOUR ORGANIZATION TO RECEIVE INVITATION FROM WHITE HOUSE TO ATTEND MEETING. DRAFT OF INTERIM REPORT FOR YOUR REVISIONS, SUGGESTIONS AND APPROVAL WILL BE FORWARDED TO YOU WITHIN THE WEEK. YOU ARE CORDIALLY INVITED TO ATTEND SESSIONS OF NCCJ'S ANNUAL

CLASS OF SERVICE

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

FX-1201

SYMBOLS
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MEETING NOVEMBER 9-11. PROGRAM FOLLOWS= TU ATLANTA

DUMONT F KENNY=

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WESTERN UNION

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W. P. MARSHALL, PRESIDENT

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	PD		SOUTHERN REGIONAL COUNCIL, INC.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

MR DUMONT F KENNY
NATIONAL COUNCIL OF CHRISTIANS AND JEWS
381 FOURTH AVENUE
NEW YORK 16, NEW YORK

REURTEL JOSEPHINE WILKINS/ NOVEMBER 10 DATE COINCIDE ANNUAL MEETING BOARD DIRECTORS SRC IN ATLANTA/ I HAVE NO ONE OF SUFFICIENT STATURE AVAILABLE TO REPRESENT SRC AT WHITE HOUSE OCCASION AND YOUR ANNUAL MEETING/ APPRECIATE THOUGHT OF YOURS AND WE DESIRE MUTUAL COOPERATION IN PERIOD AHEAD.

GEORGE S. MITCHELL
EXECUTIVE DIRECTOR
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N.E.

NCCJ

bc to: Father Maurice V. Shean
Mr. Paul Williams

December 6, 1954

Dictated December 3

Mrs. Ellen O'Gorman Duffy
Director
Commission on Community Organizations
National Conference of Christians and Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Mrs. O'Gorman:

Once, years ago, when I was trying to get a farm co-op on its feet in North Carolina, one of the farmers took me behind his barn and said "Mitchell, my daddy was a blacksmith and he taught me that nothing would weld on the first heat. Hot it up one time and cool it off; hot it up the second time, hammer it together, and it will stick."

Years ago, you and the NCCJ most kindly found $500 which was supposed to further a self-survey in Rock Hill, South Carolina. Rock Hill didn't make the survey but you let us use the $500 survey-wise in other places.

You will be happy to know that a second heat came along last Spring. And Rock Hill established an official city committee called The Rock Hill Council on Human Relations. White and Negro. All faiths. Has already done quite a lot in the city, and has plans for a good deal more. I really think that while they, perhaps, won't make a survey, they will do directly many of the things which a survey would merely have pointed to the need for.

The Very Reverend Maurice V. Shean, C. O., The Oratory, Rock Hill, has prepared a confidential description of the formation of the Rock Hill Council on Human Relations. As it has everybody's names in it, he may quite well be chary of giving it more than the most circumscribed distribution.

But I write to say that the second heat has gone well, and in this longer run a good deal more than $500 worth of good has already appeared.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab
Dictated by Dr. Mitchell/signed in his absence.

December 27, 1954

Mrs. James Whitehead
National Conference of
Christians and Jews
381 Fourth Avenue
New York, New York

Dear Jimmy:

Haven't heard from you in a long, long time and have been wondering what you are doing and how you like the big city. Much has happened since last we were in correspondence. I have resigned from the University of Miami after an unsuccessful bid for the Congress of the United States and I am now with the Southern Regional Council in Atlanta. This new work is fascinating, indeed, and I am in charge of setting up the state offices in twelve Southern states, from Virginia out to Texas and from Florida up to Kentucky.

Ken Lindquist whom you will surely remember eloped in November and married a most attractive nurse. They are going to live in Chapel Hill, North Carolina, and Ken is going to study to be an MD. No doubt you, like I, will think this is quite a shift in interest and study -- and so it is.

Please drop me a note and let me know what you are doing and let me have your home address.

Sincerely your friend,

Frederick B. Routh
Assistant Director
for
State Organization

FBR/rnf

January 11, 1955

Mr. Everett Ross Clinchy
National Conference of Christians and
Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Mr. Clinchy:

There is a nice article in the January issue of the Progressive done by Richard Rovere and called "Of This I Sing." Mostly he simply says that as he moves around he notices that prejudice is less in this country than it used to be. He doesn't give credit to anybody; he just says it is less; and he's proud of the fact.

I think the change is, in good measure, attributable to careful work of social engineering which a variety of organizations has done. And it seems to me that the National Conference of Christians and Jews is high on the list in this achievement.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

NCCJ

January 24, 1955

TO: AH

I heard, at the Fisk Conference, that NCCJ has a new pamphlet called, Rearing Children of Good Will, for use in discussion meetings. Do we have it? If not, should we get it?

GSM/eab

February 3, 1955

Dr. Herbert L. Seamans
Director, Commission on Educational Organizations
The National Conference of Christians and Jews, Inc.
381 Fourth Avenue
New York 16, New York

Dear Herb:

I was disappointed that you did not get to the recent Southwide Inter-organizational Conference held at Fisk for I had hoped to see you there. The Conference itself was really quite successful for several things came out of it: (1) a realization on the part of organizations attending that the inter-organizational communications in the field of human relations are not all they should be; (2) that the Supreme Court decision of May 17th is final in itself and the decrees yet to come merely spell out its implementation; (3) that there is a need for more than one approach to the solution of the problems we face.

Gordon Lovejoy represented the NCCJ at the Conference and did a most able job. He used as his text, "blessed are the meek and blessed are the peace-makers." He then proceded to spell out the role of the Conference in such a way that many of the criticisms which have been leveled at it were dispelled.

I have been with the Council since September as assistant director in charge of setting up our state organizations and we now have paid staff in eight of our twelve states and will have paid staff in eleven of them in a few more weeks. The work itself is absolutely fascinating and working with George Mitchell is a real pleasure.

I hear from Mike Giles that Franklin Patterson is now working with Dan Dodson down at NYU. I know this must have been a considerable loss to the New York office and yet, in the long run, I feel that Pat will be more happy back in academic life. Pat, in my estimation, is one of the finest people I have met in this field. A person with an extremely sensitive social conscience and untold ability.

Just thought I'd drop you a note and bring you up to date on what is happening in the South. When you find a few spare moments let me know what is going on with the Educational Commission. My best regards to your good wife, Helen, and please give my best to Jimmy Whitehead.

Warmly,

Frederick B. Routh
Assistant Director
for
State Organization

FBR/rnf

TELEPHONE MURRAY HILL 9-4720

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

381 FOURTH AVENUE NEW YORK 16, N. Y.

NATIONAL CO-CHAIRMEN
BENSON FORD
JAMES F. TWOHY
ROGER WILLIAMS STRAUS

PRESIDENT
EVERETT R. CLINCHY

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

AUG 13 1955

PLEASE NOTE

As of August 25th, 1955 the new address of

The National Conference of Christians and Jews, Inc.

and

World Brotherhood

will be

43 West 57th Street
New York 19, N. Y.

Please change your records accordingly.

Printed Copy

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

August 29, 1955

Mr. Earl S. Kalp
National Conference of Christians
and Jews, Inc.
686 Union Commerce Building
Cleveland 14, Ohio

Dear Mr. Kalp:

How very kind that was of the NCCJ to send the check for $121. This more than covered my expenses, and makes a considerable contribution to the needy coffers of the Southern Regional Council.

Appreciatively,

George S. Mitchell
Executive Director

GSM/eab

FOUNDED 1928
BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

CLEVELAND & NORTHERN OHIO CHAPTER
NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.
686 UNION COMMERCE BLDG. • CLEVELAND 14, OHIO • CHERRY 1-4164

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Secretary
CELESTINE MAYNARD
Bookkeeper

121.00
76.06
44.94

August 19, 1955

AUG 22 1955

Mr. George S. Mitchell
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

I want to express appreciation for the service you gave to the Human Relations Workshop at the University of Michigan. Your address and the discussion following it were an important part of the total workshop. Thank you for giving us time from your busy schedule.

Enclosed is a check for your services. We realize this is inadequate reimbursement for your contribution, but please consider it as partial compensation.

CR #121 $52
#121 pha
8/29/55

Sincerely yours,

Earl S. Kalp
Earl S. Kalp
Co-Director,
Human Relations Workshop
University of Michigan

ESK/cm

National Co-Chairmen: JAMES F. TWOHY - ROGER WILLIAM STRAUS - BENSON FORD

September 21, 1955

Mr. Gordon Lovejoy
The National Conference of Christians
and Jews, Inc.
P. O. Box 578
Guilford College, North Carolina

Dear Gordon:

The project you write about is within the Southern Regional Council's field of interest, and at one time or another we may undertake something of a related nature. For the time being (events having proceeded no further than they have) what we foresee in the near future is a series of descriptive articles about desegregation when, as, and where it occurs; plus some complete re-do of Answers for Action in a way that will draw off the juice from the best of community experience and present it in popular summary.

I haven't heard of any other organization in this general field that is interested in doing the job you describe. My guess is that you people will find it quite a big and expensive job. But undoubtedly you would be helping the whole country if the job were done as a careful sociological analysis of what happens.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 578, GUILFORD COLLEGE, N. C.

EDUCATIONAL CONSULTANT
GORDON W. LOVEJOY

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ROGER WILLIAMS STRAUS

PRESIDENT
EVERETT R. CLINCHY

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

September 20, 1955

SEP 21 1955

Dr. George S. Mitchell, Executive Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear George:

I am writing you at the direction of Dr. Dumont Kenny, National Program Director of NCCJ.

There has been some considerable thought given within the Conference to the idea of preparing a handbook dealing with those techniques of desegragation which have worked in the southern communities which have moved towards desegragation. We are aware, of course, of the Williams and Ryan book but feel its case studies deal largely with non-southern cities.

Do you have any knowledge of whether or not the Ford Foundation, or some other agency, is planning on publishing something about the phase of the movement I have mentioned above? With our very limited resources of staff and money we do not want to undertake something others are better equipped to handle.

Sincerely yours,

Gordon

Gordon W. Lovejoy.

"–TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

Memo . . . FROM THE DESK OF

. . . GEORGE S. MITCHELL . . .

GSM telephoned a wire to Western Union of Saturday, Sep. 24 saying best I could do would be Oct 24, 25 or 26

Sep. 26, '55

Cancelled

EB

For later attention.

FAMILY AND CHILD SERVICES
OF WASHINGTON, D. C.

SEP 24 1955

RUSSELL W. SCHNEIDER, PRESIDENT
MRS. DOUGLAS WHITLOCK, FIRST VICE PRESIDENT
W. R. WILLOUGHBY, SECOND VICE PRESIDENT
MRS. JOHN WASHINGTON, SECRETARY
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CENTRAL OFFICE
1022 11TH STREET, N. W.
DISTRICT 7-6883

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CHILD PLACEMENT
SUMMER OUTINGS
1907 S STREET, N. W.
DUPONT 7-7373

INFANT ADOPTION
RESEARCH PROJECT
1131 SPRING RD., N. W.
TAYLOR 9-2262

September 23, 1955

Dear Dr. Mitchell,

The Montgomery County chapter of the National Conference of Christians and Jews is having its annual meeting in the latter part of October. They asked me to plan the program, and I got brave and said I'd try my hand on it, in the hope that this could be used to take a look at integration in the county.

I'm supposed to meet with the board on ~~Wednesday~~ Thursday, Sept. 29, to discuss the program, and I would like to ask them to pay your expenses to come up here to tell us what's happening in the South, and relate this to what we can do here. Dr. Grambs spoke at the meeting last year, and much has happened in the county since, and this could well be summarized in the meeting, so that people could

Member of
United Community Services

understand where we are, and how we can go about getting where we need to go.

I know you're a busy man and may well have all the end October taken. But if you are free and willing to come, I would try to get the meeting planned to suit your convenience. I understand that it could be planned for any time in the latter part of October. Would you be good enough to write me whether or not you could consider coming, and for what possible dates?

Of course, the board may think they've had enough of integration, in which case someone else can plan their program. If you can come if I could know by Thursday, it would be a great help to me. I really think they'd be very happy about having you.

I really think that your approach is what we need right now as we're thinking about the rural "up-county" area. Also I must admit it's selfish. Walter and I would be so happy to see you again.

Cordially,

Margaret E. Wolter

1309 Dale Drive
Silver Spring, Md.

A YEAR OF PROGRESS IN HUMAN RELATIONS

IN ST. LOUIS

Annual Report of Program Operations

Missouri Region

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

Co-Chairmen

Russell L. Dearmont
Mrs. C. Oscar Lamy
Major B. Einstein

Virgil L. Border, Director
Donald F. Sullivan, Associate Director

1615 Chemical Building
St. Louis 1, Missouri

October 1, 1955

SUMMARY

An essential condition for community progress is the achievement of cooperation between the diverse groups which make up our society, working together in the interests of human beings in our communities. This kind of constructive cooperation is one of the chief objectives of sound programs in human relations.

Judged on this basis, the past year will be remembered as one in which St. Louis made some of the most significant advances in human relations in the history of the city. Most important of all was the teamwork and good-will that marked the successful effort to secure the passage of the Bond Issue. Most of the principal religious, civic and educational leaders in St. Louis put aside their differences in the general effort to obtain the support of our citizens for a program of city progress which will benefit Catholics, Protestants and Jews, Negroes and Whites, now Americans and old Americans. The fact that this new program is intended to improve the lot of everyone in our community, regardless of his background, was one of the most important factors contributing toward the cooperation given the campaign.

The orderly manner in which St. Louis accomplished the racial integration of its public school system was the subject of commendations from all parts of the United States. Superintendent Hickey has emphasized that without the wholehearted cooperation of the Metropolitan Church Federation, the Catholic Archdiocese of St. Louis and the St. Louis Rabbinical Association - this move, representing the most important social change to occur in St. Louis in a great many years, would not have been possible. Thus, the breaking down of racial barriers was accomplished largely through increased cooperation between religious groups.

A third example of increased cooperation between religious and community organizations in St. Louis in the interest of better human relations is to be seen in the plan approved by the St. Louis Board of Police Commissioners, calling for the establishment of Police-Community committees in Police Districts, beginning with the Ninth and Tenth Districts. These committees will fulfill the long felt need of providing a bridge between community organizations and law enforcement agencies, focusing attention on those constructive activities that community organizations can carry out which will lead to a reduction in the incidence of crime and in particular -

juvenile delinquency. In view of the relatively high crime rate in neighborhoods inhabited by mixed population groups, this joint effort of a balanced group of religious and community organizations is particularly appropriate.

These are only three examples which illustrate highly encouraging progress in human relations in St. Louis during 1954-55. Directly and indirectly, the National Conference of Christians and Jews played a vital role in these important developments. Through the cooperation of major religious, educational and civic organizations, NCCJ brought to the city leading educators to consult and work with school administrators, parent organization leaders, and teachers on preparations for school integration. The Conference organized a special series of television programs on this subject, providing in-service training for elementary school teachers, expanded the activities of the Intergroup Youth Program - involving student leaders from over 50 public, private and parochial high schools in human relations programs, and organized over 150 major programs for local civic, parent, religious, and educational organizations in the metropolitan area.

In addition, the National Conference coordinated the efforts which led to the plan to establish Police-Community Committees in Police Districts, pioneered in a new program designed to decrease prejudice and to improve intergroup understanding on the part of people living in rural Missouri, and undertook broad educational programs in human relations for the general public through radio, television and the press. Full details are to be found in the following report of program operations.

Important as these achievements are, the task of building good human relations is far from accomplished. Although St. Louis has peacefully accepted school integration, for example, much remains to be done before most St. Louisans will be prepared to demonstrate their full support for school integration through individual and organizational conduct. We must constantly be aware of new areas of tension contributing to prejudice. For example, each year an increasing number of persons are moving to St. Louis from rural Missouri, most of whom have previously had a minimum of contact with persons of other religions and races. This sudden move to a community made up of persons of many backgrounds has been followed by misunderstandings and harmful prejudices, a situation which has been further aggravated by the tendency of these new residents to live apart from the rest of the community. More attention must be given to helping both these new St. Louisans as well as "old" St. Louisans to adjust to

this new situation so that energies wasted on misunderstandings and prejudice may be channeled to cooperative efforts in the interests of a better community.

Indeed, we will not have realized our great religious and democratic ideals until all persons in our community, regardless of religion, race or nationality, have ceased to be the subjects of prejudice or discrimination in education, employment, public facilities and civic organizations, and are ensured every opportunity to develop to their fullest capacities, so that they may contribute to the maximum to community life.

Within a few weeks, St. Louis will undertake its first drive for a United Fund. The success of this new and very important effort will depend largely on the willingness of St. Louisans, regardless of religion, race or nationality, to continue the type of cooperative community effort that distinguished 1954-55 as a year of progress in human relations in St. Louis.

* * * * * * * * * * * * *

II. PROGRAM DEVELOPMENTS, SEPTEMBER, 1954-AUGUST, 1955

The National Conference of Christians and Jews is a civic organization carrying out educational programs in human relations, through the leadership and cooperation of religiously-motivated persons. These programs are designed to decrease prejudice and to increase amity, understanding and cooperation between persons of all religious, racial and nationality backgrounds. These activities involve planning, direction and participation by Catholic, Protestants and Jews, Negroes and Whites, persons of many nationality backgrounds.

xxxxxxxxxxxx

This report will focus attention principally on new program developments during the past year. However, in order to provide a balanced picture of our total effort, a brief summary of regular activities follows.

A. Continuation of regular programs.

1. Our Intergroup Youth Program, now approaching its tenth year, continues to grow. This year 400 student leaders from over 50 public, parochial and private high schools participated in the regular program. Through bi-monthly meetings of the "Steering committee" and in smaller sessions, these student leaders organized panels of speakers who appeared before parent groups, school audiences and civic organizations, conducted work projects in children's homes and slum areas, prepared musical and dramatic programs for presentation at Homes for the Aged, and helped to establish human relations programs in their high schools.

Thus, not only did these young people of various religious, racial and nationality backgrounds come to know and understand each other better, but they did so by working together on worthwhile community projects.

2. The Intergroup Education Association, made up of teachers who have attended summer human relations workshops carried out a series of seminars, in-service training programs, and conferences. NCCJ assisted in the planning of these programs and secured educators who addressed these meetings.

3. Human Rights Institute: Again this year the National Conference cooperated with the Mayor's Council on Human Relations and other organizations in planning the annual Human Rights Institute on December 10th, attended

by 700 educational and community leaders. The Regional NCCJ Director acted as Co-Chairman of the Institute.

4. Brotherhood Week programs reached more individuals and organizations in Missouri than ever. Under the leadership of D. C. Johns, President of the Federal Reserve Bank of St. Louis, acting as Missouri State Brotherhood Week Chairman, churches and synagogues, community organizations and schools, radio and television stations and newspapers throughout the state cooperated in programs developed around the theme "One Nation Under God". Brotherhood Week activities in St. Louis, Columbia and Jefferson City were coordinated through special committees of leading citizens. In St. Louis, alone, the National Conference provided 35 films, 80 panels and 349 speakers for meetings attended by over 56,000 persons. The Brotherhood messages contained in the 574 newspaper kits, 59 radio kits and transcriptions and 10 television kits distributed by NCCJ to mass media outlets reached practically every Missourian who read a newspaper, listened to the radio or viewed television programs. In addition, the Regional office assisted in the planning of school programs during Brotherhood Week by supplying 1473 educational packets to public, private and parochial schools and colleges located throughout the state.

5. NCCJ Programs, and Program Assistance to Other Organizations: In addition to Brotherhood Week programs, the National Conference organized 12 major programs in out-state Missouri and 161 programs in Metropolitan St. Louis. The Program Department is frequently called upon to assist other organizations in planning human relations programs, and in this connection we participated in more than 350 meetings, ranging from advisory sessions with school administrators to participation in national conferences.

6. Scholarships: The Missouri Region of NCCJ granted scholarships to 21 teachers and community leaders who attended the Human Relations workshops at Washington and St. Louis Universities, and provided consultants for the Washington University workshop. Six high school students received NCCJ scholarships to attend the American Friends Service Committee's World Affairs Youth Conference at Boone, Iowa.

7. Representation: Frequently members of the staff are invited to conferences or training sessions outside our area to give other groups the benefit of techniques and programs developed in Missouri. Last year Mr. Border directed the Workshop in Human Relations at the University of Manitoba, Canada and represented the National Conference at the Annual Conference of the Association for Supervision and Curriculum Development in Chicago. Mr. Sullivan represented NCCJ at the meeting of the National Association of Foreign Student Advisors and at the United States Assembly of Youth, and is a member of the Committee on Youth and the Work of UNESCO of the U. S. National Commission for UNESCO.

8. International Art Exhibit: The National Conference's St. Louis office coordinated the participation of Missouri high school students in the International Art Exhibition. The winning entry from Missouri was produced by Miss Virginia Evers of Roosevelt High School, and it was selected for display at the Exhibition held at the World Brotherhood Conference in Brussels, Belgium, during July, 1955.

B. New Program Developments, 1954-1955

1. The Program of Racial Integration of St. Louis Public Schools

More attention was devoted to preparing the community for this important social change than to any other problem. First of all, several educators were brought to St. Louis to address civic groups, teachers and administrators, and to work in small "problem sessions" with both school administrators and leaders of parent groups. These meetings included bringing Dr. Robert Havighurst to the city to meet with over 200 teachers in November; a Human Rights Day Institute on December 10th devoted to "School Integration" - which included presentations by such persons as Dr. Herbert Walther, Dr. Jean Grambs, Dr. Dan Dodson and Dr. Howard Lane before a group of 700 civic and educational leaders; a series of meetings between Dr. Herbert Walther and school administrators - on the question of preparing for integration; and two visits by Dr. Jean Grambs to meet with teachers and administrators, in addition to her December 10th appearance.

Dr. Grambs addressed all elementary teachers in the city on preparing for school integration, participated in one of our TV workshops on the same subject, and met with principals of elementary schools that were to be most affected by school integration, to discuss their specific problems. In short, The National Conference sought to provide school administrators, teachers, and PTA leaders with the best kind of professional advice and assistance.

Secondly, the Intergroup Education Association held a series of meetings, many of them limited to small groups of teachers, devoted to exchanging experiences on the move toward integration. Elementary school teachers, whose schools had not yet integrated, profited from the experiences of high school teachers.

Thirdly, the National Conference pioneered in a new kind of in-service teacher training, in producing three TV clinics for elementary teachers on preparing for integration. This series was conceived by our staff, the Board of Education approved the suggested format, and Educational Television Station KETC agreed to produce the programs. They were telecast while faculty meetings were in progress, and by order of the Superintendent, all elementary teachers viewed these programs.

The experiment was notably successful. We established a "production committee" consisting of representative teachers. This committee met several times prior to each program, and together with our staff, other human relations professionals and the TV producer, developed the program script. This process resulted in a high degree of enthusiasm for our programs, and ensured our being realistic in our approach. A survey conducted later showed that a majority of the principals believed that these programs had helped them and their teachers.

Kinescope recordings were made of each of the three programs. The subjects of the programs are:

1. "Preparing for the First Day of School".
2. "The New School Room" (seating, implications for the curriculum, extra curricular activities, etc.).
3. "Teachers and Parents".

Fourth, the National Conference helped local parent organizations and elementary schools prepare a large number of local programs on integration. We endeavored to stimulate local leadership and local inter-organizational planning in arranging these affairs.

Fifth, this year special emphasis was given to integration in the Intergroup Youth Program. Several of these high school leaders appeared in panels before elementary school groups and at PTA meetings.

Finally, a number of efforts were made to obtain the understanding and support of business leaders and the general community, for the move to integration. These included a luncheon at which John Roosevelt spoke to twenty leading executives, and several television programs which touched on integration in some way.

2. Community-Police Relations

For some time, community leaders have been disturbed by the lack of sufficient cooperation between community organizations and law enforcement agencies in St. Louis. The fact that the crime rate, and juvenile delinquency, in particular, has been increasing in areas of mixed population, made it imperative that community organizations working in these neighborhoods should develop more effective means of cooperating with the police. The element of intergroup tensions as a contributing factor to this situation made it a subject of concern for NCCJ.

The National Conference sent a "team" of five police and community leaders to a national institute on Community-Police Relations at Michigan State College in May. This group reported back to a meeting of law enforcement officers and community agency executives called by NCCJ, at which it was decided to develop a constructive plan of action. The National Conference coordinated efforts which culminated in a plan for Community-Police cooperation, approved by the St. Louis Board of Police Commissioners. It calls for the establishment

of committees composed of community leaders and police officers in each of the Police Districts, in addition to a city-wide coordinating committee. This plan will enter into effect in September, 1955, and is considered to be one of the most significant efforts made in several years to improve cooperation between the police and community organizations.

3. Extending the NCCJ Program in Out-State Missouri

In accordance with suggestions made by NCCJ National President Clinchy and the Regional Board, steps were taken to increase the extent and intensity of NCCJ programs outside the metropolitan St. Louis area.

First, strong committees were established in Columbia and Jefferson City, and the groundwork was laid for similar groups in Hannibal and Cape Girardeau. It is anticipated that these committees will furnish leadership for expanding program activities in their respective regions.

Secondly, conferences were held with Superintendents of Education in Mexico, Kirksville, Poplar Bluff and Springfield, with a view to determining the lines along which we may more effectively cooperate with their schools in the future. Programming involving these school systems will begin in the fall of 1955.

Finally, NCCJ launched an Intergroup Education Program in Rural Missouri, in cooperation with the Agricultural Extension Service of the University of Missouri. This program was undertaken with the realization (1) that the increased movement of persons with little intergroup experience to urban areas is creating serious problems of prejudice, but (2) that due to its limited staff, the National Conference, alone, could not undertake a human relations program in rural Missouri. Fortunately, the Missouri Agricultural Extension Service is staffed by over 400 trained professional workers, who are liked and respected by farm people. Therefore, our efforts were directed toward assisting the Extension Service in developing human relations programs at the local level.

Several planning meetings were held with a committee named by the Extension Service, and three orientation conferences were conducted for members of the state-wide Extension staff, one of them by Dr. Joseph Gittler, who supervised one of the first human relations programs -- in rural Iowa. During July the NCCJ Program Director and sociologists from four nearby universities and colleges met with the 375 county agricultural and homemaking agents at a series of ten district meetings - at which an Extension program in human relations was discussed at greater length. In August, Mr. Sullivan addressed the state conference of the Presidents of Homemaking Clubs. Program materials have been prepared, and it is anticipated that pilot projects will be initiated beginning in the fall of 1955.

4. Media Programs

A. Television Series: "Everybody's Business": Beginning in November, 1954, the National Conference inaugurated a series of thirty-minute television programs every second Sunday over KWK-TV (Channel 4), in cooperation with the Urban League of St. Louis and the Jewish Community Relations Council. The series is entitled "Everybody's Business", and focuses attention on human relations achievements and problems in the St. Louis area. According to KWK-TV, our audience numbers over 150,000 persons for each program. These programs are written and produced by staff members of NCCJ and the other two organizations.

B. Intergroup Youth Film: Because of wide interest in our Intergroup Youth Program, a 16 mm. movie is being produced on that subject, scheduled for completion in October, 1955. The script was written by James Dutson and the movie is being filmed by Dean Moore.

C. Fund For The Republic Film. NCCJ has cooperated in research on the script of a film being produced by the Fund for the Republic on school integration in St. Louis, and will be involved in some aspects of the film's production, because of our role in school integration. This film will be distributed throughout the country.

D. Kinescopes of TV Programs on Integration: Inasmuch as the TV clinics for teachers on school integration represented a new effort in

in-service teacher training, 16 mm. films of each of these programs were made, and are being used by organizations throughout the country.

III. OBJECTIVES IN PROGRAM PLANNING FOR 1955-1956

In addition to continuing existing programs, the following improvements will be made in program operations.

A. Improving Analysis of Program Needs

In view of the important social changes that are occurring in this Region, it is particularly important that our programming be preceded by more careful study of program needs. At least three steps will be taken in this direction.

1. First, our Regional Program Commissions (Education, Community Organizations, Mass Media, etc.) will be convened more frequently, to obtain the advice of experts who are members of those groups.

2. Secondly, the National Conference will collaborate more closely with the Education and Sociology Departments of Washington, St. Louis and Missouri Universities in stimulating research by doctoral candidates on problems in the field of inter-group tensions.

3. Finally, every possible assistance will be given a projected coordinated research project of the Sociology Departments of Washington and Missouri Universities designed to assess the impact of the Supreme Court order calling for the desegregation of public schools - on educational, religious and community organizations in Missouri.

Obviously, every effort made to develop a more systematic body of up-to-date knowledge of social factors affecting the NCCJ program will result in more effective program planning.

B. Deepening the NCCJ Program

1. In late September, the Education Commission will be convened to determine the manner in which NCCJ can most effectively assist administrators and teachers whose schools are now integrated. Small meetings of teachers will be held to discuss problems that develop, and from time to time qualified educators will be brought to St. Louis to consult with these teachers on questions of broad interest.

2. Following on our efforts to lay the basis for an Intergroup Education Program in Rural Missouri in 1954-55, particular emphasis next year will be given to developing one to three pilot projects - designed to show which methods and program materials are best adapted for use in human relations programs in rural Missouri.

3. The Conference will cooperate closely with the Community-Police District Committees that are to be established in St. Louis, helping them to develop constructive programs that will decrease the incidence of crime attributable in whole or in part to inter-group tensions.

C. Extending the Program

1. The Labor-Management Program, which unfortunately received a low priority in 1954-55 due to the pressure of other activities, will be re-activated in 1955-56, beginning with a meeting of the Commission in October. It is anticipated that principal emphasis will be given short in-plant programs, involving both labor and management.

2. Reference has previously been made to our awareness of misunderstandings and prejudice that have developed between St. Louisans and persons who have recently moved here from rural Missouri. Through out education, community and media programs, more attention will be given to decreasing the seriousness of this problem.

3. Every effort will be made to establish committees in Kirksville, Hannibal, Cape Girardeau and Springfield, similar to those organized in Jefferson City and Columbia last year. These committees will prove invaluable not only in making Brotherhood Week plans, but in providing leadership for local programs in human relations throughout the year.

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The National Conference wishes to express its appreciation to the many individuals and organizations whose assistance and cooperation have made these activities possible. We are particularly indebted to our Co-Chairmen and Executive Board, to NCCJ members, contributors to our Special Gifts Fund, and the educators, clergymen, community leaders, industrialists, labor leaders and media specialists who have voluntarily given so much of their time to our program. Finally, a special note of thanks to our two extremely competent secretaries, Esther Schor and Dorothy Bryant.

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1954-55 Budget

Salaries, Social Security, Insurance	$20,830
Services and Office Supplies	3,460
Reserve & National Services	10,500
Rent, Repairs, Equipment	2,510
Education & Publicity	3,500
Program Supplies	1,400
Scholarships	2,500
Dinner Meetings	3,000
Outstate Programs	5,500
	$53,200

October 4, 1955

Mrs. Margaret Nolte
1309 Dale Drive
Silver Springs, Maryland

Dear Mrs. Nolte:

Better luck next time. Of course I would have been glad to go, but generally speaking I agree with the wisdom of using local people to get things done.

I will remember about you and Mr. Nolte and our hope for a chance to have lunch again.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Recd
OCT 1 1955

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1309 Dale Drive
Silver Spring, Md.

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1022 11TH STREET, N. W.
DISTRICT 7-6883

BRANCH OFFICE
CHILD PLACEMENT
SUMMER OUTINGS
1907 S STREET, N. W.
DUPONT 7-7373

September 30, 1955

Dear Dr. Mitchell,

Thank you so much for your very prompt reply to my letter.

The board of directors of the local chapter of N.C.C.J. met last night. They wanted to discuss integration at the annual meeting, but thought it would be better to use residents of the county.

Before school opened Mr. Fred Dunn, who has been appointed by the Board of Education to work on integration, planned a workshop for supervisors and principals. He got the county health officer and one of the nurses to straighten out some of the thinking about health problems.

The director of the recreation

Member of
United Community Services

department told about what they'd done, and evidently the superintendent of schools rose to the occasion and made a ringing speech about how the schools will work this out.

This seems to have gone over very well, and so the group thought they would try to get a status person from up-county to chair the meeting, and repeat this panel. They are hoping to draw some up-county people in, and think an outside speaker might scare them away.

For myself I am very disappointed, because I think what you have to say would be helpful to us right now. Also, as I told you, Walter and I would love to see you. If you ever have time, when you're in town, for lunch, or to come along out to our house to dinner, we'd be so happy to hear from you.

Thank you again! Sincerely yours,

Margaret Dolan

November 1, 1955

Mr. Donald F. Sullivan
Associate Director
The National Conference
of Christians & Jews, Inc.
1615 Chemical Building
St. Louis 1, Missouri

Dear Mr. Sullivan:

It was very thoughtful of you to send me a copy of your annual report. I read it with interest and admiration.

I was much impressed with the whole inter-group spirit in St. Louis and only wish I had had longer to learn from it.

My best regards to you and to Virgil Border.

Sincerely,

Harold C. Fleming
Assistant Director

HCF/ys

CHestnut 1-5103

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

1615 CHEMICAL BLDG. ST. LOUIS 1, MO.

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JOSEPH F. HOLLAND '54

1955
DELOS C. JOHNS

DWIGHT D. EISENHOWER
HONORARY CHAIRMAN

DIRECTOR
VIRGIL L. BORDER

ASSOCIATE DIRECTOR
DONALD F. SULLIVAN

October 26, 1955

Dear Mr. Fleming:

Virgil Border and I thoroughly enjoyed meeting you last week on the occasion of your visit to St. Louis to discuss the advisability of a film on school integration. Inasmuch as you expressed interest in our program, you might like to glance through the enclosed report of our program operations during the past year.

Warm regards.

Sincerely,

Donald F. Sullivan
Associate Director

DFS:dgb

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue
Atlanta, Georgia

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

Suggests May

January 9, 1956

Mr. Robert M. Frehse
Coordinating Council on Human Relations
THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
81 East Kirby
Detroit 2, Michigan

Dear Mr. Frehse:

Thank you for your letter of January 6 inviting me to speak at the Coordinating Council on Human Relations in Detroit on May 17. I shall be very pleased to do so.

You asked on what basis could I come. The answer is my expenses for the trip would have to be paid and while not requisite, a modest honorarium to the Southern Regional Council, say in the order of $50 cash would be greatly appreciated and helpful in our continuing effort to assist the south in adhering to the Supreme Court decision. Actually, there would be only transportation costs involved as far as my expenses are concerned since I have a brother living just outside of Detroit with whom I would stay.

Having spent sometime in the Detroit area and knowing some of the problems you face, I would be pleased to emphasize implications for Northern communities, particularly Detroit.

Best personal regards.

Cordially,

Frederick B. Routh,
Assistant Director.

FBR:mf

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

INCORPORATED

For Justice, Amity, Understanding and Cooperation among Protestants, Catholics and Jews
Founded 1928 by Chief Justice Charles Evans Hughes and Newton D. Baker

MICHIGAN REGIONAL OFFICE

81 EAST KIRBY • DETROIT 2, MICH.

January 6, 1956

Mr. Frederick S. Roth
Southern Regional Council
Atlanta, Georgia

Dear Mr. Roth:

The Detroit delegates to the Nairo Conference speak highly of your contribution there. They want the rest of us to have the benefit of hearing you and we want very much to have that privilege.

The Coordinating Council on Human Relations is made up of delegates from practically every agency in Detroit which is concerned in the field of human relations. This group wants you for a meeting of delegates on May 17 at 7:30 p.m. in the Veteran's Memorial Building. We are particularly interested in your emphasis upon implications for northern communities, particularly Detroit.

If you can come, and we do hope you can, on what basis would you come?

Sincerely,

Robert M. Frehse

Robert M. Frehse
For the Program Committee
Coordinating Council on Human Relations

RMF:md

cc to:
Dr. Robert LeAnderson
Mrs. Beulah Whitby

National Co-Chairmen, James F. Tuohy, Benson Ford, Roger W. Straus . . . . . President, Everett R. Clinchy
Michigan Region—Co-Chairmen, Edgar A. Guest, John J. O'Brien, Henry Wineman . . . Treas., Ray D. Young . . . Director, Robert M. Frehse

HIGHLIGHTING

human relations

IN BUSINESS AND INDUSTRY

January-February 1956

RECEIVED ~~JAN~~ Feb. 4 1956

PRESIDENT EISENHOWER IS HONORARY CHAIRMAN OF BROTHERHOOD WEEK: For the fourth consecutive year, President Eisenhower is Honorary Chairman of Brotherhood Week February 19-25. The annual nation-wide Brotherhood observance has been sponsored by the National Conference of Christians and Jews since 1934.

Extending greetings to NCCJ, the President said, "All of us must continue our efforts to promote a belief in brotherhood among people of varied backgrounds, to uphold the right to freedom of worship, to foster the individual citizen's understanding and tolerance of his neighbor's convictions. Such efforts, which rest upon a belief in the equality and dignity of man under the Fatherhood of God, are essential to our unity and strength as a society."

SECRETARY OF LABOR MITCHELL SAYS JOB BIAS IS ECONOMICALLY OUTMODED: "This nation must discard discrimination in employment just as we discard outmoded machines," Secretary Mitchell told 65 top industrial executives attending a conference sponsored by the President's Committee on Government Contracts. Conferees were presidents and board chairmen of industrial concerns producing $43 billion in output annually.

"How can we enter the age of jet propulsion, guided missiles, atomic and solar energy and earth satellites with the same antiquated prejudices?" he asked the group.

Mr. Mitchell told the conference "Equality of opportunity is good business, both in the short and long run. There is no sound businessman who would not tell you he wants the best man he can get for the job which has to be done. And to achieve that goal it is necessary to judge every person on the basis of his intrinsic merit and not consider such irrelevant factors as race, religion, or national origin."

COMMUNICATION FROM BELOW UP IS A RARITY: That's the opinion of Dr. William Menninger, nationally known authority on industrial psychiatry. Dr. Menninger's clinic by the same name has been granted $105,000 by the Rockefeller Brothers Foundation to establish a division of industrial health.

"While there may be effective communication from above down in an industrial plant," Dr. Menninger asserts, "there is rarely any communication from below up." The solution, he admits, is easier said than done, "but unless we help a man understand what his job is and give him a total picture of what his part on the team is, he can never really be a member of the team."

POPE PIUS XII CALLS FOR GREATER EMPHASIS ON HUMAN RELATIONS IN BUSINESS: In an address before the World Petroleum Congress, His Holiness Pope Pius XII pointed out the responsibility of business to fulfill basic human needs not satisfied by monetary recompense.

"At this present hour," His Holiness said, "when one notes more and more the precedence that social problem must take over merely economic ones, when efforts are made to promote 'human relations' within business enterprises, no one has the right to limit himself to technical specialization or administrative work.

"One section of your congress is dealing with the training of personnel," he noted, "and it has been fortunately emphasized that the concern of management is more and more with the men themselves who serve as its collaborators. It is important that these men put forth all their initiative on behalf of the employer; but they will be led to do this only if industry first takes care to fulfill their basic human needs, which are not completely satisfied either by a just salary or even by the appreciation that is due their professional competency.

"What is true of individuals also goes for collectives," His Holiness continued. "The natural riches of a region, a country, or a continent are destined not just for the economic profit of the few, but for the improvement of living conditions - first of all material but also and paramountly, moral and spiritual - of the groups of human beings who must live by exploitation of the earth's resources.

"The more and more apparent world character of economics and of the duties that fall upon privileged nations toward less favored ones will have their effect on the division of the goods produced. We dare hope that the cares inherent in the important tasks which are yours may not keep you from squarely facing this fundamental question, inevitably brought up whenever men get together to discuss international problems.

"Thus you will contribute in a large measure toward assuring, in addition to economic conquests, a moral elevation of humanity which in the first place supposes the abolition of all individual or collective selfishness."

BIGOTRY NOW CONSIDERED A FULL-FLEDGED NEUROSIS - Deputy Mayer Henry Epstein of New York City links prejudice with neurotic behavior. "Doctors and psychiatric social workers," he reports, "are finding a strong relationship between neurotic behavior and overt anti-Semitism. In short, bigotry has been elevated to the status of a full fledged neurosis."

PEARL BUCK POINTS OUT THAT DISCRIMINATION IS LEARNED: Nobel Prize-winning novelist Pearl Buck tells this story of herself: years before she wrote her novel "The Good Earth" she lived in China, and among the members of the Buck household was a little Chinese girl, age six. One day there was a knock at the front door, and Miss Buck, being busy, asked the little girl to answer it.

After a few moments, the little girl came back to Miss Buck to report, "There is a man at the door." "Is he a white man or Chinese?" Miss Buck inquired. The little girl hesitated, thought the matter over, then embarrassedly admitted, "I really don't know. I didn't look to see."

The moral, of course, as Miss Buck points out, is that children do not "look to see" if a person is of one race or another or of one religion or another. It is from his elders that the child learns discrimination.

A QUOTATION FOR YOUR SPEECH FILE: In "Animal Farm", the late George Orwell's biting satire on the totalitarian state, the official slogan of the animal communists is "All animals are equal, but some are more equal than others."

# # #

February 21, 1956

Mr. Gordon W. Lovejoy,
Educational Consultant
The National Conference of Christians and Jews, Inc.
P.O. Box 578,
Guilford College, North Carolina

Dear Gordon:

Nice to hear from you and nice to have you still plugging for good things.

We just have a firm rule we don't send out New South for free.

I have written each of your named persons as enclosed.

Come to see us.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Encl.

Copy -

Mr. Lovejoy

February 21, 1956

Dr. Edward A. Huth, Chairman
Department of Sociology
University of Dayton
Dayton 9, Ohio

Dear Mr. Huth:

Gordon Lovejoy told me that you were interested in getting copies of New South.

Miserably we simply have no free mailing lists. I send you the latest issue and beg you to become a subscriber.(blank on the back).

Sincerely,

George S, Mitchell
Executive Director

GSM:mef

Copy - Mr. Lovejoy

February 21, 1956

Dr. T.H. Broad, Principal
Daniel Webster High School
Tulsa, Oklahoma

Dear Mr. Broad:

Gordon Lovejoy told me that you were interested in getting copies of New South.

Miserably we simply have no free mailing lists. I send you the latest issue and beg you to become a subscriber (blank on the back).

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Copy - Gordon Lovejoy

February 21, 1956

Dr. John P. Milligan, Associate Commissioner
and Director, Division against Discrimination
New Jersey State Department of Education
1060 Broad Street
Newark 2, New Jersey

Dear Mr. Milligan:

Gordon Lovejoy told me that you were interested in getting copies of New South.

Miserably we simply have no free mailing lists. I send you the latest issue and beg you to become a subscriber.(blank on back)

Sincerely,

George S. Mitchell
Executive Director

GSM:maf

RECEIVED FEB 17 1956

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 578, GUILFORD COLLEGE, N. C.

EDUCATIONAL CONSULTANT
GORDON W. LOVEJOY

NATIONAL CO-CHAIRMEN
BENSON FORD
JAMES F. TWOHY
ROGER WILLIAMS STRAUS

PRESIDENT
EVERETT R. CLINCHY

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

February 16, 1956

Dr. George S. Mitchell, Executive Director
Southern Regional Council
63 Auburn Avenue, S.E.
Atlanta, Georgia

Dear George:

At a recent meeting of NCCJ's Committee on Integration of Minority Groups in American Education the members examined with considerable interest recent issues of the " New South." Three members of the Committee wondered if you had a complimentary mailing list which would enable them to receive copies of your publication.

The persons desiring complimentary mailing proveleges if such is available are:

Dr. Edward A. Huth, Chairman
Department of Sociology
University of Dayton - Dayton 9, Ohio

Dr. T.H. Broad, Principal
Daniel Webster High School
Tulsa, Oklahoma

Dr. John P. Milligan, Associate Commission and
Director Division Against Discrimination
New Jersey State Department of Education
1060 Broad Street - Newark 2, New Jersey.

The other Committee members are already on your mailing list. It would be a great favor if you can take care of these three.

Sincerely yours,

Gordon

Gordon W. Lovejoy.

cc: Dr. Herbert L. Seamans

"–TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

RECEIVED NOV 1 1956

YOU ARE CORDIALLY INVITED TO

The Annual Meeting

and

Brotherhood Luncheon

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

November 11-12, 1956

*

HOTEL PLAZA
Fifth Avenue and 59 Street
New York 19, N. Y.

BUILDING FOR BROTHERHOOD
43 West 57 Street
New York 19, N. Y.

Program

SUNDAY, NOVEMBER 11TH

2:00 p.m.-6:00 p.m.

MEETING, NATIONAL PROGRAM COMMITTEE — Hotel Plaza State Suite
Committee Members Only

Chairman: Dr. J. Martin Klotsche, Provost
University of Wisconsin at Milwaukee

4:00 p.m.-6:00 p.m.

RECEPTION, NCCJ NATIONAL CO-CHAIRMEN — Hotel Plaza Baroque Suite
CANADIAN CO-CHAIRMEN
Delegates and Friends

Panel Presentation: NEW CHALLENGES

Chairman: Dr. Everett R. Clinchy, President
National Conference of Christians and Jews

6:00 p.m.-8:00 p.m.

DINNER MEETING, 1957 BROTHERHOOD WEEK TEAM — Hotel Plaza Crystal Room
Members Only

8:00 p.m.-9:45 p.m.

SYMPOSIUM: *ONE FAMILY OF MAN* — Hotel Plaza Baroque Suite
Delegates and General Public

Chairman: Louis B. Seltzer, Editor
The Cleveland Press

Speakers:

The Hon. Carlos P. Romulo
Ambassador from the Philippines

Dr. Milton Katz, Professor of Law
Harvard University

The Hon. David Croll
Senate of Canada, Toronto

The Hon. Oscar L. Chapman
Former Secretary of the Interior
Washington, D. C.

DISCUSSION

Program

MONDAY, NOVEMBER 12TH

9:30 a.m.-12:00 noon

ANNUAL MEETING, BOARD OF DIRECTORS — Building for Brotherhood Hughes Hall

Board Members Only

Chairman: James F. Twohy
National Co-Chairman, NCCJ

12:00 noon

DEDICATION, CHARLES EVANS HUGHES HALL — Building for Brotherhood

Delegates and Friends

Chairman: Roger W. Straus
National Co-Chairman, NCCJ

12:30 p.m.

ANNUAL BROTHERHOOD LUNCHEON* — Hotel Plaza Grand Ballroom

Chairman: The Hon. Thomas E. Dewey

Speaker:

The Chief Justice of the United States
The Hon. Earl Warren

*FIVE DOLLARS AND FIFTY CENTS A COVER

RESERVATION FORM ENCLOSED

January 9, 1957

Dr. Roy McCorkel
National Conference of Christians & Jews
43 West 57th Street
New York 19, New York

Dear Dr. McCorkel:

By leaving here early by plane, I can reach Washington in plenty of time for the opening of the conference at 9:30. My return flight is scheduled to leave Washington at 6:05, so I believe I'll be able to stay with you through all the hours of the conference.

Looking forward to being with you, I remain

Sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mm

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.
43 West 57th Street, New York 19, N. Y.
MUrray Hill 8-7530

COMMISSION ON RELIGIOUS ORGANIZATIONS
Roy McCorkel, Director

January 23, 1957

Dear Friend:

We are sending along the minutes of our Washington meeting. We would be pleased after you have had a chance to review these minutes to have you send along any additional suggestions you may have as to how we can work effectively in this field, or if you think some suggestion has been left out of the minutes, please let us know about that. In any case we want you to know that we will do everything we can to implement these suggestions and we are extremely grateful to you for your participation.

Ever sincerely,

RMcC:r

Roy McCorkel
Director, Commission on
Religious Organizations

Report on Meeting Re The Role of Religious Groups in the Area of Desegragation Called by the Commission on Religious Organizations, National Conference of Christians and Jews

Sheraton-Carlton Hotel, Washington, D. C. - January 14, 1957

This meeting was called at the request of the Executive Committee of the Commission on Religious Organizations, NCCJ. The central purpose of the meeting was to explore, with Catholic, Protestant and Jewish religious leaders, the role of religious groups in the present tension situations surrounding the areas of desegregation and integration. Miss Esther Stamats, a member of the Executive Committee, chaired the meeting.

I. A Look at the Situation

Discussion was initiated regarding the present climate of opinion in tension areas, particularly in the South, with an effort to assess both positive and negative trends. There was consensus among participants that the anti-desegregationists presently hold the upper hand in the battle for men's minds in certain Southern states. This was felt to be partially due to the lack of leadership from religious groups at the local level regarding the moral imperatives which should be brought to bear in the situation. Some of the specific points brought out in this discussion centered around:

1. The real pressures and fear of pressures under which the clergy must operate which tend to make freedom of speech virtually impossible in some areas. It was felt that while these clergymen are men of good faith and are aware of the strong statements made by national religious bodies concerning this area, most have not felt it possible to take a firm stand on the issues involved. While there are notable exceptions, members of the clergy appear to be frustrated in their efforts to express a real concern and still be able to hold their pulpits, raise adequate budgets, etc.

2. The violence which is seemingly being carried on by the less educated members of Southern communities. It was noted that these incidents often have the tacit approval, if not the backing, of the power sanctions within the community.

3. The fact that many Southerners are not reached by the large organized church bodies, but are actively involved with the smaller sects and church groups which we have not begun to reach.

4. The effective blocking of communication among persons of good will by a lack of facilities for interracial meetings, non-cooperation of the press and various techniques.

5. The increasing tendency of white citizens to avoid involvement in interracial or even interfaith activities.

The group noted some of the more positive steps being taken in various communities, such as:

1. The effective and continuing work of women's groups, who have been able to find a common meeting ground in many communities and have fostered largely unpublicized and yet dramatic instances of cooperation.

2. The stand being taken by Negro ministers who have offered leadership to their own communities, fostering, in many instances for the first time, a common meeting ground for the many divergent forces of the Negro community.

II. Defining the Need

With this background of the situation, the group focused attention on specific areas of need which affect the leadership potential of religious groups. It was felt that the greatest area of need centered around finding a way to mobilize the forces for "good" in the community, providing a rallying point for people of good will, increasing the areas of and possibilities for communication between individuals and groups, and disseminating information about the techniques which can be used effectively by local clergymen and religious leaders. Some of the specific considerations raised were:

1. The need to devise ways of effectively working with the smaller sects and church groups.

2. The need to concentrate our efforts in areas of greatest tension, or potential tension, rather than just in the larger cities where a budget is more easily raised and it is "safer" to take a stand.

3. The need to back up and support those individuals who take a firm stand on the issues involved.

4. The need for continual collation and dissemination of information about positive steps that have been taken in various local community situations.

5. The need to point up that the present situation is indicative of a complex of problems which is currently focusing on race. Religious minorities need to be made fully aware of the growing tide of anti-Semitism and anti-Catholicism; and all elements of the community should be shown as clearly as possible that the pressures being applied by White Citizens Councils and other groups are potentially dangerous to our basic freedoms.

6. The need to continually open areas for cooperation between religious faiths, bringing the combined strength of these groups to bear on the problems at hand.

7. The need to develop simple leaflets which can be used with all kinds of people and are easily understood by all.

8. The need to reach emotionally unstable individuals who are easily swayed in either direction.

III. Suggested Action and Techniques for Action.

It was agreed by the group that all action must have its base in the local situation in order to be effective and that initial steps to be taken should center in the areas of opening channels of communication and effectively checking the rising tide of violence in many Southern communities. The unique role of NCCJ was stressed as an agency which could bring together persons of varying religious faiths to focus on this problem of common concern. It was pointed out that our best immediate strategy might be to work for a minimum program of at least (a) the right to discuss controversial issues, and (b) obedience to law and order. Specific recommendations offered by the group were:

1. That the Commission on Religious Organizations call upon the President of the U.S. to issue a statement which would help to mobilize the forces for "good" within local communities. It was felt that such a statement, urging moral leadership in the situation and rebuking behavior which is not in the national interest, should show the same type of concern as the President has shown about Middle Eastern problems.

2. That a statement ("manifesto") be drafted to be circulated among and signed by the resident clergy and religious leaders of the South. Such a project should (a) help to open channels of communication between persons of good will; (b) impress upon the signers, as well as others who are contacted but do not feel they can sign, the necessity for interpreting the issues at hand to their congregations; (c) help us to build up a mailing list of interested and involved persons. The matters of timing, obtaining the signatures and the "quiet work" that would have to accompany this should be worked out by the Commission.

3. That increased cooperation with other groups working in the intergroup field be fostered (such as through the Consultative Conference on Desegregation) and greater emphasis be placed upon interpretation of the goals of these groups to our own constituency and to the community.

4. That cognizance be taken of the many wonderful Southern editorials which have been published on the issue and means be devised to circulate these.

5. That basic research and factual information which is needed by groups facing these issues be located and made readily available. This material could be fed into potential stress situations as we learn to anticipate moves of the opposition.

6. That the Commission continue to explore with other interested groups the possibilities for sponsorship of clergy institutes and workshops on the local level, possibly of one or two days duration and preferably interfaith, with the hope that these might lead to continuing meetings of the clergy involved.

7. That we work more closely with the program planners for summer youth conferences.

8. That the means be worked out to more effectively dramatize our case, including a rethinking of our use of simple visual aids, such as posters, car-cards, etc.

9. That efforts be increased to work on college and university campuses through (a) work with chaplains and religious leaders, and (b) possible NCCJ campus units.

10. That we foster a wider appreciation of the cultural heritage of the Negro.

11. That local church unit studies in human relations be encouraged for both youth and adults.

12. That interracial camping programs be considered in as many areas as possible, perhaps starting with day camps, as has been done in Greensboro.

13. That we increase our support to Negro leaders.

14. That national religious bodies be encouraged to back up local ministers when they take a stand on the issues involved.

15. That we locate and disseminate information about the techniques for incident control, which can be used to handle various local situations.

Persons attending Washington, D. C. Meeting - January 14, 1957

Dr. Charles P. Bowles, West Market Street Methodist Church
302 West Market St., Greensboro, N.C.

Mr. Will D. Campbell, Dept. of Racial and Cultural Relations,
National Council of Churches, 1716 West End Ave.
Nashville, Tenn.

Dr. Samuel L. Gandy, Dean of Chapel, Dillard University
New Orleans 22, La.

Dr. George McKenna, Dept. of Sociology, Xavier University,
New Orleans, La.

Rabbi Charles Mantinband, Congregation B'nai Israel, P.O. Box 1326,
Hattiesburg, Miss.

Rabbi David H. Panitz, Adas Israel Congregation, Connecticut Ave.
at Porter St., N. W., Washington, D. C.

Mr. Benjamin D. Segal, Fund for the Republic, 1820 Jefferson Place, N.W.
Washington 6, D. C.

Miss Esther Stamats, Christian Social Relations, United Church Women
175 Fifth Avenue, New York City

Rev. Vincent Thilman, C.S.C., St. Augustine Parish, 103 Birdsell,
South Bend, Indiana

Mrs. M. E. Tilly, Southern Regional Council, 63 Auburn Avenue, N.E.
Atlanta, Ga.

Dr. Fred E. Reissig, Washington Federation of Churches, 1751 N. Street, N.W.
Washington, D. C.

Rabbi William Silverman, The Temple, 5015 Harding Road, Nashville, Tenn.

NCCJ Staff:

Leonard Aries, Director, Washington Regional Office
Eric Braund - Philadelphia Regional Office
Mary Howard - Commission on Religious Organizations
Robert Johnson - Director of Research
Dumont Kenny - National Program Director
Gordon Lovejoy - Consultant
Roy McCorkel - Director, Commission on Religious Organizations
William Tipton - Vice President, Southeastern Division

January 31, 1957

Dr. Roy McCorkel
National Conference of Christians & Jews
43 West 57th Street
New York 19, New York

Dear Dr. McCorkel:

It was indeed a privilege to attend the conference, and a most interesting experience. I also appreciated your letter and the Minutes received some days ago. All this makes me wish I did not have to send in an expense account, but I do in order to keep going.

Expenses are as follows:

Plane fare	$ 54.01
to & from air-port & taxi home	5.10
1 meal	.85
Total	$ 59.96

Again thank you for the splendid experience you made possible for me.

Sincerely,

Mrs. M. E. Tilly
Director, Women's Work

MET:fc

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS

Founded 1928

43 WEST 57TH STREET NEW YORK 19, N. Y.

February 19, 1957

RECEIVED FEB 21 1957

acknowledged
EOR

Dear Mr. Fleming:

I am not sure that we have ever actually met, but I feel that I know you well as a professional colleague. I have just noted the new Public Affairs pamphlet of which you are the co-author.

The point of this note, however, is to congratulate you warmly on your recent appointment as executive director of the Southern Regional Council and to wish you every success and gratification in the future. The Southern Regional Council has accepted the new challenge in the South today, and we feel you are dealing with it wisely and effectively. Under your leadership, we look for maintenance of the splendid pattern in this regard that has been set under George Mitchell's direction.

Best wishes.

Sincerely yours,

LOUIS A. RADELET
Director, Commission on
Community Organizations

Mr. Harold Fleming
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

LAR/gm

Religious - Christians v Jews

February 21, 1957

Dr. Louis A. Radelet
National Conference of Christians and Jews, Inc.
43 West 57th Street,
New York 19, New York

Dear Lou:

Many thanks for the note and the copies of your letters to Harold Fleming and George Mitchell. You mentioned that you have probably never met Harold. Let me say just a few words about him.

You will find that Harold Fleming is a most able professional person in the field of Human Relations. He does not believe in a one man show but prefers the team approach. He is a graduate of Harvard University, an old member of A.V.C., and a twentieth century liberal. He writes, speaks, and uses the King's English with great effectiveness. He is interested in close cooperation with other national agencies. Under his leadership those of us who are associated with SRC believe that we will far exceed our past performance. He is a native born Georgian who thinks like a world citizen. The entire staff and Board are well pleased with his selection as Executive Director. As two of my good friends, I am sure you will grow to know, respect, and care for each other.

Best personal regards.

Warmly,

Frederick B. Routh
Assistant Director

FBR:mm

file

RECEIVED FEB 26 1957

For your information: Mr. Sachse heads up the local group of the Conference of Christians and Jews. EWS

1937 Wisteria Street
Baton Rouge 6, La.
February 23, 1957

Mr. Victor Sachse,
370 S. Lakeshore Drive,
Baton Rouge, La.

Dear Mr. Sachse:

Since I gathered from our telephone conversation this afternoon that you are altogether in the dark about the NBC television program in question which your organization is sponsoring, I am enclosing the notice which came to me in the mail along with "New South", a publication of the Southern Regional Council. If you are not familiar with this endeavor, I commend it to your attention as a sponsor of brotherhood.

Sincerely yours,

Eugene W. Sutherland.

~~Do Cohen~~
Religious - NC of Christians & Jews

February 25, 1957

Mr. Roy McCorkel
The National Conference of Christians & Jews
43 West 57th Street
New York 19, New York

Dear Roy:

Many thanks for the copy of the minutes of the January 28th meeting regarding clergy workshops. This is a fine summary of the meeting and you are to be congratulated for having a gal like Mary Howard to produce it. I will write you more extensively in the future and seek to answer some of the questions you raised.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

43 W. 57th St. -- New York 19, N.Y.

Commission on Religious Organizations

March 4, 1957

TO: Mrs. M.E. Tilly

FROM: Roy J. McCorkel, Director

We call your attention to the attached materials which exemplify some recent steps taken by the NCCJ to help make our nation's citizens more aware of the dangers attendant to the recent growth of hate groups in our society.

1. "Spiritual Acts of Treason" -- This folder incorporates material which was originally published in the December issue of NCCJ's Newsletter. At the request of our Regional Offices, it has been reprinted in this form for greater use and wider distribution. (While we realize this pamphlet is "NCCJ oriented," if you feel you could use additional copies, we will be happy to supply these to you.)

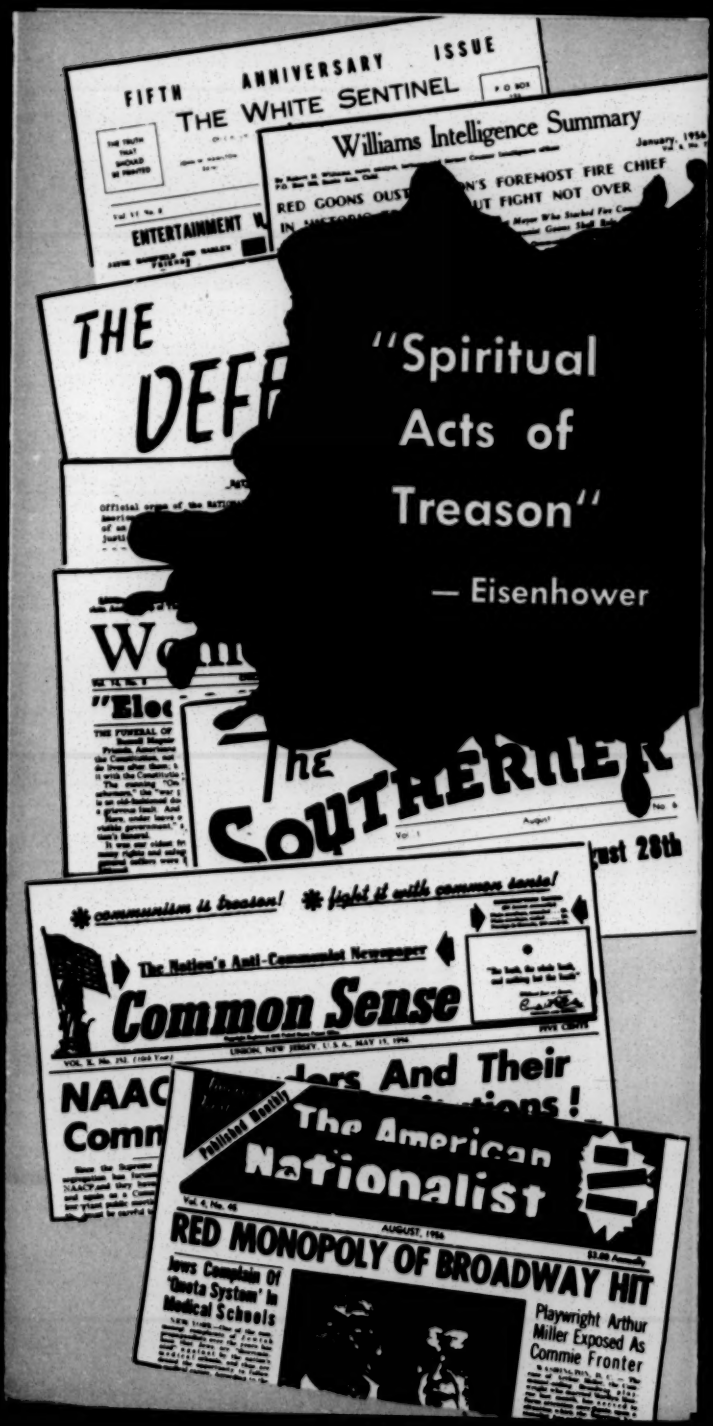
2. Memo Re "Expansion of NCCJ's Campaign Against the Klan" -- This memorandum, and accompany materials, directed to Regional Directors from the NCCJ Public Relations Department is self-explanatory. A number of our Offices have followed through on this suggestion; and we are pleased to note an increasing number of editorials paying attention to the dangers inherent in the Klan movement. We hope that through the efforts of NCCJ and other organizations, we will soon find Southern papers also willing to carry on the fight against the White Citizens Councils and their affiliates.

We realize, of course, that these are small steps in comparison with the job to be done; and we look forward to sharing other ideas and activities with you in the future as we all face the great and challenging tasks ahead of us.

With all good wishes.

Attachments

/m


FIFTH ANNIVERSARY ISSUE
THE WHITE SENTINEL
ENTERTAINMENT
Williams Intelligence Summary
RED GOONS OUST
FIGHT NOT OVER
THE
DEFE
"Spiritual Acts of Treason"
— Eisenhower
"Elec
THE SOUTHERNER
August 28th
communism is treason!
fight it with common sense!
The Nation's Anti-Communist Newspaper
Common Sense
NAAC
Comm
The American Nationalist
Published Monthly
AUGUST, 1956
RED MONOPOLY OF BROADWAY HIT
Jews Complain Of 'Quota System' In Medical Schools
Playwright Arthur Miller Exposed As Commie Fronter

The New 1956 Tide of Hate

A dangerous, uncontrolled stream of intolerance in the form of tabloid news sheets, pamphlets and leaflets is flooding all sections of the country. Reminiscent of the KKK era during the 20's this new tide of hate literature is reaching millions with messages alien to the American spirit of fair play, justice and democracy.

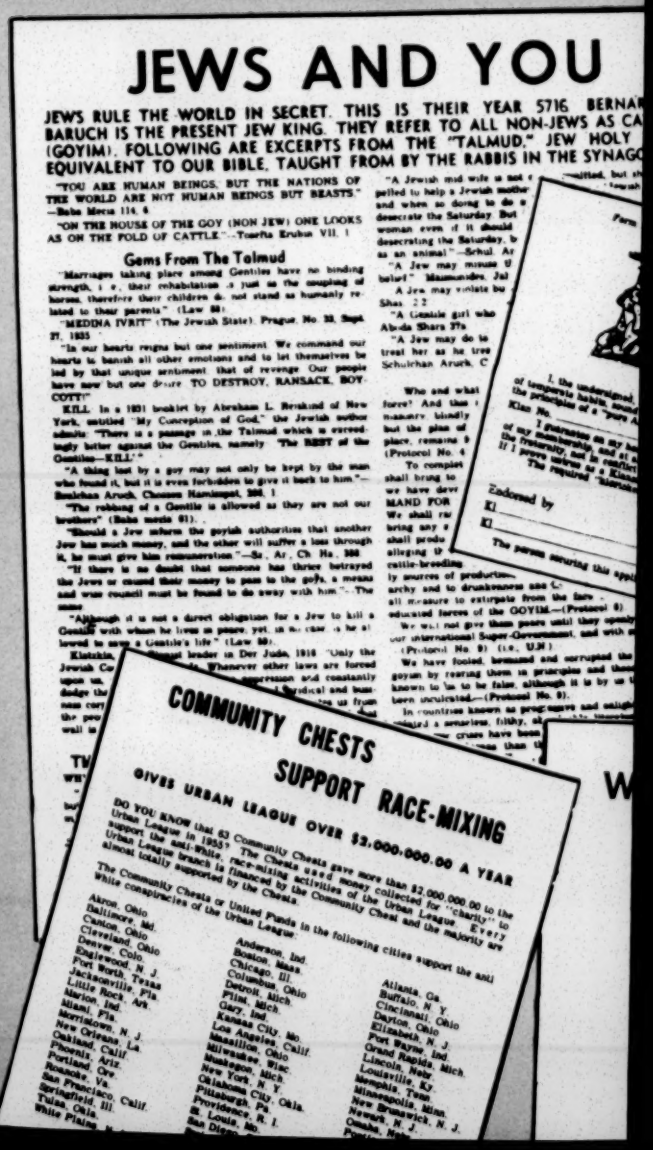
The target for the new intolerance is not merely Negroes, Jews and Catholics but also "the press, radio and television." It proves again the old dictum that there is no such thing as a little prejudice, or a little hate.

It will be recalled that the National Conference of Christians and Jews was organized in 1928 when the Klu Klux Klan and similar groups were peddling a native brand of intolerance that matched the poison pills merchandised as "truth" by the Hitler and Stalin specialists in lies.

Realizing the need for a spiritual force to combat the hate campaign, the founders of the NCCJ proclaimed the idea of Brotherhood.

Chief Justice Earl Warren, speaking at the recent annual meeting of the NCCJ, warned that "freedom can be endangered" in the United States today if we permit a repetition of the intolerance of the 1920's. He called on Americans to learn a lesson from history and focus their attention "on intolerance and cruelty wherever they rear their ugly heads."

The enemies of democracy, as they let loose their new barrage of hate literature, might do well to ponder also the words of President Eisenhower: "The fight for freedom today is, in a real sense, a fight for the idea of Brotherhood. Bigotry and intolerance, racial or religious hate and discrimination are spiritual acts of treason."



JEWS AND YOU

JEWS RULE THE WORLD IN SECRET. THIS IS THEIR YEAR 5716. BERNA
BARUCH IS THE PRESENT JEW KING. THEY REFER TO ALL NON-JEWS AS CA
(GOYIM). FOLLOWING ARE EXCERPTS FROM THE "TALMUD," JEW HOLY
EQUIVALENT TO OUR BIBLE, TAUGHT FROM BY THE RABBIS IN THE SYNAGO

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Gems From The Talmud

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"MEDINA IVRIT" (The Jewish State). Prague, No. 38, Sept. 27, 1935

"In our hearts reigns but one sentiment. We command our hearts to banish all other emotions and to let themselves be led by that unique sentiment, that of revenge. Our people have now but one desire TO DESTROY, RAMSACK, BOYCOTT!"

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We will not give them peace until they openly ... our international Super-Government, and with ... (Protocol No 9) (i.e., U.N.)

We have fooled, bemused and corrupted the ... goyim by rearing them in principles and theo... known to us to be false, although it is by us ... been inculcated.—(Protocol No. 9).

In countries known as progressive and enlight... ...ward a senseless, filthy, ...our cruses have been ...

COMMUNITY CHESTS SUPPORT RACE-MIXING

GIVES URBAN LEAGUE OVER $2,000,000.00 A YEAR

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The Community Chests or United Funds in the following cities support the anti White conspiracies of the Urban League:

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Cleveland, Ohio
Denver, Colo.
Englewood, N. J.
Fort Worth, Texas
Jacksonville, Fla.
Little Rock, Ark.
Marion, Ind.
Miami, Fla.
Morristown, N. J.
New Orleans, La.
Oakland, Calif.
Phoenix, Ariz.
Portland, Ore.
Roanoke, Va.
San Francisco, Calif.
Springfield, Ill.
Tulsa, Okla.
White Plains, ...

Anderson, Ind.
Boston, Mass.
Chicago, Ill.
Columbus, Ohio
Detroit, Mich.
Flint, Mich.
Gary, Ind.
Kansas City, Mo.
Los Angeles, Calif.
Massillon, Ohio
Milwaukee, Wisc.
Muskegon, Mich.
New York, N. Y.
Oklahoma City, Okla.
Pittsburgh, Pa.
Providence, R. I.
St. Louis, Mo.
San Diego, ...

Atlanta, Ga.
Buffalo, N. Y.
Cincinnati, Ohio
Dayton, Ohio
Elizabeth, N. J.
Fort Wayne, Ind.
Grand Rapids, Mich.
Lincoln, Nebr.
Louisville, Ky.
Memphis, Tenn.
Minneapolis, Minn.
New Brunswick, N. J.
Newark, N. J.
Omaha, Nebr.
Peoria, ...

Form ...

I, the undersigned, ... of temperate habits, ... the principles of a "pure A... Klan No. ...

I guarantee on my ho... of my knowledge and at ... the Protocols, and in ... If I prove untrue to a Klan... I prove untrue to a Klan... The required "Barrel...

Endorsed by
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956 Tide of Hate Literature

JEWS AND YOU

JEWS RULE THE WORLD IN SECRET. THIS IS THEIR YEAR 5716. BERNARD BARUCH IS THE PRESENT JEW KING. THEY REFER TO ALL NON-JEWS AS CATTL (GOYIM). FOLLOWING ARE EXCERPTS FROM THE "TALMUD," JEW HOLY BO EQUIVALENT TO OUR BIBLE, TAUGHT FROM BY THE RABBIS IN THE SYNAGOGUE

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Reborn Klan At Old Shrine

E. L. Edwards, Atlanta auto-assembly plant worker and Im-[illegible] Wizard of the KKK, called [illegible]ating, the largest

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Form K-115

U. S. KLANS K. K. K.

APPLICATION FOR CITIZENSHIP IN THE DIVISIBLE EMPIRE

Knights of the Ku Klux Klan

I, the undersigned, a native born, true and loyal citizen of the United States of America, being a white male Gentile person of temperate habits, sound in mind and a believer in the tenets of the Christian religion, the maintenance of white supremacy and the principles of a "pure Americanism," do most respectfully apply for membership in the Knights of the Ku Klux Klan through Klan No. [illegible]

I guarantee on my honor to conform strictly to all rules and requirements regarding my "naturalization" and the continuance of my membership, and of my honor to conform strictly to all rules and requirements to your constitutional authority and the constitution and laws of the Protectorate, and to conform to all laws of the United States of America and the state thereof. If I violate any of the laws of the United States of America and the state thereof, or violate as a Klansman I will willingly accept as my portion whatever penalty your authority may impose.

The oaths as a Klansman I will willingly accept as my portion whatever penalty your authority may impose.

The required "Naturalization" accompanies this application.

Signed _____

Residence Address _____

Business Address _____

Date _____ Applicant

Endorsed by

Kl. _____

Kl. _____

_____, 19

The person securing this application must sign on top line above. NOTICE—Check the address to which mail may be sent

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Miami, Fla.
Morristown, N. J.
New Orleans, La.
Oakland, Calif.
Phoenix, Ariz.
Portland, Ore.
Roanoke, Va.
San Francisco, Calif.
Springfield, Ill.
Tulsa, Okla.
White Plains, [illegible]

Anderson, Ind.
Boston, Mass.
Chicago, Ill.
Columbus, Ohio
Detroit, Mich.
Flint, Mich.
Gary, Ind.
Kansas City, Mo.
Los Angeles, Calif.
Milwaukee, Ohio
Milwaukee, Wisc.
Muskegon, Mich.
New York, N. Y.
Oklahoma City, Okla.
Pittsburgh, Pa.
Providence, R. I.
St. Louis, Mo.
San Diego, [illegible]

Atlanta, Ga.
Buffalo, N. Y.
Cincinnati, Ohio
Dayton, Ohio
Elizabeth, N. J.
Fort Wayne, Ind.
Grand Rapids, Mich.
Lincoln, Nebr.
Louisville, Ky.
Memphis, Tenn.
Minneapolis, Minn.
New Brunswick, N. J.
Newark, N. J.
Omaha, Nebr.
Pontiac, [illegible]

WHITE CHRISTIANS AWAKEN

YOU ARE BEING SUBJECTED TO THE MOST INSIDIOUS AND PROBABLY MOST EFFECTIVE ONSLAUGHT OF MIND-WASHING KNOWN IN THE ANNALS OF MAN.

Already the City Council of the Queen City of the South, Charlotte, N. C. has been subverted and is now under virtual control of a clique of the JEWISH GESTAPO organization known as the Anti-Defamation League of B'nai B'rith and the WHITE-HATING N.A.A.C.P. (National Association for the AGITATION of Colored People).

The chief potentates of the above mentioned Hitler-type gangs are respectively . . . E. Goldsmith (alias Smith) of M. B. Smith, Jewelers, and Kelly Alexander, operator of Alexander Funeral Home, both of Charlotte.

The National Conference of Christians and Jews Steps up Its Brotherhood Program

Reproduced on these pages is a small sampling of outpourings from bigoted minds. While they emanate from all sections of the United States, they do not represent, fortunately, the opinions nor the attitudes of the great majority of Americans.

Thus we find all through the nation solid support for the NCCJ efforts to promote understanding and cooperation among our religious and racial groups.

1) NCCJ summer workshops for teachers and community leaders were attended by 1350 at 43 universities.

2) Human Relations Institutes on "Building Brotherhood in Our Community," held in many Southern cities, were sponsored by local leaders to rally support from religiously motivated people in a program to ameliorate civic problems.

3) Almost every Alabama newspaper used NCCJ materials in features and editorials repudiating the KKK.

4) NCCJ's annual Police Institute at Michigan State University provided our law enforcement officials from 47 cities in 26 states a platform to exchange views about human relations trouble spots in American communities.

5) In all of NCCJ 62 regional offices, day to day programs enlisted dedicated leadership among men, women and youth who influenced local opinion in a vast mobilization for the common good.

6) The press, radio and television gave substantial assistance to the brotherhood cause. For example, in the Carolinas, a number of television stations participated in a series of 13 programs called "New Horizons In Human Relations" to help overcome group tensions in community life.

7) NCCJ institutes on "Rearing Children of Good Will" were popular all through the country, involving organizations, parents, educators and religious leaders in the work of rearing a generation free of bias.

WITH YOUR HELP

and your contributions the National Conference of Christians and Jews will continue to build Brotherhood for a stronger democracy . . . and a better world.

January 30, 1957

MEMORANDUM

TO: All Regional Directors

FROM: Dave Hyatt

SUBJECT: EXPANSION OF NCCJ'S CAMPAIGN AGAINST THE KLAN

The Ku Klux Klan is an historic enemy of NCCJ. As you know, Charles Evans Hughes and others were moved to organize NCCJ because of the vicious anti-Catholicism of the KKK during Al Smith's campaign for the Presidency.

Only a few years later, a young red-headed YMCA Secretary in Beaumont, Texas, made a name for himself for his outspoken and eloquent opposition to the Klan. That man was Hastings Harrison.

"When I saw the finest people in the world torn asunder in Beaumont by the Ku Klux Klan," he said, "I determined that in the future my major effort, regardless of my vocation, would be to promote brotherhood among all men." Thus the YMCA's loss was NCCJ's gain.

When Bill Stewart prepared the attached letter and accompanying editorials and sent them to every editor in Alabama, Hastings was among the first to applaud this effort. The response Bill received from Alabama editors has been uniformly enthusiastic, and many have since been stimulated to speak out against the Klan in their editorial columns.

At a meeting of the Southeastern Division, Dr. Gordon Lovejoy stressed the point that the Klan's membership was rapidly increasing -- running into the thousands -- and both he and Bill Tipton advocated that other offices adapt Bill Stewart's editorial campaign to their region. There have been public Klan activities in Alabama, Georgia, North Carolina, South Carolina, South Carolina, Tennessee, Florida and Mississippi. There have been crosses burned in Louisiana, Virginia and Texas as well.

The National Public Relations Advisory Committee, at its January 9 meeting, also immediately saw the merit of Bill's fine work and asked that much more be done along these lines.

The National Public Relations Advisory Committee strongly recommended that this sort of campaign be extended to other states where the Klan is now mobilizing.

The Committee unanimously requested that every director in Klan infested areas, adapt Mr. Stewart's letter for local use and send it with accompanying editorials to all editors in the region.

You can adapt Bill Stewart's letter with very little change for use in your area. You will want to reproduce it on your own letterhead, naturally, and it would be more effective if your three co-chairmen signed the letter rather than yourself. If you prefer a shorter letter I also enclose a sample (see attachment Y.)

As for the packet of 6 editorials, your Public Relations Department will furnish you these without charge. Just let me know how many editors in your state or region you plan to send it to -- if possible cover all of them as Bill Stewart did in Alabama -- and we'll mail you whatever you need.

If you pick up the ball on this anti-Klan campaign, you should also send copies of the letter and the accompanying editorials to your board members and friends. As Bill Stewart can testify, they will be much impressed by this editorial program to alert men of good will against this resurgence of un-Americanism.

Please let me know how many editorial packets you can use within the next two weeks so we can print them all in one run.

(exact copy)

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.
1109 First National Building
Birmingham 3, Alabama

September 20, 1956

Dear Editor:

Watching the newspapers of our state we are impressed and have become increasingly apprehensive of the re-birth of the Ku Klux Klan, or as they now prefer to be called, the U. S. Knights of the Ku Klux Klan.

In 1945, Col. Harry Ayers said in the Anniston Star: "Klanism is but a short distance from the flaming torch to the concentration camp and human incinerators which Hitler devised. But this could never happen in America, we say. Yet, we seem to forget that it has been but a few years since we in this country were driving men out of business, ruining others in the practice of their professions, poisoning the entire political, juridical and economic systems, then dragging men and women from their homes to be flogged merely because they would not conform, or because they belonged to a different race or creed, or because they allegedly had done something that did not square with our point of view as exponents of the Klan."

Also, in 1945, Ralph McGill wrote in the Atlanta Constitution: "The K.K.K. is Hitler stuff...they followed the Hitler SS storm trooper tactics. You can put it down that no real Christian can be a member of the K.K.K. It just isn't possible. The Klan stands not for Americanism but for the Hitler technique of secret organization which can carry on violence against individuals. That promotoers, to make money for themselves, should inspire men to violence in the name of Christians, is revolting."

This warning was sounded eleven years ago. Today we find the K.K.K embarking on a great recruiting drive for new members, "to protect our traditional Southern customs and white womanhood," their leaflets say, while their speakers condemn "the Catholics, Jews and Communists who are bound by secret ties."

Editors in Alabama have already recognized the danger signs. Enclosed are reprints of several of these editorials.

Another editorial, enclosed for your information, is from the Birmingham News. It speaks of the responsibility and necessity for human relations in our times; it concisely tells of the aims of our group of religiously motivated Protestants, Catholics and Jews, which is the National Conference of Christians and Jews.

"Eternal Vigilance is the price of liberty. All men of good will should want to have a part in this vigilance. It must not be blocked by spiteful men with false ideas of human relations."

Wm. A. Stewart
Regional Director

ATTACHMENT X

(On NCCJ Letterhead)

Dear Editor:

The Ku Klux Klan is an historic enemy of men of good will everywhere. Yet, it is on the upsurge, hoodwinking the innocent and spreading fires of hatred and bigotry wherever it marches.

As the attached editorials indicate, a number of editors have spoken out against this menace. You may feel moved to reprint what they have written - or you may wish to editorially denounce these hate mongers in an editorial yourself.

In any case, I know you will want to alert your community to this vicious brand of un-Americanism which is once again -- as in the twenties -- endangering our freedom and our democratic way of life.

Sincerely yours,

_____

Regional Director

Attachment

MONTGOMERY ADVERTISER
11-28-56

Kluxism Is Still Subversive

Editor Robert Brown In The Columbus Ledger

THERE must be no misunderstanding—and there should not be, on the record—about the nature of Kluxism, under whatever name. When several KKK organizations were placed on the attorney general's list of subversive organizations and also after several states passed anti-masking and anti-crossburning laws, Kluxism faded away for a while. In the last year or so—trading on resentment of the Supreme Court's school desegregation decision — several groups have tried to revive Kluxism under different but similar KKK names. But if the names are changed, the motives evidently are not.

The Kluxers are not interested only in expressing dissent with the Supreme Court decision. This is the appeal they have for some who do not understand the movement. They have shown over and over that they are hate groups and that the hatred is not limited to the school decision or Negroes. A bunch of Kluxists drew a crowd of about 300, including children and curious spectators, in Warner Robins a week ago Saturday night (although they had boasted that 15,000 would attend). Here is how *The Macon Telegraph* described it:

"At the maximum the spectacle drew 300 curious observers and as the rantings and ravings against Catholics, Jews and Negroes proceeded in typical KKK style, the meager audience dwindled more and more."

Heading up the U.S. Klans, Knights of the Ku Klux Klans, which is one of the new names, is a man in Atlanta with a police record. He told an audience in Conway, S.C., last fall that he was building a "strong and vicious organization." He said progress was being made in Texas and shortly thereafter Atty. Gen. John Ben Shepperd sent a notice to all Texas prosecutors to notify his office if any of the Atlanta group showed up in their areas. He quoted Texas laws against masked or hooded groups, and attached a Fulton County police "mug" shot of the alleged "Imperial Wizard."

This same character told a cross-burning gathering at Stone Mountain that the Klan would, in effect, observe only "laws that are just."

Klansmen appeared at a meeting addressed by the notorious hate-peddler John Kasper in Birmingham last September, and Kasper said he was "deeply honored" and "We need all the rabble-rousers we can get We want trouble and we want it everywhere we can get it." Kasper has a long record of peddling hate booklets, directed mostly against Jews, in New York and Washington. He is a darling of the Kluxists and evidently from what he said in Birmingham returns the affection.

That is Kluxism—a proposition dedicated to hate of all but white protestants; of observing laws with which it agrees and otherwise being the law. Kluxism remains subversive under any name.

LEE COUNTY BULLETIN
11-22-56

It is incongruous that people could so misunderstand the meaning and significance of The Cross as to adopt it as a symbol of an organization such as the Ku Klux Klan.

The Klan's leadership hopes to ride back into power and prominence as the result of the tension growing out of the anti-segregation decisions.

This new KKK'ism is every bit as intemperate and radical as that of the 20's. A United Press correspondent in Birmingham recently viewed an initiation ceremony of the Klan there as an "invited" guest. He heard masked men take oaths to die if necessary to preserve the supremacy of the Anglo-Saxon race.

Part of the ceremony involved the cutting of wrists and signing of initiate's names in blood on a piece of paper.

DAILY NEWS
Opelika, Ala.
Issue dated 9-11-56

Klan's Day Passed

We had hoped, along with other law-abiding persons, that the Ku Klux Klan would not gain any kind of foothold among the citizens of the South.

But the threat of Klan members made to an Oneonta businessman who refused to sign a petition in a city park Saturday, convinces us that this organization is up to its old tricks again.

All of us should be well acquainted with the fact by now that the U. S. Supreme Court's decision on segregation is, whether it be right or wrong, the law of the land until it is repealed.

It will not be repealed by mob-spirit. Violence is met by violence and nothing worthwhile can come of threats and coercion.

The kind of activity associated with the Ku Klux Klan can accomplish no good purpose. The only thing which can come from it is to drive away those in other sections of the nation who have some understanding and sympathy with the South's cause.

The hood of the Klan is now outlawed. But its threat to law and order in too many instances goes unchecked. It is too bold to be taken lightly.

There are members within its ranks, we feel sure, who are misled by the "Christian" banner which is unfurled over its operations. They should remember that deeds committed in the name of religion cannot be considered righteous if maltreatment of human beings is condoned.

Perhaps the Ku Klux Klan served its purpose in the past, but that day has passed. — The Gadsden Times

GADSDEN TIMES
Gadsden, Ala.
Issue dated 7-27-56

No Place In U. S. For The Klan

Evidence that the Ku Klux Klan is on the "march" again is mounting daily. White-hooded figures are pictured in newspaper photographs and their activities are reported in news stories.

Dormant in most sections in the South for years, the Klan has found in the integration issue an excuse to adorn again their cloaks of secrecy and set aflame their crosses in the night.

During the days of the carpetbagger, the Ku Klux Klan presented a noble cause. Its history in those days was that of courage and its deeds were prompted by a Southland endangered — the tragic victim of a victorious North.

The Civil War and the Reconstruction Period are of the past. Since then thousands of Americans from north, south, east and west have fought side by side in three wars. Their blood has been spilled; mixing upon the battle fields of many foreign lands.

The cause behind such great sacrifice is but one — to keep America free for all its people.

This country strives to maintain democracy and freedom. It spurns any action by any group of its citizens which sets itself up as a "law," meeting in the darkness of hidden identity — boldly speaking, flexing its muscles behind a mask.

There is no place in law and order for the Ku Klux Klan. This is America—it is not the back street of a gestapo state.

Mistakes will occur in a democracy, but on the whole they will be honest mistakes.

The Klan has neither the right nor the authority to take upon itself the role of a crusader, if indeed that is the purpose of its being.

The Tuscaloosa News

Published every afternoon and Sunday morning by Tuscaloosa Newspapers, Inc.

BUFORD BOONE, Publisher

Eugene Hamilton, Business Manager
James Ward, Advertising Manager

Norman Bassett, Editor
John Hamner, Managing Editor

The Ku Klux Klan In Tuscaloosa

Tuscaloosa had a recent parade of Ku Klux Klansmen.

We believe the members of this organization locally are essentially good citizens who want to do the right thing. We believe, also, that they are afraid or that they want to fight something they haven't been able to pinpoint in the form of a target that is readily available.

Under such circumstances, we have a force in the form of an organization that is looking for a target. That's about like a fellow walking around with a loaded gun and wanting to shoot at something. Sooner or later he will aim and fire away — even if the target is nothing more than a sparrow. Sooner or later the Klan will find some action to take against something or somebody; or it will wither and die, for such groups cannot live on inaction.

We know, of course, why the Klan resurgence has taken place here, and so does every one else. It is a part of the reaction to developments since the decision of the United States Supreme Court in May, 1954, on segregation. And, more particularly, it is a part of the reaction following developments on the campus of the University of Alabama during the month of February.

It seems to us that those who are inclined to join, and who do join, Klan Klaverns should consider well the course of action they are taking.

Some of the local members, for example, may not know that the Ku Klux Klan has been on the list of subversive organizations, as set up by the Attorney General of the United States, since that list was first made up. That puts it in the same company with the Communist party, insofar as being branded officially as an organization that does not support our government and does not work along democratic lines to accomplish its ends.

We knew that the mass hysteria that has developed in our state over the segregation problem would result in resurgence of the Klan. We understand, for our viewpoint is deeply - Southern too.

But does it make good sense for grown men to roam around at night dressed like children at Halloween? If these men, who want to accomplish constructive things according to their own lights, are not afraid to move in the open, to act in the open within the law, why take to gum-shoeing?

It could be, of course, that the Klan will stoop to acts that are without the law. That would be the sort of thing that would have to be met with investigation, detection and prosecution. For nothing less must be the reward for any person who violates the law.

We do not see how a conscientious citizen can expect to help solve a deeply complicated problem by becoming a member of an organization that is generally considered to be and is officially classified as "subversive." And, even if the local group is not alliliated with a specific branch of the Klan that has been so definitely labeled, all branches of the Klan have much in common and all are significantly similar.

The Attorney General is the top legal authority in the United States, We have a duty as Americans. Part of it could be to ponder the meaning, as given by the dictionary, of the word "subversive." Here are its words: "Having a tendency to overthrow or ruin."

Our Human Relations Remain As Our Great Basic Problem

What wonderful things would be possible in this age of rapidly increasing human power if only men could get their human and international relations in all-around good shape.

Getting along well with each other—man to man, group and group, nation and nation — is still the fundamental problem. It seems to be intensified and in a sense widened in this time of increased interdependence.

What one family did, in early frontier America, might have had little bearing on more than a few others.

Even what one nation did once might have had little effect on another nation far away across the world.

But now how one man conducts himself in a relatively obscure place may turn out to have important repercussions across the nation — and even in other nations.

Men now generally are dependent on other men for so much of what they consider their necessities.

The peace of the world may depend on the actions of one nation.

Constructive human relationships continue the great goal.

Suppose human abilities and machines became such as to banish hunger and all physical want from the earth.

Suppose material abundance were such that the economic factors making for war were greatly lessened.

Suppose world travel increased to the extent where great numbers of the people in every land had firsthand knowledge of other peoples in other countries.

Still there would be great problems in the relationships between individuals, groups and nations. And there would be some other problems, many of them comparatively new.

If making a living were not a great problem and if men generally could do so and still have a tremendous amount of leisure, there would obviously be the problem of what to do with such leisure.

In a broader sense, it might be suggested that if there were no serious and dangerous problems, we would have a problem in giving zest and significance to our work. For do men really want ease and security most of all? Or do they want their activities to mean something? Do they not want something to be at stake—something important—in the use they make of their capacities?

Such reflections, in this period of grave concern about such matters as the danger of war, the threats of communism, the tensions in racial relations, underscore two thoughts.

One is that our fundamental problem has been and will continue to be in our human relationships.

Another is that impatience about slow progress in dealing with our problems should be tempered by the realization that we are beings who want to face problems of some kind, who want to have significant work to do, and who can be pretty confident that this desire is going to be satisfied full measure in the years ahead, even though we make good progress.

But realizing as much, we *can* work and hope for a raising of the level of our problems and challenges.

Still The Basic Problem—Getting Along With One Another

March 8, 1957

Mr. Louis A. Radelet
The National Conference of
Christians and Jews, Inc.
43 West Fifty-Seventh Street
New York 19, New York

Dear Mr. Radelet:

I deeply appreciated your warm and encouraging letter. Fred Routh of our staff has often spoken of you, so that even before I received your kind letter I was convinced that our getting acquainted was long overdue. I am sorry that my recent trip to New York was too hectic to afford an opportunity for me to call you.

I will be in New York again from time to time and will try to remedy the situation. Meanwhile, let me know of any ways that occur to you in which our two organizations can further their cooperative efforts. I have the feeling that the period of most effective service by both agencies lies just ahead.

With appreciation and warm regards.

Sincerely

Harold C. Fleming
Executive Director

HCF/eab

February 21, 1957

Mr. Louis A. Radelet
The National Conference of
Christians & Jews, Inc.
43 West Fifty-Seventh Street
New York 19, New York

Dear Mr. Radelet:

This is to acknowledge receipt of your cordial letter to Mr. Fleming of February 19, 1957. He is currently in Washington, D. C., but expects to be in New York for the entirety of next week. I have sent him a copy of your letter and am sure, if circumstances permit, that he will call you.

Sincerely,

Elizabeth Brantley
Secretary

eab/

TELEPHONE MURRAY HILL 8-7530

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

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LOUIS A. RADELET
DIRECTOR

SAAL D. LESSER
ASSOC. DIRECTOR

*Executive Committee

Brotherhood Week, 1957

DWIGHT D. EISENHOWER
Honorary Chairman

JERRY VOORHIS
National Chairman for Community Organizations

February 19, 1957

RECEIVED FEB 21 1957

Dear Mr. Fleming:

I am not sure that we have ever actually met, but I feel that I know you well as a professional colleague. I have just noted the new Public Affairs pamphlet of which you are the co-author.

The point of this note, however, is to congratulate you warmly on your recent appointment as executive director of the Southern Regional Council and to wish you every success and gratification in the future. The Southern Regional Council has accepted the new challenge in the South today, and we feel you are dealing with it wisely and effectively. Under your leadership, we look for maintenance of the splendid pattern in this regard that has been set under George Mitchell's direction.

Best wishes.

Sincerely yours,

Louis A. Radelet

LOUIS A. RADELET
Director, Commission on
Community Organizations

Mr. Harold Fleming
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

LAR/gm

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

May 28, 1957

Mr. Dumont F. Kenny
National Program Director
The National Conference of Christians
and Jews, Inc.
43 West 57th Street
New York 19, New York

Dear Mr. Kenny:

I was very sorry to learn that the late notice of the Inter-agency meeting makes it impossible for the NCCJ to be represented.

I agree with you entirely that more ample notice should be provided, and as future such meetings are held, it will be our aim to do so. We scheduled this one with some misgivings and only because several of the agencies advised us in mid-May that it would not be possible for them to participate in June. In view of their urging that the meeting be held before the end of May, we proceeded as we did.

We will be sending a copy of the minutes to both you and Dr. Lovejoy. Sent July 8, 1957

With all good wishes.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

TELEPHONE MURRAY HILL 8-7530

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SECRETARY
OSCAR M. LAZRUS

May 21, 1957

Mr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
Room 432, 62 Auburn Ave., N. E.
Atlanta 3, Georgia

Dear Mr. Fleming:

We have just received your communication of May 15th advising us that the next meeting of the Cooperating Agencies Working in the South is to be held May 28, 29, 1957.

I have just consulted with my colleague, Dr. Gordon W. Lovejoy, and we find that heavy schedules and commitments make it impossible for us to be represented at this important meeting at such short notice. We do appreciate, of course, the considerations which make these dates necessary. However, it would be helpful in the future to have a 30 advance notice so that we may be adequately represented.

You have our very best wishes for a successful conference. We look forward to receiving a copy of the minutes.

Cordial best wishes.

Sincerely,

Dumont F. Kenny

Dumont F. Kenny
National Program Director

DFK:JM

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

June 19, 1957

Mr. Andrew W. Gottschall, Jr.
Associate Director
The National Conference of Christians
and Jews, Inc.
790 Broad Street
Newark 2, New Jersey

Dear Mr. Gottschall:

We have several desegregation pamphlets which fit the description in your letter of the 17th. Therefore, there is some confusion in our mind as to the one in question. If you could send us more specific information, preferably the title of the pamphlet, we will be happy to determine whether they are available.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

NEW JERSEY REGION
TELEPHONE MITCHELL 2-6025

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THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

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BROTHERHOOD WEEK CHAIRMAN
LEWIS WEBSTER JONES

June 17, 1957

Mr. Paul Anthony
Southern Regional Council, Inc.
Room 432 - Auburn Ave., N.E.
Atlanta, Georgia

Dear Mr. Anthony:

You were kind enough to send us a copy of the Council's desegregation pamphlet. We should like very much to be able to use this pamphlet in the Six Week Workshop in Human Relations Education at Rutgers this summer.

We anticipate a need for approximately 60 copies and are in hopes that you could make these available to us without charge as the Workshop budget is very much limited in funds for publications.

In hopes that you can help us on this matter, I am

Very truly yours,

Andrew W. Gottschall, Jr.

Andrew W. Gottschall, Jr.
Associate Director

AWG:if

"–TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

June 20, 1957

Dr. Gordon W. Lovejoy
The National Conference of Christians
and Jews, Inc.
P. O. Box 507
Guilford College, North Carolina

Dear Dr. Lovejoy:

Your letter of the 19th has been called to my attention since Fred is currently on vacation. The film, "The Face of the South" is available and we will see that it is at Texas Christian for the evening of the 27th.

There is one slight difficulty. The film has been scheduled for use at the Fisk Race Relations Institute which begins July 1st. Therefore, would you see that it is mailed from Fort Worth directly to:

Mr. Emory Via
c/o Mr. John Hope, II
Fisk Race Relations Institute
Fisk University
Nashville, Tennessee

We are informing Fisk that they will receive the film directly from you sometime after July 1st.

We, too, are sorry that you could not make the last inter-agency meeting. We shall see to it that a substantially longer period of warning exist for the September meeting.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

Enclosure - Ltr. to Mrs. Alice N. Spearman
Dated: June 20, 1957

BROTHERHOOD
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THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 507, GUILFORD COLLEGE, N. C.

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GORDON W. LOVEJOY

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TREASURER
HERBERT J. OSBORNE

June 19, 1957

Mr. Fred Routh, Associate Director
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Fred:

Dr. Harold Lunger of the Brite College of the Bible at Texas Christian University has suggested we use the film, "The Face of the South," in connection with a series of presentations I am making at the College.

I do not know what arrangements are required for securing a copy of this film, but since time is quite short I am writing directly to you. We shall need the film for the evening of June 27th. It can be returned immediately thereafter.

If you can secure a print of the film for that evening, please have it sent directly to Dr. Lunger.

I was sorry that I could not make the recent SRC meeting in Atlanta. Had I known a few days ahead of time it would have been possible.

Sincerely yours,

Gordon (nwn)

Gordon W. Lovejoy

GWL:nwn

cc: Dr. Harold Lunger
Mr. Hastings Harrison
Dr. Dumont F. Kenny

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

June 26, 1957

Mr. Andrew W. Gottschall, Jr.
Associate Director
The National Conference of Christians
and Jews, Inc.
790 Broad Street
Newark 2, New Jersey

Dear Mr. Gottschall:

The pamphlet to which you refer is one entitled: "Three Views of the Segregation Decisions," by William Faulkner, Benjamin E. Mays and Cecil Sims.

I am very sorry that we are unable to let the Workshop have this pamphlet without cost. We will, however, be very happy to make them available to the Workshop for a total cost of $6.00. If this is satisfactory with you we will, on receipt of your request, mail these pamphlets directly to Dr. Marcson at Rutgers.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

NEW JERSEY REGION
TELEPHONE MITCHELL 2-6025

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LEWIS WEBSTER JONES

"VIA AIR MAIL" June 24, 1957

Mr. Paul Anthony
Administrative Assistant
Southern Regional Council, Inc.
Room 432, 63 Auburn Ave., N.E.
Atlanta, 3, Georgia

Dear Mr. Anthony:-

I have checked with Dr. Marcson, the director of the Six Week Workshop at Rutgers, and he tells me that the desegregation pamphlet of which we would like to have 60, is one which contains three addresses, reflecting three points of view on the question of desegregation.

This was as much as he could give me since he was at home and the pamphlet in question was at his office. I hope however, this is enough of a description to identify the particular publication.

Thank you for the promptness of your reply. I am

Very sincerely,

Andrew W. Gottschall, Jr.

Andrew W. Gottschall, Jr.
Associate Director

AWG:if

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

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TREASURER
HERBERT J. OSBORNE

August 23, 1957

Mr. Fred Routh
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Fred:

I agree with the comments in your memorandum of July 24th regarding Nashville. It will be a critical spot for desegregation, but somehow I do not feel that Kasper will be the main source of trouble.

NCCJ, unfortunately, does not have a chapter in Nashville. Both Mrs. Wilroy and I will be on hand, however, since we have been asked by Superintendent Bass to participate in the schools' pre-planning activity.

I will arrive on the evening of September 3rd from the National Urban League meeting in Detroit. Should there be anything you want to discuss, I will be in the Hermitage.

Sincerely yours,

Gordon (x)

Gordon W. Lovejoy

GWL:nwn

cc: Mrs. Mattye B. Wilroy
Mr. Wm. H. Tipton, Jr.

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

Pd
Thurs + Fri

VIA AIR MAIL

October 25, 1957

Dr. Gordon W. Lovejoy
P. O. Box 507
Guilford College, North Carolina

Dear Doc:

Just a note to let you know that I agree completely with your recent comments concerning the short notice of the November 5th interagency meeting. However, you should know that, of course, SRC serves in this capacity as a dispenser of information, not the originator of it.

As our memorandum stated, the interagency group as represented by the agencies of Atlanta made the decision to call the meeting for the dates scheduled. SRC did not. The memorandum you received dated October 17 left this office some three hours after I received word of the planned dates. This is indeed too short a notice, but existing circumstances seemed, to the group making the decision, to make the short notice justifiable.

We do hope that it will be possible for you to be with us in Atlanta on the 5th.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf
[redacted]

cc: Dr. Dumont F. Kenny - 10/29/57

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STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

October 22, 1957

Mr. Paul Anthony
Administrative Assistant
Southern Regional Council, Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Paul:

I understand the limitations under which the SRC is operating and the many pressures upon the staff. I feel, nevertheless, that to call a November 5th and 6th meeting in a memo dated October 17th is rushing matters once more.

I shall see Dr. Kenny later this week and I think one of the two of us can do enough schedule revisions to make the Atlanta meeting. If we are unable to come I will do my best to see that we have some other representative present.

Sincerely yours,

Gordon W. Lovejoy

Gordon W. Lovejoy

GWL:nwn

cc: Dr. Dumont F. Kenny
Mr. Wm. H. Tipton, Jr.

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

YOU

are cordially invited to

the Annual Meeting

and Brotherhood Luncheon

THE

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

NOVEMBER 10-11, 1957

ESSEX HOUSE HOTEL
160 Central Park South, New York City

BUILDING FOR BROTHERHOOD
43 West 57 Street, New York City

SUNDAY, NOVEMBER 10TH

2:30-3:00 p.m. MEMORIAL TO ROGER W. STRAUS

Dr. Arthur H. Compton,
presiding
The Honorable Carlton J. H. Hayes
The Honorable Thomas E. Dewey
Admiral Lewis L. Strauss

The Colonnades, Essex House

3:00-4:30 p.m. NCCJ TAKES STOCK

NCCJ's Evaluation Project
James F. Twohy,
presiding
Charles E. Wilson
Harold Riegelman
Dr. George N. Shuster

The Colonnades, Essex House

5:00-6:00 p.m. RECEPTION

Co-Chairmen and Vice-Chairmen
of NCCJ and the Canadian Council
of Christians and Jews, hosts.

The Colonnades, Essex House

7:30-9:00 p.m. SIGNIFICANT ISSUES IN PROGRAMMING

Open meeting sponsored by the
NCCJ Program Committee, including
Canadian representation and
participation.
Dr. J. Martin Klotsche,
presiding

Hughes Hall, Building for Brotherhood

GRAM

MONDAY, NOVEMBER 11TH

9:30-12:30 p.m. NATIONAL BOARD MEETING

Delegates and friends invited as observers
Walter W. Craigie,
presiding

1. What should be the relationship between NCCJ and World Brotherhood?
2. Election of Officers and Members.
3. Financial Report.
4. How can NCCJ improve its financial promotion?
5. Women's Organizations' work.
6. 1958 Brotherhood Week.
7. Presentation of Annual Report.

Hughes Hall, Building for Brotherhood

12:30-2:30 p.m. ANNUAL BROTHERHOOD LUNCHEON*

Invocation: Dr. Julius Mark
Educating for Brotherhood: Everett R. Clinchy
Address: The Honorable Raymond Gary, Governor of Oklahoma
Mrs. Oswald Bates Lord, U. S. Delegate to U. N.
Benediction: Rt. Rev. Msgr. Francis J. Lalley

The Colonnades, Essex House

NCCJ GREATER NEW YORK DINNER:
Mr. Albert M. Greenfield and Dr. Arthur H. Compton will be honored with World Brotherhood Awards. Participants include General David Sarnoff, General Carlos P. Romulo, Madame Vijaya Lakshmi Pandit and Adlai E. Stevenson.
$100 per plate. Ballroom, Waldorf-Astoria, 6:45 p.m.

*Five Dollars and Fifty Cents a Cover. Reservation Form Enclosed

December 9, 1957

Mr. James Clarke
National Conference of Christians and Jews
1615 Chemical Building
St. Louis 1, Missouri

Dear Jim:

It certainly was good to see you at the NAIRO conference in Kansas City. I very much ejoyed our conversation and appreciated your understanding of the problems in the South. I sometimes worry about our Northern brethren who have stereotyped opinions about what can and should be done in program activities with very little real knowledge of our situation.

There are good possibilities that I will be out in St. Louis to speak to the ladies of Alpha Kappa Alpha Sorority in February. If so, I certainly look forward to seeing you at that time.

I have just been over to Alabama and met with our group there. While the situation remains tense in Birmingham there are some signs of modest improvement. The ministers of the state - at least a group of white and Negro clergymen - plan to meet together in the next few weeks to discuss what is the appropriate role of the church in this time of crisis. It should be a significant conference.

Best regards to Jim McCrorey and Virgil.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

From: The National Conference of Christians and Jews
43 West 57th Street, New York 19, New York
MUrray Hill 8-7530

Jacob Schwab
Publicity Director

FBR
File NCCJ

For Release Sunday, December 29, 1957

Dr. Herold C. Hunt, Eliot Professor of Education at Harvard University, has been named national program chairman of the National Conference of Christians and Jews, it was announced yesterday by Dr. Everett R. Clinchy, president of the organization.

In this capacity Dr. Hunt will be in charge of planning and coordinating the nationwide program activities of the Conference organized in 1928 to promote better intergroup relations among the religious and racial groups comprising the American people, according to Dr. Clinchy.

Dr. Hunt will work with Conference officials and with the heads of the five national commissions through which the organization channels its efforts: Commission on Educational Organizations, Commission on Religious Organizations, Commission on Community Organizations, Commission on Labor-Management Organizations and the Commission on Mass Communications.

"At the national level the work of each commission consists largely in research on the causes, effects and instances of prejudice within its particular field, establishment of positive counteractive methods and preparation of educational material and program aids," Dr. Clinchy said. "We are fortunate to obtain the leadership of Dr. Hunt in planning this program. He is an educator of vast experience who has been closely involved with human relations problems. Widely known throughout the country he should be a tower of strength to the Conference program which basically seeks to build understanding and cooperation among Protestants, Catholics and Jews, and to moderate intergroup prejudice in business, social, racial and religious relations."

(more)

Dr. Hunt has been Eliot Professor of Education at Harvard since 1953. From 1955-57 he served as Under Secretary in the Department of Health, Education, and Welfare at Washington, D. C.

Previously he was superintendent of schools in Chicago from 1947-53 and in Kansas City, Mo., from 1940-47. While in his Chicago post he was credited with the elimination of political patronage from the school system, with launching a $50,000,000 building program and increasing teachers' salaries 50 per cent.

He has been actively associated for many years with the National Conference of Christians and Jews. He is a member of NCCJ's Commission on Educational Organizations and in 1950 served as its chairman.

Other civic and welfare organizations which have engaged his interests include the Boy Scouts of America, the Bay State Society for the Crippled and Handicapped and the National Safety Council.

In the field of education he has served as past president, American Association of School Administrators; past second vice-president, National Congress of Parents and Teachers; past chairman, American Council on Education; and a member, board of trustees, Council for Advancement of Secondary Education.

He has been a member of Rotary International since 1927 serving as past district governor from 1933-34.

# # # #

January 3, 1958

Mr. Louis A. Radelet, Director
Commission on Community Organizations
National Conference of Christians and Jews
43 West 57th Street
New York 19, N.Y.

Dear Lou:

Many thanks for your note of the 31st. With you I agree that 1958 will probably be no easier a year than 1957, but I am convinced it is a year that will see more significant change in the patterns of behaviour in the South. I thought you would be interested in the Christmas present we received from the New York Times so I enclose a reasonable facsimile thereof.

Just heard the good news of the appointment of Dr. Harold C. Hunt as program chairman for the conference. I should imagine this will mean that you will be working closely with him. All that I have heard of him is good.

Regards to Bob Johnson and my other friends up there.

Warm personal regards.

Cordially,

Frederick B. Routh
Assistant Director

Enclosure.

FBR:fcl

TELEPHONE MURRAY HILL 8-7530

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

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Brotherhood Week, 1957

DWIGHT D. EISENHOWER
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JERRY VOORHIS
National Chairman for Community Organizations

December 31, 1957

Dear Fred:

A New Year greeting from the SRC brought you to mind, and forthwith this little note to wish you the choicest of blessings and happiness in the year ahead. I see no reason to think that 1958 will be an easier year than 1957 was for us in our kind of work. But we can hope that it will be a more fruitful year in the harvest which represents for us our greatest satisfaction.

Cordially yours,

LOUIS A. RADELET
Director, Commission on
Community Organizations

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, NE
Atlanta 3, Georgia

LAR:no

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

January 16, 1958

Mr. James J. Clarke
Associate Director
National Conference of Christians and Jews
1615 Chemical Building
St. Louis 1, Missouri

Dear Jim:

My plans to come to St. Louis have now firmed-up, as the community relations boys say, and I shall arrive on Saturday, February 1st, by Eastern Air Lines flight 954, getting in at 12.35 pm. I shall take a limousine down town and hope to stay at the Sheraton-Jefferson. I will be free Saturday afternoon and evening, so let's plan to get together. On Sunday I am obligated to the ladies of AKA for a radio or television appearance in the afternoon and an address to their annual conference in the evening. Then I must fly that night to Philadephia for another conference.

Things go well here, at least as well as can be expected at this point in Southern development. The State Legislature is in session and ugly rumblings are heard from the legislative halls. The State Commission on Education has proposed to abolish the compulsory school attendance law; this in a state which is not known for its high literacy rate. Some of these politicians are desperate men, but most of them have a vested interest in segregation, or at least think they do. They will seek to maintain it until such time as the cost is made unbearable, either by the actions of the federal government or by the pressure of people demanding to be free. I would say that most of our politicians still feel desegregation is inevitable.

With best regards, and looking forward to getting together - let's have a party.

Your friend,

Frederick B. Routh
Assistant Director

P.S. Regards to Jim and Virg.

FBR:fcl

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BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

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ASSOCIATE DIRECTOR
DONALD F. SULLIVAN

December 18, 1957

Mr. Frederick B. Routh, Assistant Director
Southern Regional Council, Inc.
Room 432 - 63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Fred:

It was good to hear from you and I hope your now tentative plans to come out to St. Louis are confirmed - or as the Madison Avenue set says, "firmed up". We'll all enjoy seeing you again.

As you probably know, the National Council of Churches just completed their meetings in St. Louis last week. The few Southern Baptists in attendance notwithstanding, a resolution regarding integration was passed, however, it was a toned down version of the rather strong and definite original proposed draft. Some of the liberal elements were happy-and some not. It was an important meeting for Protestants and all felt that much good was accomplished. It seems there is more to unite them nowadays than their usual common defense against the "common enemy": il Papa.

As an NCCJ'er I am happy about this.

Our Human Rights Day Institute was quite a success: Branch Rickey was our key-noter, and what a job he did - intelligent, articulate and to the point. He has the facts and the command of language to express them neatly.

Jim and Virg say hello and from all of us a Merry Christmas and Happy New Year!

I hope you have - you'll excuse the expression, please - a white Christmas down home.

Sincerely,

Jim

James J. Clarke
Associate Director

P.S. Jim looking forward to your visit. Fred.
Let me know as soon as possible.

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

Police - Org.

National Conference of Christians and Jews
Commission on Community Organizations
43 West 57th Street
New York 19, New York

February 1, 1958

MEMORANDUM:

TO: All Participants, Institute on Police-Community Relations, Michigan State University, May-1955, May-1956, and June-1957.

FROM: Louis A. Radelet

SUBJECT: What's Going On?

We are long overdue with this effort to provide a round-up of projects and programs across the country which center upon police-community relations. Actually, though delayed so long, this is the third report of its kind in a series begun some months after the first national Institute on Police-Community Relations, held at Michigan State University in May, 1955. That first report went to about 300 interested police and community leaders in various cities, almost half of whom had been involved in some way in the 1955 Institute.

When the second report was prepared in December, 1956, the mailing list was almost doubled, in part because the second national Institute had taken place at Michigan State in May, 1956. As this third report is prepared, the third national Institute is history, having been held in June, 1957 - and the fourth is scheduled for May 18-23, 1958 - at the Kellogg Center, Michigan State, as in the past. The mailing and circulation list for this third report is approximately 1000. This may be one indication (and this report will suggest others) that interest in police-community relations is widespread and increasing at a remarkable rate, from coast-to-coast.

This report, it should be said, makes no pretense of being in any sense complete in the information provided. Doubtless there are significant programs in police-community relations which are not mentioned here, simply because we do not know about them. And we cannot supply details about those programs which are mentioned here. Our purpose is merely to sketch briefly certain developments in a good many communities, and where possible, to provide a tip as to where additional information may be secured. We are not able to make the report fancy, or to "dress it up" with eye-appealing art or with journalistic graces, but on the assumption that it is essentially the information that matters, here it is. By the way, if the items seem to "polarize" around the Michigan State Institute, please bear in mind that the report is prepared primarily for those who have attended that Institute.

Attendance each year at the national Institute has increased, no matter how measured. In 1955 there were 101 people in the total Institute "family", including faculty, staff, speakers, consultants, etc. - and 58 people who were actual registrants. In 1956 there were 68 registrants - in 1957, there were 85. Communities represented: 26 in 1955; 47 in 1956; 53 in 1957. Each year approximately 60% of those attending the Institute have been police and law enforcement people, practically all of them ranking officers; the remaining 30% have been leaders from the fields of religion, education, community organizations, social work, business, mass media, etc. This is in keeping with the effort to make of the Institute, as nearly as possible, a kind of community-laboratory situation.

The 1955 Institute was directed by Robert H. Scott, now director of the Youth Division, Michigan Dept. of Corrections. The 1956 Institute was directed by Dr. James Brennan, professor in the School of Police Administration and Public Safety at Michigan State - which School, incidentally, is the sole sponsor of the Institute. Cooperating organizations include the National Conference of Christians and Jews (through its Commission on Community Organizations nationally, and its Michigan Regional Office), the International Assn. of Chiefs of Police, the National Sheriffs' Assn., and the Michigan counterparts of the latter two organizations.

The 1957 Institute, which was held June 2-7, was directed by Prof. Sanford W. Shoults of the MSU School of Police Administration and Public Safety, a former Detroit Inspector of Police. Prof. Brennan was formerly a Lieutenant of Police in New York City. The 1958 Institute, to be held May 18-23, will be directed by Prof. Paul Shields, who heads the Law Enforcement Program in the MSU School of Police Administration and Public Safety. He is a native of Boston and a former FBI special agent. The Planning and Advisory Committee for the Institute is headed by Chief Arthur F. Brandstatter, head of the MSU School of Police Administration and Public Safety. Mr. Scott and Profs. Brennan and Shoults are members of this Committee for the 1958 Institute. Continuing as staff members for the Institute each year to date have been Louis A. Radelet of the national staff of NCCJ as Institute associate director; Robert M. Frehse and Sara H. Colvin of the Michigan Regional Staff of NCCJ; and Prof. Hoyt Coe Reed of the Basic College faculty in social sciences at MSU, who had much to do with establishing the Institute initially.

Summary PROCEEDINGS of the national Institute each year have been given wide circulation. In fact these reports, for the 1955 and 1956 Institutes, are no longer available. Complete transcripts taken from tapes are available, however, for reference purposes, on a short-term basis.

Several new features will appear in the 1958 Institute program, the brochure for which will be available within a few weeks. We will not therefore detail this program here, since all who see this report willreceive a copy of the brochure. Perhaps the most important change in the program will be to provide for the first time a special one-day emphasis upon community

relations problems of concern to probation and parole officers, this with the cooperation of the Michigan Department of Corrections and its director, Mr. Gus Harrison, who is also a member of the Institute Planning and Advisory Committee. The over-all Institute fee will remain unchanged: $65 per person, which will cover all expenses except travel to and from East Lansing. As in the past, some scholarship assistance will be available from local NCCJ offices, as budget and circumstances may permit.

The application form will be a part of the Institute brochure, as in the past. Information regarding applications and other Institute details may be secured by writing directly to Prof. Paul Shields, School of Police Administration and Public Safety, Michigan State University, East Lansing, Michigan. All Institute meetings, meals and living accommodations will be in the Kellogg Center as usual. The all-expense Institute fee of $65 per person is possible because of a rather substantial subsidy toward overhead expenses which is provided by the Commission on Community Organizations of NCCJ.

Sponsored by the Oregon Region of NCCJ headquartered in Portland, and financed in part by a grant of funds from the Crown-Zellerbach Foundation, a state-wide Institute on Police-Community Relations was held in Portland for two days last April, in cooperation with Oregon law enforcement and corrections agencies. The featured speaker and consultant for this Institute was Dr. Joseph D. Lohman, Sheriff of Cook County, Illinois and former University of Chicago professor of sociology. Dr. Lohman has been a speaker at the Michigan State Institute each year and will appear again on the 1958 program. It is common knowledge that he pioneered in teaching human relations courses for police in the Chicago Park District Police Training School more than ten years ago, and has since served as a consultant for similar programs in many cities as well as for the Southern Police Institute at the U. of Louisville. A second Oregon state-wide Institute is now being planned for this spring. Information on the Oregon program may be secured from Mr. John Richard, Oregon Regional Director for NCCJ, 526 Park Building, Portland 5.

A county-wide Institute on Police-Community Relations was held in Los Angeles in December, sponsored by NCCJ, Los Angeles State College, and a number of cooperating law enforcement and community agencies. Coordinator for the Institute was Dr. William F. Fitzgerald of the NCCJ staff in Los Angeles. The Planning Committee included several persons who have attended the Michigan State Institute: Inspector Noel McQuown and Capt. Nathan Iannone, both of the Los Angeles Police Dept.; Det. Lt. Elvin Recknor of the Los Angeles County Sheriff's Department; Mrs. Hideo Kodani, prominent L.A. community leader who attended the 1957 Institute at Michigan State; and Al Germann, who was a member of the faculty in the School of Police Administration and Public Safety at Michigan State until September, 1957, when he became head of the Police Science Program at Long Beach State College. Chief of Police William H. Parker of Los Angeles was a principal speaker for the 1955 Institute at Michigan State, and his address on the topic, "The Police Role in Community Relations" was reprinted by NCCJ and is still available from all NCCJ offices. Dr. Fitzgerald, Capt. Iannone and Lieut. Recknor attended the 1957 Institute at Michigan State, and Inspector McQuown was a speaker

and participant in the 1956 Institute.

The Denver Commission on Human Relations and the Denver Police Academy have recently published an excellent new manual on the subject "The Police and Human Relations". Among those who had much to do with the preparation of this manual was Capt. Robert Jordan of the Denver Police Department, who attended the 1956 Institute at Michigan State. Chapters in the manual deal with professional objectivity, the Commission on Human Relations, Location and Problems of Minority Groups in Denver, Dynamics of Prejudice, Understanding Human Behavior, Understanding Individual Personality, and Laws Pertaining to Individual Rights.

NCCJ and the Omaha Police Department, as well as the Lincoln Police Department, continue to cooperate closely in an on-going course in the police academies on the subject of human relations. Nebraska NCCJ director Neil Danberg conducts this course in Omaha. Lincoln was represented at the 1956 Michigan State Institute by Chief of Police Joe Carroll, and Omaha has been represented each year by a team of police officers. Mr. Danberg attended the Michigan State Institute in 1955.

The Des Moines Commission on Human Rights, along with NCCJ, has been working with police officials there in plotting an on-going course in human relations for all police officers. This training program was launched in December.

The instruction which was initiated by Dr. Lohman in the Chicago Park District Police Training School more than a decade ago continues, with special attention to the focus of the Lohman manual developed originally for this purpose "The Police and Minority Groups". The Chicago City Police Department has also developed an extensive human relations training program, in cooperation with various Chicago human relations agencies and several colleges. This program is directed by Capt. Culnan and goes back almost ten years.

Possibly the most ambitious long-range program in police-community relations has been developing in St. Louis. Always generously represented at the Michigan State Institute, St. Louis, through its Board of Police Commissioners, has launched a project which involves the establishment of police-citizens committees in each of the twelve police districts of the metropolitan area, eventually to be coordinated through an over-all committee with representation from each district committee. Essentially the project aims at more effective police-community relations in crime prevention. Numerous community organizations and agencies are allied in this program, which has a full-time executive director in Mr. James McCrory. Until Mr. McCrory was appointed to this position last spring, the program was coordinated by Mr. Donald Sullivan, then associate director of NCCJ in St. Louis - now NCCJ regional director for the state of Oklahoma. Chairman of the Executive Committee for the project, in which the Police Commission has made a sizeable financial investment, is Mr. Virgil Border, Missouri Regional Director for NCCJ. Chairman of the Police Commission is Col. D. Sam Priest, under whose leadership the project has gained considerable momentum. District

police-citizens committees have now been organized in five districts and are functioning at varying stages of proficiency. Annual Institutes on Police-Community Relations have been held in St. Louis for several years, beginning shortly after the first Institute at Michigan State, which was attended by a team of six from metropolitan St. Louis.

The Institute aspect of this St. Louis program has been expanded to a state-wide program. The second annual Missouri state-wide Institute on Police-Community Relations was held at the U. of Missouri in October. Considerable leadership in this development has been provided by Prof. Carroll Price of the School of Police Administration, U. of Missouri - another "alumnus" of the national Institute at Michigan State. At the Institute held in Columbia last October, Sheriff Lohman was among the key speakers. Participants came from as far away as Tulsa and Oklahoma City. The entire Institute was developed around a basic case record of a typical Missouri small community called FREEPORT, USA.

With Tulsa and Oklahoma City having been represented at the Missouri Institute - and indeed represented each year also at Michigan State - and with Don Sullivan now the NCCJ director in Oklahoma, it is a safe bet that it will not be long before a full-fledged program on police-community relations will be "cooking" in the Sooner state. In fact, seminars on this very subject were included in more general Institutes held in November in Tulsa, Oklahoma City and Muscogee under NCCJ auspices, and these seminars attracted a good deal of interest. Incidentally, seminars within the context of more general community Institutes of this nature have also been successfully conducted for several years in a half dozen Texas cities and in a few other important Southern communities. A leader in these seminars for police in Southern communities has been Dr. Gordon W. Lovejoy of the national staff of NCCJ, who will be one of the speakers and consultants at the 1958 Institute at Michigan State. Dr. Lovejoy operates out of Guilford College, North Carolina, where he is a professor of sociology.

Dr. Lovejoy has been asked to provide consultant assistance for the development of instructional units in community relations for Dallas police officers who receive some of their training in the College of Law at Southern Methodist University. So too, has Dr. Sterling W. Brown, executive vice-president of NCCJ.

Kansas City, Mo. police officers continue to receive training in human relations in a program heartily endorsed by Police Chief Bernard C. Brannon. The city's Commission on Human Relations cooperates in this program under the leadership of its director, William H. Gremley, who attended both the 1955 and 1956 Institutes at Michigan State.

The Texas Municipal Police School, directed by Mr. Wallace Beasley, which is a part of the Extension Division of Texas A & M College at College Station, Texas, has announced plans for an Institute on Police-Community Relations to take place in the Student Memorial Building on the Texas A & M campus June 29-July 3, 1958. The Institute will be directed by Mr. Beasley,

assisted by Mr. E. R. McWilliams, NCCJ director in the Southeast Texas Region headquartered in Houston. Mr. McWilliams attended the Michigan State Institute in 1956. Lou Radelet of the NCCJ national staff is a member of the Planning Committee for this Institute, for which an outstanding program is now being formulated by Mr. Beasley and Mr. McWilliams. It is hoped that there will be representation at this Institute from numerous cities in Texas, as well as some representation from Oklahoma, Arkansas and Louisiana.

There has been some indication of interest in an Institute on Police-Community Relations, probably of a one-day nature, in the Miami - Dade County Florida area. No further information is available as yet.

Cincinnati police continue to cooperate closely in human relations training with the Mayor's Friendly Relations Committee and other human relations agencies. Chief of Police Stanley R. Schrotel has been featured as a speaker several times at Michigan State and is much in demand as a speaker for programs elsewhere on the theme of police-community relations.

Chief of Police Carl Heustis in Louisville has been most cooperative with organizations and agencies seeking to further human relations training for police officers. The Southern Police Institute at the University of Louisville, founded and directed by former Louisville Director of Public Safety David A. McCandless, devotes considerable attention in its curriculum to problems of human behavior, including several days specifically on police-community relations, with Sheriff Lohman as principal instructor for this unit in the 17-week term of the SPI.

Incidentally, Col. McCandless is a member of the national Commission on Community Organizations of NCCJ. So also is Deputy Police Commissioner Robert J. Mangum of New York City and Robert H. Scott. Mr. Scott has been mentioned earlier in these notes. Col. McCandless and Com. Mangum were speakers at the 1955 Institute at Michigan State.

Detroit and Milwaukee were among the first cities in the nation to adopt a fully organized program of human relations training for police officers. In fact Milwaukee has had such a program in its police academy for about 15 years, and Detroit for about 10 years. No Institute at Michigan State is complete without representation from these cities.

Another city where an excellent on-going program of police training in human relations exists is Pittsburgh. Represented each year at the Michigan State Institute, Pittsburgh continues to do a good job, coordinated through the official human relations agency of the city, the Commission on Human Relations, in cooperation with other agencies including NCCJ.

There has been some discussion of the possibility of initiating a statewide program in police-community relations in New York State, but thus far things remain simply in the discussion stage. Several communities

in New York State have such programs well under way, notably in the Buffalo area. In New York City itself, the Police Academy provides quality instruction in human relations under the able leadership of Lieut. George McManus, who is much in demand as a consultant for programs elsewhere on this subject.

Philadelphia continues to show outstanding leadership in the field of police-community relations. The Philadelphia Police Department has trained an unusual number of its men to become specialists in their own right in community relations. An experimental project in police-community relations somewhat similar to the St. Louis project has been under way in Philadelphia for some time, under the leadership of Maurice Fagan, director of the Fellowship Commission. Inspector Edward Payne of the Philadelphia Police Department brought a report of these developments to the 1956 Institute at Michigan State.

Plans have been completed for a one-day Institute on Police-Community Relations to occur in Atlantic City in March.

In terms of number of cities having an on-going program, it is probable that the state of New Jersey continues to lead the way. NCCJ is blessed by having as its regional director in that state, from Trenton north, a man who was a police officer in that state for more than twenty years, Howard J. Devaney. Mr. Devaney retired from police work a few years ago and has since become NCCJ's head-man in that territory, and he continues to give a major share of his time and attention to work with police officers. A former president of the New Jersey Patrolmen's Benevolent Association, Mr. Devaney has developed outstanding sustained training programs in human relations for police officers in a score of New Jersey cities. Any one of the Institutes on Police-Community Relations he has conducted in cities like Paterson, Elizabeth, Trenton, Fair Lawn, Glen Ridge, etc. would make a story in itself. These programs have received extensive newspaper publicity and have earned the fullest cooperation and respect of ranking police officials throughout New Jersey and elsewhere.

In December of 1955, and again in December of 1956, Mr. Devaney directed a five-day New Jersey state-wide Institute on Police-Community Relations at Rutgers University. Each year more than twenty communities were represented in this Institute, which was designed as a New Jersey counterpart of the national Institute at Michigan State. . . which, by the way, Mr. Devaney attended in 1955. Faced with a question about repeating this state-wide Institute in December, 1957, Mr. Devaney decided to postpone it until March of 1958. So the Institute will be held March 9-14 - this year on the campus of Seton Hall University, South Orange, N.J. This time the Institute will be open to registrants, not only from the state of New Jersey, but from communities from Washington, D.C. north to New England, and from the East Coast westward as far as Cleveland and Toledo. This area coincides with the so-called Northeastern Division of NCCJ.

A brochure on this Seton Hall Institute will be available about February 1. In its geographic scope, this Institute will roughly coincide with the Institute at Texas A & M College June 29-July 3. In this sense, two of NCCJ's six geographic divisions will have divisional counterpart Institutes of the national Institute at Michigan State. There remains only one NATIONAL Institute. One purpose of counterpart Institutes on a more limited geographic scale is to enhance the quantity of interest in programs of this type, to secure more participation, to reach more communities, etc. Further information re: the Seton Hall Institute may be secured from Mr. Devaney at 790 Broad Street, Newark 2, New Jersey.

Steady progress continues to be made with the police-community relations program in Baltimore, given a big boost when a Baltimore team of eight persons registered at the Michigan State Institute last June. On the drawing board and with a general committee already in operation in Baltimore is a plan for police-community relations organization similar to the St. Louis and Philadelphia undertakings. Deeply interested is Capt. Norman J. Schleigh of the Baltimore Police Academy, one of the Baltimore-Michigan State team of last June.

No report on activity in the police-community relations field would be complete without a reference to the splendid program which has been developed in the state of Delaware. Law enforcement officials are working closely with NCCJ throughout the state, with the State Police in the forefront of these developments. A state-wide Institute on Police-Community Relations was held in Dover last spring, and will be repeated there March 19, 1958. Two full-day sessions in the State Police Training School were devoted to this subject in October. Incidentally, the state of Delaware sent a ten-man team to the Michigan State Institute last June and has aspirations to do at least as well in 1958. Further information about the program in Delaware may be secured by writing the NCCJ director in Wilmington, Mr. Elmer Paul Brock, 1011 Washington Street.

Biggest need in the field of police-community relations today, in one observer's opinion? A scarcity of good materials, in print, about the content and techniques of programs and projects that are taking place in this field. Judging by the information we have available, an excellent job is being done in many places, but getting information and materials broadcasted and exchanged effectively among and between those of us who are deeply interested and need all the help we can get from each other - there's the rub!

In connection with the Delaware program, an excellent manual on the Legal Aspects of Desegregation was prepared by Herbert L. Cobin, former Chief Deputy Attorney-General of the state.

The official publication of the Missouri Police Chiefs Association, THE CHIEFTAN, has carried articles which report extensively the Missouri statewide Institute on Police-Community Relations. The Fall-Winter, 1956 issue carries a splendid article on "The Police Chief As A Community Leader", by Col. Bernard Brannon, Chief of Police, Kansas City, Mo. Also in this

issue is a widely heralded article by Dr. James J. Brennan of Michigan State, entitled "Juvenile Delinquency and Police-Community Cooperation".

The April, 1957 issue of the National Probation and Parole Association JOURNAL contained a significant article on the subject "Race, Nationality and Religion - Their Relationship to Appointment Policies and Casework" (in the field of Corrections), written by Dr. Don J. Hager, then director of the Commission on Community Interrelations of the American Jewish Congress, now chairman of the Department of Sociology, Los Angeles State College. Reprints of the article are available from the National Probation and Parole Association.

Law enforcement officers in considerable number continue to attend summer workshops in human relations, conducted now by more than forty colleges and universities across the country in cooperation with NCCJ and other agencies. These workshops run from one to six weeks.

Some speakers and their subjects for the 1958 national Institute at Michigan State, May 18-23:

Personal and Social Disorganization
- Dr. John J. Kane
  Chairman, Department of Sociology, U. of Notre Dame

The Idea of Community
- Dr. Howard Y. McCluskey
  Department of Education, U. of Michigan

The Constitution and the Citizen
- Col. Harold Riegelman
  Counsel, Citizens Budget Commission, New York City

Understanding Minority Groups
- Dr. Robert B. Johnson
  Director of Research, NCCJ

Our Puerto Rican Citizens
- Dr. Clarence Senior
  Chief, Migration Division, Department of Labor, Commonwealth of Puerto Rico

The Police and Minority Groups
- Sheriff Joseph D. Lohman
  Cook County, Illinois

Youth in the Community
- Sam Rabinowitz
  Director, Michigan Youth Commission

Problems of Community Relations for
the Probation and Parole Officer
- Richard McGee
Director of Corrections, State of California

The Role of Social Welfare Agencies in
Police-Community Relations
- Raymond M. Hilliard
Director, Cook County (Illinois)
Department of Welfare

Special Problems in Police-Community Relations
- Dr. Gordon W. Lovejoy
Program Consultant, NCCJ

Value Judgments in Community Relations
- Dr. Charles E. Hendry
Director, School of Social Work,
U. of Toronto

Police Training in Community Relations
- Chief of Police Carl Hansson
Dallas, Texas

World Perspective in Community Relations
- Vice-President Thomas Hamilton
Michigan State University

* * * * *

February 6, 1958

Mr. Louis A. Radelet, Director
Commission on Community Organizations
National Conference of Christians and Jews
43 West 57th Street
New York 19, N.Y.

Dear Lou:

Yesterday I mailed you a card voting for a dinner meeting of the NAIRO sub-committee on program development and financial development.

I did this in haste because you asked for a prompt reply. The copy of my letter to Arnie which I am enclosing explains why I cannot be there. I regret this very much.

Best personal regards.

Cordially,

Frederick B. Routh
Assistant Director

Enclosure.

FBR:fcl

February 28, 1958

Mr. Dumont Kenny
National Program Director
National Conference of Christians and Jews
43 West 57th Street
New York 19, N.Y.

Dear Dumont:

Our recent inter-agency meeting here in Atlanta was more than worthwhile. The various problems we face in the South received rather full discussion and we made progress toward further voluntary cooperation on the part of the agencies present.

Bob Johnson did an excellent job for NCCJ. His understanding of the South and his knowledge of research techniques made his contribution meaningful for all of us. Because of his unique qualifications I believe it would be wise if he continued to represent NCCJ at these Southern meetings. Then too, it helps if there is a continuity of personnel. This does not exclude, of course, your participation or the participation of others as they have time to make the meetings, but it would be good if one person could make all of the meetings.

Please give my regards to Bob and to Lou Radelet. With every good wish.

Cordially,

Frederick B. Routh
Assistant Director

FBR:fcl

Rec'd 3/21/58

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 8507, GUILFORD COLLEGE, N. C.

PROGRAM CONSULTANT
GORDON W. LOVEJOY

NATIONAL CO-CHAIRMEN
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JAMES F. TWOHY
LEWIS L. STRAUSS

PRESIDENT
EVERETT R. CLINCHY

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

March 19, 1958

Dr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Harold:

I would gather from you letter that you have become almost as much a traveling salesman as I. You were very kind, therefore, to take time to answer my recent inquiry. I appreciate your help greatly.

Sincerely yours,

Gordon

Gordon W. Lovejoy

GWL:nwn

Amen!
H.

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

TELEPHONE MURRAY HILL 8-7530

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HERBERT J. OSBORNE

SECRETARY
OSCAR M. LAZRUS

DEPARTMENT OF RESEARCH
DIRECTOR
ROBERT B. JOHNSON

May 5, 1958

Mr. Fred Routh
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Routh:

Enclosed is the list of men attendint the "Summit" conference in Washington. It was good seeing you, and I look forward to hearing from you.

Sincerely,

Enid.

Miss Enid Bogner

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

Rcd 7/18/58

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 8507, GUILFORD COLLEGE, N. C.

PROGRAM CONSULTANT
GORDON W. LOVEJOY

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LEWIS L. STRAUSS

PRESIDENT
EVERETT R. CLINCHY

EXECUTIVE VICE-PRESIDENT
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TREASURER
HERBERT J. OSBORNE

July 17, 1958

Mr. Paul Anthony
Administrative Assistant
Southern Regional Council
Room, 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Paul:

I admit without a moment's hesitation that my information about the possible role of the police in Richmond and Arlington is largely conjecture. It is what I believe.

I feel that Gov. Almond hopes to use the police and the State Troopers exclusively for the maintenance of any law and order that may need to be upheld in Virginia. He indicated to some of our people in a recent off-the-record meeting in Richmond that he would be reluctant to mobilize the National Guard lest it be federalized. He is toying, I understand, with the creation of a special "Virginia Militia," but I question anything of this sort could be organized so late.

The only thing which remains, therefore, is the use of local and state police. Except for a few police in Arlington I know of none who have had any work in human relations or important grounding in the proper observance of civil rights. I fear that their approach is going to be exclusively that of repression. There is nothing I know to indicate that the police have any thought of calling upon human relations agencies either for advice or for help.

The enclosed speech may be of interest to you and Fred. After you wade through the verbage of the first page or two I think you will find I say a few things. May I call your special attention to the items beginning with "General Observations" on Page 9.

Even though it is most unlikely, should you want to communicate with me, I can be reached between July 14th and August 1st at the Department of Sociology, University of Notre Dame.

Sincerely yours,

Gordon W. Lovejoy

Gordon W. Lovejoy

GWL:nwn

"–TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

CHANGES IN HUMAN RELATIONS PROGRAMMING DURING THE LAST TWENTY-ONE YEARS

A Paper Read Before the Michigan Society for Mental Health:
March 13, 1958

by

Gordon W. Lovejoy, Ph. D

National Program Consultant
National Conference of Christians
and Jews.

Tourists driving within a 200-mile radius of Chattanooga, Tennessee, are assaulted from every side by billboard advertisements, signs painted on barns, and posters tacked to trees advising them to "Visit Rock City and See Seven States." After driving up the designated road and paying the admission fee characteristic of the commercialized exploitation of God's natural wonders, visitors are directed to a rock balcony whose bannister is topped by seven directional arrows.

No feat of imagination is required to sight along the arrows and to believe a certain hill is in Alabama, another in Georgia, a third in Tennessee, and on through the promised seven states. The experience is pleasant if not too dramatic and the view is a shade superior to the usual mountain lookout vista.

Suppose, however, the tourist has an aversion - real or imagined - toward what is happening in one of the designated states. He can, consciously or unconsciously, claim that a vagrant cloud is blocking his view or that the sun is not shining at the proper angle. In so doing, the man who chooses not to recognize something others can identify is demonstrating the well-known psychological principle: We perceive easiest those matters we want to perceive and we either refuse to accept or we forget readily the unpleasant ones.

Exactly akin to the reaction of the tourist can be anyone's response to a discussion centering around the topic assigned me: "Changes in Human Relations Programming During the Last Twenty-One Years." Since human relations programming is designed either to build a climate of opinion which will checkmate prejudice, or to inhibit its overt expression, or to re-educate people away from their bigotries, I am, in reality, expected to discuss prejudice. My topic might then be more exactly worded as "Changing Programs for Counteracting Prejudices."

I am aware of difficulties associated with this topic, for prejudice is a "naughty" word. Many people more readily consult a physician about a loathsome disease than visit a psychiatrist concerning their "blind spots." Others find prejudices so emotionally satisfactory they resist fiercely any attempts to remove their beloved crutches of bigotry. Finally, because there is such divergence among authorities concerning the causes and cures for prejudice, each individual can "pay his money and take his choice" about what he chooses to believe.

Simply because these difficulties exist, I am taking liberties with my assignment. I intend, first, to examine very briefly changes over the past twenty-one years in knowledge concerning the psychology of prejudice. Then, I propose to consider - again in condensation - certain types of programs adopted as counter-measures for combatting prejudice. I shall conclude, finally, with a number of subjective general observations about the problems facing human relations agencies working in the field of intergroup relations.

Originally, it was my intention to trace the way in which several major human relations agencies had reflected changing knowledge about the psychology of prejudice through specific modifications of their program activities. This ambitious desire was abandoned, however, when of the five largest private national agencies to which I wrote, one did not even reply and three gave such inadequate answers as to leave me wondering if they were aware of newer insights gained through academic research. One agency answered in sufficient detail for my purpose but rather than use a single reply I abandoned to some dissertation-hungry graduate student the analysis of the extent to which human relations agencies have translated into concrete practice recent research findings.

Let us proceed, then, without further delay, to consider the trilogy of topics I have chosen to discuss.

1.

Changing Insights Into the Causes of Prejudice

Inquiring men have long been interested in attempting to understand the causes of prejudice but only within this century have these efforts taken the form of properly controlled scholarly research. To sociologists and not psychologists must be given credit for initiating a careful study of prejudice. As early as 1904, W.I. Thomas was writing about "The Psychology of Race-Prejudice"[1] and shortly thereafter G.W. Ellis was analyzing "The Psychology of American Race Prejudice."[2]

When the psychologists - in the 1920's and 1930's - began their work with prejudice they seem to have considered it initially as something instinctive or of racial memory.[3] Pioneers such as William McDougall, writing in 1926 and dealing indirectly with prejudice, thought it a sentiment growing out of an instinct.[4]

Early followers of Freud, noting the presence of prejudice in persons whom they were studying, advanced the explanation it was an outgrowth of hostility and jealousy caused by either a mother or father fixation. The outgroup, in these instances, became the surrogate.

Gordon Allport's Social Psychology advanced the theory that prejudice was the result of a conditioned response. This belief yielded soon, however, to the findings of experimentation and quantitative field data which appeared to indicate that prejudice was caused by definite learning experiences and not by conditioned response.[5]

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[1] American Journal of Sociology, Vol. IX, pp. 593-611.

[2] Journal of Race Developments, Vol.V, pp. 297-315.

[3] See Wilhelm Mundt, Folk Psychology.

[4] Introduction to Social Psychology.

[5] Gardner Murphy and Lois B. Murphy's Experimental Social Psychology contains numerous of these early experimental reports.

When the Michigan Society for Mental Health was organized in 1936 a number of theories explaining the origin of prejudice were current, each with its coterie of adherents. The more prominent of these explanations can be summarized thus:[1]

1. Prejudice is the result of ignorance and to combat the basic problem you remove the ignorance through the presentation of factual information.

2. Certain obnoxious personal traits in minority group members themselves cause the development of hostile attitudes toward such persons.

3. Unpleasant early - and often single - experiences cause an individual to develop prejudices.

4. People have an instinctive fear of the unknown and the unusual with the result they develop prejudices toward persons who differ.

5. Certain groups compete unfairly in business and since they have been identified as so doing become the recipients of prejudice.

I think it entirely safe to claim from the vantage point gained after two additional decades of research that we recognize now the superficiality and the essential invalidity of the theories just elaborated. As I shall point out later, however, a considerable amount of contemporary programming by human relations agencies remains aimed largely at combatting prejudice through the removal of ignorance. So, too, must we recognize that it is one thing for the scholar to abandon a theory as untenable but quite another to persuade John Doe - lay supporter of a human relations agency - not to believe and not to be influenced in his actions by these theories.

The twenty-one years of your organization's existence have witnessed the opening of the flood gates of research which attempts to analyze the causes of prejudice. Research projects and papers, graduate theses and dissertations, articles for lay reader consumption - all have been written. One annotated bibliography prepared ten years ago represented the crystallized distillation of over 900 "how combat prejudice" articles written since 1942. And admittedly the bibliography was superficial.[2]

From this welter of available studies it is possible, though, to choose a few explanations for prejudice development more universally accepted than others:

1. Prejudice represents a displacement of hostility by persons unable themselves to advance upon those who are lower down the scale and, therefore, even less able to rise. Bettelheim and Janowitz phrase this neatly:

> "But one cannot live in society and hate everybody. Therefore some psychological methods must be used for dealing with these emotions and one such method is to displace all hatred onto persons or groups who are more suitable for the purpose."[3]

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[1]Detailed information can be found in:
a. Arnold Rose - Studies in Reduction of Prejudice, Chicago: American Council on Race Relations, 1947.
b. Robin M. Williams, Jr. - The Reduction of Intergroup Tensions, New York: Social Science Council, Research Bulletin 57, 1947.

[2]Gordon W. Lovejoy, Toward Better Human Relations, NCCJ, 1956.

[3]Bruno Bettelheim & Morris Janowitz, Dynamics of Prejudice, p. 147.

2. Prejudice is the natural outgrowth of a paranoid personality since a person so affected is unable to understand or to assume the role of another individual. Unable to walk in another man's shoes, the paranoid remains both unaware of what he is doing and undisturbed by his inconsistencies.[1]

3. Individuals develop prejudices as a device for projecting onto others the undesirable characteristics they find within themselves.

> "In present-day U.S. society, inacceptable id tendencies are mainly displaced onto Negroes (sex libertinism, dirtiness, laziness.) Therefore, the superego can lend full support to their discrimination since these are tendencies against which it fights continuously. Religion, the representative of superego demands, is thus weaker as a mitigating influence on intolerance of the Negro than on intolerance of the Jew. This may explain why stability of religious convictions was so markedly associated with tolerance towards the Jews but failed to be associated with tolerance toward the Negro."[2]

4. Prejudice is the result of deep-rooted personality traits which can be identified and which produce a recognizable "Authoritarian Personality." Such a person displays a consistency of prejudice to the extent that if "anti" one outgroup he can be expected to be prejudiced towards other groups similarly situated.[3]

5. Persons are prone to develop ethnic hostilities if obsessed by personal insecurities, of low status within their group, if troubled by feelings of deprivation, or if victims of downward mobility in class rank.[4]

Even so tentative and frankly inadequate a presentation of prejudice as I have attempted leaves one with a few specific observations and some doubts. Since the programming of human relations agencies may be as much affected by these observations as by the hypotheses themselves, it is wisdom for us to examine four items.

No one can escape noting, first, the essentially complete absence of an overall synthesizing into one single body of knowledge of diverse research findings. Researcher "A" completes a study and enunciates his principles. He is followed by Researcher "B" who may or may not refer to his predecessor's activities and may, in his turn, develop principles partially or completely incompatible with those of the first scholar. Not since the work a decade ago of Robin Williams and Arnold Rose has anyone attempted the perfection of a scheme showing all the facets of prejudice and all the principles of remedial therapy involved. Thus, the human relations practitioner remains at the mercy of these authorities he has consulted. Read another book and he may have to revise his program plans!

A second area in question centers around the limited number of groups whose

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[1]Arnold & Caroline Rose, America Divided, p. 277 ff.

[2]Bettelheim & Janowitz, Op. Cit., p. 158.

[3]See T.W. Adorno, The Authoritarian Personality for a discussion of these traits.

[4]A non-technical discussion of these assorted theories can be found in Francis Brown & Joseph Roucek, One America, 3rd Edt., p. 639 ff. See also Bettelheim & Janowitz, Op. Cit., p. 243 ff.

prejudices have been analyzed. Virtually all major research studies have focussed upon the attitudes and practices of white Christians towards Negroes and Jews. There is a dearth of studies analyzing what minority group members - such as Negroes and Jews - think of and how they act toward their majority brethren. Without studies of this type the doubt is raised if attitude restructuring has not been treated as a one-way street. When, with this thought in mind, the program activities of the major human relations agencies are examined one is left with the feeling that a single-track path to Brotherhood is exactly what most have undertaken regardless of the agency's altruistically stated goals.

A third area of doubt centers around the largely unquestioned way in which human relations agencies dealing with inter-religious tensions and prejudices have assumed it is possible to ameliorate these attitudes and practices by applying the identical principles and methods followed in reducing inter-racial bigotries. The absence of research on inter-religious tensions makes understandable the development of this practice but reduces in no way the obligation of determining if agencies in the field of inter-religious relationships really know what they are doing. Robin Williams, Jr., sounds the warning tocsin thus:

> "Although there are important similarities among these concrete types of relations, it has not been adequately demonstrated that propositions which are valid in the case of ethnic or racial minorities will actually hold in the same way for relations among collections or groupings based on distinctive religious affiliations... Strictly religious conflict is not explicable in the terms which have served to illuminate inter-ethnic and interracial values."[1]

The fourth and final question arises from observation, admittedly subjective, and not from any research deficiency. In this case what has not happened casts doubt upon the basic postulates of the authoritarian personality theory. The observation is grounded in the way southern people have reacted to the pressures of desegregation. Since May, 1954, many happenings indicate that anti-Negro biases have increased throughout the South and, as would be expected from the theory, so too is there evidence of increased anti-Semitism. There appears, however, to have been little increase in anti-Catholicism. This is remarkable both in view of the traditional southern attitudes toward Roman Catholics and the forthright stand of many Catholic clergymen in matters of racial discrimination. When a southern legislature gives a standing ovation to a northern, Catholic Senator who has just announced he would support the desegregation decision of the U.S. Supreme Court if elected President, either the authoritarian personality theory is inadequate or there are other unidentified factors at work. Regardless of the explanation, agencies working in the "total field of human relations" in the South might well note this condition. Until the "queer doings in Dixie" are analyzed the counsels of prudence seem to indicate less boastful claims of successful southern programming.

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[1] Journal of Social Issues, Vol. XII, No. 3, 1956, pp. 12 and 13.

II.

Changes in Programming, Techniques and Approaches

Two distinct program trends can be observed over the twenty-one year period we are considering. The first of these may be labeled "the educational approach;" the second, as "the legalistic attack." In using the designatory terms employed I imply that the first is non-pressure, non-legislative, and non-direct action. It is the long, slow pull of re-educating people away from their prejudices or of creating a social climate which inhibits intergroup maladjustments.

The legalistic approach, by contrast, as I am using the term, refers to methods based upon law or legal-like activity. It would be absurd, of course, to say there is no "education" in this second method, but the difference is seen in the types of tactics used.

Nothing less than encyclopedic space would permit discussing in detail the numerous variations in each method. I shall confine myself, therefore, to the sketchiest presentation and in so doing choose only a few representative samples from the two approaches. I had expected originally to show how human relations agencies had chosen specific program methods in accordance with changing knowledge about the psychology of prejudice. This approach had to be abandoned - for reasons I have given - with the result that this section of my remarks shows indirect and not direct relationship to Part I. The comparative task remains, however, to be done.

a. Educational Methods

In your organization's natal year of 1936 the educational activities of most human relations agencies clustered around exhortative "let's be good" activities. These were supplemented by a widespread use of the mass media. By analogy, we used a shotgun approach with the idea of shooting a wad in the general direction of a target - in this case the prejudices of people - while hoping someone would be struck in the process.

With the passing years a majority of human relations agencies began analyzing more carefully the types of targets at which they were aiming. This was followed by the development of specialized programs pointed toward individuals or specific groups and not at people en masse. Then came a shift to techniques which emphasized self-involvement of those with attitudes or practices believed anti-social.

A few illustrations of the types of things attempted may make clearer the succession I have outlined.

The period under our microscope can be designated as one in which human relations agencies embarked on large-scale undertakings. Thus, we have the Hilda Taba Project entitled "Intergroup Education in Cooperating Schools." Here 18 school systems stretching from Massachusetts to California became the object of intensive study. The project attempted to determine the causes of prejudice, to devise techniques for diagnosing group differences, to create patterns which would help make school life more democratic, and to set up teacher training activities. [1]

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[1] This project was supervised by the American Council on Education but financed by the National Conference of Christians and Jews.

A similar project - "The College Study in Intergroup Relations" - directed by Dr. Lloyd Allen Cook, involved from 10 to 24 teacher training colleges. The basic aime of this project were discovering the role of creed and race in the life of the child, creating within the affiliated colleges a social atmosphere in which people would be judged on the basis of their worth; training prospective teachers in the skills necessary for teaching good human relations; and helping democratize the life of all persons reached.[1]

A third approach to a large-scale project is typified by Dr. Howard Wilson's "A Survey and Appraisal of Intergroup Relations in Teaching Materials." This four-year analysis of 350 textbooks and 60 study courses was aimed at determining how intergroup relations were handled in the written materials studied in the public schools. Incidentally, the final report of this project was condensed and published as a Public Affairs Pamphlet.

Another approach to programming focused upon the development of college and university undergraduate and graduate work in human relations. Here the effort was designed to create an instrument - the Human Relations Center as it is called - which could supervise academic research, train leaders for subsequent teaching or agency positions, and render advisory services to community groups. Although this approach requires considerable money, a number of interesting developments have taken place. Thus, we have the endowment (1947) of the Department of Human Relations, University of Miami; the (1947) Center for Human relations Studies at New York University; the (1948) Center for Intergroup Education at the University of Chicago; the (1948) Columbia University Inter-Divisional Program in Intergroup Relations; the (1951) Albert M. Greenfield Center for Human Relations Studies at the University of Pennsylvania; and the (1954) Boston University Human Relations Center.

Since teachers, their attitudes, their skills and their practices have been of almost paramount interest to human relations agencies, it is logical to expect that training courses in human relations would be made available to the summer sessions of various universities. This is exactly what has happened; since 1941 more than 140 specialized summer workshops in human relations have been held. To these have come approximately 5,000 teachers.[2]

On a level less ambitious than the summer workshops has been the development of numerous community "Institutes." These have been held in every area of human relations from labor-management to police training. Essentially such institutes - be they long or short term - attempt to sensitize lay people concerning the changing civilization, the unfinished business of democracy, and the ways in which people can make their communities better places in which to live. At one time or another all of the major national human relations agencies have held institutes.

With the emphasis upon group dynamics and group therapy which developed in the 1930's and '40's, human relations agencies began to experiment with role-playing sessions, rumor clinics and socio-dramas. These had as their fundamental purpose setting up situations in which people could "act out" alternate solutions to human

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[1]This project was directed and financed in the same way as the Taba effort.

[2]The National Conference of Christians & Jews and the Anti-Defamation League have taken the lead in developing and supporting such workshops.

relations problems, and in the process gain increased insight into their own attitudes and practices. Here, again, nearly all practitioner bodies have experimented with these methods.

Nor dare one close this section on educational techniques without referring to the reams of written materials prepared by each agency for mass distribution. Some of these items have been leaflets, others have been scholarly - but simply written - presentations of psychological and sociological information. Two series of publications loom above others: the "Intergroup Education Pamphlets" of the National Conference of Christians & Jews and the "Freedom Pamphlets" of the ADL.

A portion of these mass media materials have been visual or audio-visual aids. Films, slides, film strips and recordings produced almost ad infinitum fit into this category.

b. Legalistic Approaches

The use of law or legal-like efforts to change action patterns based on prejudice is a distinct social invention of the period under consideration. Even as late as 1936 the stultifying Sumner dictum "you can't legislate morality" prevailed unquestioned. Within two decades, however, the abandonment of this negative approach and the adoption by many human relations and governmental agencies of law to induce behavioral change became standard operational procedures for numerous agencies. While there may still be those who say "you can't legislate morality" there can no longer be any question but that law is an effective technique for inhibiting overt manifestations of prejudice and for creating situations which bring diverse people into sufficient contact to learn about one another.

Exactly as just done above, let us look at some of the different legal approaches.

Until the early 1940's the concept of establishing public or private intergroup agencies with a legal basis appears to have been essentially alien to thinking about the combatting of prejudice. The cataclysmic impact of the Detroit and Harlem race riots changed much of this reticence and gave birth to numerous agencies. By August, 1948 it was possible to identify 385 intergroup agencies operative throughout the U.S. Seventy-five of these were public, that is Federal, State or local government agencies, and 310 were private groups.[1]

Some of these agencies were based on specifically enacted laws, others were quasi-legal, but nearly all concerned themselves with problems of discrimination in public accommodations, employment, education, and housing.

Another legal approach was attempted through Fair Employment Practices Laws. These were tried on the state level as early as 1945 and on the municipal level a year later. Today 41.3% of the U.S. population living in 15 states have some aspects of their human relationships regulated by state FEPC bodies. In these states live 13.7% of the nation's Negroes, 27.9% of all other non-whites, and 71.4% of all Jews.[2]

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[1]American Council on Race Relations, Directory of Agencies in Intergroup Relations: 1948-49.

[2]Commission on Law and Social Action of the American Jewish Congress, Report on State Anti-Discrimination Agencies and the Laws they Administer, 1957.

Companion approaches akin to and yet different from the two previous approaches can be thought of as taking place through an increase in state anti-discrimination and anti-bias laws. Prior to 1936 forty-seven states had on their statutes 217 anti-discrimination and anti-bias laws. Between 1936 and 1954 thirty-five states added 140 more laws. Today there are 357 state laws against some form of discrimination. Each state has at least one law. The principal areas covered by these legal inhibitions are public and private employment, education, housing, group defamation, and the use of public accommodations.[1]

In at least two extremely spectacular cases the executive power of the United States Presidency has been used to remedy a discriminatory practice. By Executive Order No. 9981 what had been segregated armed forces became - if not overnight at least quickly - desegregated ones. Through Executive Order No. 9380 much the same was accomplished in other executive branches of the Federal Government.

Today we see additional legal approaches to the elimination of prejudice. There is a President's Committee on Government Contracts, and a Senate-confirmed Commission on Civil Rights. The long-term impact of these agencies remains to be judged, but already it is possible to point to specific instances of change in established habit patterns.

Finally, we must recognize the role played by Federal and State Courts. At least 75 decisions dealing with some aspect of Civil Rights have been handed down by the judiciary since 1936. The role such decisions play is often obscured by the cannonading of those who oppose the decision. The value of many of these decisions is only now beginning to be visible.

For those who want to pursue further what has been said, the clearly written and magnificently encouraging booklet, The People Take the Lead: A Record of Progress in Civil Rights, 1948-58, is available.[2]

III.

General Observations

Twenty-one years - the lifetime of the Michigan Society for Mental Health - is but one brief segment of mankind's existence. It is, however, a sufficient span of years to permit the backward glance necessary for determining the distance travelled. So, too, is it a vantage point from which to examine territory not yet crossed. Like Janus, suppose we peer backward and then forward.

The period under consideration can be characterized as one in which people were urged - as never before - to consider their attitudes. "Prejudice" as a word was moved from the scholar's lexicon and added to the vocabulary of the common man. Even though all people did not eliminate all prejudice they were challenged, at least, to examine and to defend those they preferred not to abandon. This accomplishment, if nothing else, can be credited primarily to the work of human relations agencies.

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[1]American Jewish Council, Check List of State Anti-Discrimination and Anti-Bias Laws, 1953.

[2]Published by the American Jewish Committee.

Another characteristic of the immediate past is the dual one of increase in the number of human relations agencies concerned with tension situations and, unfortunately, the number of agencies or experiments which ceased to operate. Like the memorial services for those now existing only in memory, one must list as "departed" the Bureau for Intercultural Education, the Pacific Coast Council on Intercultural Relations, the Columbia University Center for Human Relations Studies, the Intergroup Education in Cooperating Schools Project, and the College Study in Intergroup Relations. Each - unquestionably - furthered knowledge of human relations but, in dying, each raised the question of what was needed to make the effort sufficiently indigenous to survive the termination of outside financial subsidies. Until human relations agencies solve the dilemma of the transition from external subsidy to internal support they should ponder the desirability of pouring funds into projects which past experience indicates have a brief life expectancy.

The two decades under analysis have been, thirdly, years of staff building. Since academic training in human relations remains relatively rare, most agencies have recruited staffs from among the "fugitives" of other academic and religious fields. To their new jobs these converted human relations practitioners brought the orientations of previous activities. Upon this foundation they built, using self-training and practical experience lessons learned from on-the-job activities. Some practitioners have turned in spectacularly successful jobs but too many have just gotten by. Professionalization of human relations demands increasingly, however, that its practitioners have more skills upon which to rely than personal amiability, platitudes, and a desire to help in a time of crisis.

Finally, the backward glance of Janus reveals how agencies have modified their methods of operation. There was a time when each human relations group staked out its own private "domain" and paid scant attention to other areas. This, subsequently, was broadened with each agency becoming a sort of "amicus curiae" custodian over any manifestation of prejudice. Increasingly, however, human relations practitioners are faced by a weight of research evidence which indicates the most effective target for inducing change in peoples' practices is to combat discrimination itself and not simply to focus upon prejudice. This shift will necessitate basic and major alterations in programming activities of those agencies which do not choose to ignore the lessons of research.

But Janus' "forward look" has its messages also and directs attention to several thorny questions.

Students of our contemporary society tell us, increasingly and incessantly, we are erecting a culture which emphasize anonymity, conformity, and "peace of mind." We expect business executives to fit into the mold of the "organizational man" and to subjugate individual disagreement before the alleged greater good of the group's consensus. We gear merchandizing techniques to "hidden persuaders" and "subliminal perception." We prattle earnestly about "other directedness" and develop a jargon to explain "the lonely crowd." But we look almost vainly for indications the human relations agencies are altering programming to combat the prejudices of people who live in this changing culture. Business as usual while Rome burns appears the practice.

Is it too rhetorical to ask if the vendors and practitioners of "bortherhood" expect the "quiet dogmas of a quiet past" and the often stodgily prepared materials they distribute to disenthrall the bigoted as successfully as they did in the "hootch and hot mama" 1920's? Much indicates the need for program and public relations departments of practitioner agencies to form a closer acquaintance with Madison Avenue.

Closely related to the above is another stricture. Even though it has been demonstrated repeatedly by the caste-class sociologists that teachers are not the gate-keepers who control what heppens in a given community, the prime program target for numerous agencies remains the school teacher,[1] In a period when the orbiting satellite and the intercontinental missile cry for prompt change in mankind's prejudices dare we wait for today's teachers to train tomorrow's gate-keepers?

Many persons employed professionally in human relations work admit - if somewhat hesitantly - that the nature of their training and experience divorces them from the emotional and connotational concepts which the undereducated associate with "race," "intermarriage," "civil right," "pressure," and similar terms. When day after day one emphasizes the rational, scientific, and unemotional denotations of these terms it is easy to forget the emotional wallop they still pack for large numbers of people. Just as there is little significance to the term "promptness" in a low-class family which does not own an alarm clock, so is there not much impact from the antiseptically sterile way practitioners "brush off" all emotional implications of bigotry.

If - to pursue the subject further - I had to choose the two terms with which human relations agencies must grapple before they can combat successfully interracial or inter-religious bigotry, my vote would go for "intermarriage" and "pressure." It is inadequate to laugh at or push aside expressed worries of intermarriage, for fear about and prohibitions against exogamous marriages have appeared in virtually all cultures. These fears are not allayed by talking about the "oneness of Man," the beauties of brotherhood, or the lofty idealism of being a brother and not a brother-in-law.

Nor can the irrational but none-the-less real feeling by majorities of being "pressured" by minorities be swept under the carpet through denying these fears exist. In a society where less than one-half the people have completed 9.3 years of formal schooling, program activities built around "high-brow" educational activities drawing upon the symbols of our national motto, the flag, and world opinion can scarcely be expected to prove effective.[2] An entire new syllabary of symbols must be "brainstormed" into existence before fears of pressure will be eliminated.

Human relations agencies - to pursue additional, twin General Observations - show a distressing reluctance either to abandon long-sanctioned but now obsolescent program techniques or to evaluate critically the effectiveness of their work. An escadist invited to a command performance at Buckingham Palace would create no more stir than if a national human relations agency announced publically it was dropping some entrenched program practice. When this is done - and it has happened, fortunately many times - either the corpse is buried so quietly area offices fail to learn about it for months or the birth of the untried is swaddled in a gobbledegook of "New knowledge has given us new insight." Almost never is there the honest catharsis of admitted past inadequacy. The result is a growing institutional pomposity which fools only the unwary contributor, and he a little less each year.

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[1] See Floyd Hunter, The Community Power Structure and W. Lloyd Warner, American Life: Dream & Reality.

[2] Statistical Abstract of the United States, 1956, p.111.

When the evaluation of accomplishment is considered similar criticism can be passed. The "Annual Reports" of major human relations groups bubble with the "I'm getting better and better each day" philosophy of a past era. Such optimism may be justified or it may not be. In either case it has seldom been proven analytically and scientifically. At the risk of unloosing Damocles' sword, may I express the personal opinion that claims of successful achievement based upon intellectual Miltown or verbal Equanil contain scant promise for even eventual solution of intergroup problems.

Finally, where is the agency which has devoted its full efforts to exploring the value of the moral imperative as a way for solving human relations problems? Is it possible that the secularism and pseudo-scientism of our era has blinded human relations practitioners to the value of a morally rooted approach to intergroup hostilities? A definitive answer to this question must come from others than me. But this I do believe: if the real answer to man's social ills is not within the moral imperative he has been fooled most cruelly.

* * * * * *

And so we end our visit to Rock City after looking along only three directional arrows. What we cannot or do not choose to see may block from view a part of the vista. Perhaps, between the trees, though, there is a glimmer of insight which can guide us on the way.

June 17, 1958

Mr. Gordon W. Lovejoy, Educational Consultant
National Conference of Christians and Jews, Inc.
P. O. Box 578
Guilford College, North Carolina

Dear Gordon:

Just a note to let you know that the Virginia Interagency Meeting is called for Monday, July 7 at 10:00 A. M. at the Virginia Union University (probably in the Alumnae Building). If your man in Washington would contact Rev. Hubert S. Beckwith of the Congregational Christian Church of Fairfax County - Crescent 3-1882 - he could get the final plans.

It was good to be with you at the NSA advisory committee meeting. I regret that our schedules make it difficult for us to get together more often.

All good wishes.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

July 21, 1958

Mr. Louis A. Radelet, Director
Commission on Community Organizations
National Conference of Christians and Jews
43 West 57th Street
New York 19, New York

Dear Lou:

This gal sounds as if she belongs more in your area of activities than in ours. Don't know what use you can make of her, but it's a pity to see interested people turned away.

Many thanks for the minutes on the Police-community Relations Institute at Kellog Center.

All good regards to you, Roy, and Bob.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls
Enclosures: blind copy of letter to Miss Leuschner
copy of ltr. received from Miss Leuschner

July 21, 1958

Dr. Gordon W. Lovejoy
Program Consultant
National Conference of Christians
and Jews
P. O. Box 8507
Guilford College, North Carolina

Dear Doc:

Thanks for your informative letter of the 17th. It is being circulated among the members of the staff concerned with Virginia.

Thanks, too, for the paper on human relations programming. I have just returned to my desk from a week's vacation but, in reasonable time, I look forward to reading it.

Sincerely,

Paul Anthony
Administrative Assistant

PA/mf

Telephone MUrray Hill 8-7530

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

43 WEST 57th STREET NEW YORK 19, N. Y.

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LOUIS A. RADELET
DIRECTOR

**Executive Committee*

Brotherhood Week, 1958

DWIGHT D. EISENHOWER
Honorary Chairman

CLARENCE SENIOR
National Chairman for Community Organizations

July 23, 1958

Dear Mr. Routh:

Your letter of July 21 was received during Mr. Radelet's absence from the office. He should return after the third week in August at which time I shall be glad to call your letter to his attention.

Best wishes.

Cordially yours,

Norma Ozer

Norma Ozer
Secretary to Louis A. Radelet

Mr. Frederick B. Routh
Southern Regional Council
Room 432, Auburn Ave., N.E.
Atlanta 3, Georgia

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

September 30, 1958

Dr. Louis Radelet
National Conference of Christians and Jews
43 West 57th Street
New York 19, New York

Dear Lou:

I wonder if you are acquainted with William Kephart's Racial Factors and Urban Law Enforcement; University of Pennsylvania Press, 1957? We recently secured a copy and, after studying it, are giving consideration to distributing it to Chiefs of Police in the larger metropolitan centers of the South.

We would very much appreciate your evaluation of this book to aid us in our deliberations. Your experience, training, and information in this area of law enforcement would make your judgment most helpful. The informal comments we would hope for are not for publication but only to assist us in our consideration of distributing the book.

Warm personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

MEMORANDUM

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
43 WEST 57TH STREET, NEW YORK 19, N. Y.
MUrray Hill 8-7530

THE COMMISSION ON COMMUNITY ORGANIZATIONS
LOUIS A. RADELET, *Director*

October 3, 1958

TO: DR. FRED ROUTH

Dear Fred:

Good to hear from you. Sure I know the Kephart study, and it is excellent in my book - a very valuable new "tool" in the field of police-community relations.

I don't know about distributing it to Police Chiefs in the South however. I have my doubts. It requires careful interpretation at many points, by skilled people, or some of its data could solidify already existing negative stereotypes, and worse than this, antagonize a lot of well-meaning but not too well oriented police administrators. The book is a good text for Institutes, workshops, etc. which involve law enforcement officers in rather intense instruction under competent direction. But I would surely think twice about any general distribution, old boy.

Hope to see you soon.

Warmest regards.

Cordially yours,

Lou

LOUIS A. RADELET

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

607 Omaha Loan and Building Association Bldg.

Omaha, Nebr.,
October 23, 1958.

Southern Regional Council,
63 Auburn Avenue, N. E.,
Atlanta 3, Ga.

Dear Council:

Please send me your 6 page folder, "The Untold Story Behind Little Rock", reprint from Harper's Magazine June, 1958.

Thank you.

Sincerely,

Neil B. Danberg
Regional Director

NBD/lm

#
2 Dept
10/27/58
MF

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

December 9, 1958

Mr. Bob Blackburn
Associate Director
The National Conference of
Christians and Jews, Inc.
1211 Chestnut Street
Philadelphia 7, Pennsylvania

Dear Bob:

Thanks for your letter of the 4th. I was sorry that we didn't have more time to talk during the NAIRO Conference, but understand that your responsibilities elsewhere called you away early.

I have turned your request for hate literature over to our Director of Information, John Constable; asking that he pull together some materials for you and give you the addresses of such others as he thinks would be helpful.

You are of course aware that the ADL and AJC keep files on most of this material. For stuff from the non-Southern section of the nation I refer you to them. There is also a mass media committee of CCD - Consultative Conference on Desegregation - chaired by Harry Fleischman, National Labor Service, 386 Fourth Avenue, New York, New York. You might write him about the role of mass media people in off-setting the current crop of hate literature.

All good regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

December 9, 1958

Mr. Louis A. Radelet
National Conference of Christians and Jews
The Commission on Community Organizations
43 West 57th Street
New York 19, New York

Dear Lou:

Thanks for your note of December 1. I regret the delay in answering it but it came while I was in Texas, and I have since been in Montgomery. It's rush, rush, rush, down here just now.

I have marked on my calendar May 28 for the Police Institute at Michigan State University.

Paul Shields did indeed write me about the Institute and I promptly answered. He addressed his letter to me as the Assistant Director of the Southern Regional Council of the National Conference of Christians and Jews. While I assured him that the two organizations were on friendly terms and even occasionally went around together, I also assured him that no marriage had taken place... or was likely to.

All good regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

Future Sph Eng.

MEMORANDUM

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
43 WEST 57TH STREET, NEW YORK 19, N. Y.
MUrray Hill 8-7530

THE COMMISSION ON COMMUNITY ORGANIZATIONS
LOUIS A. RADELET, *Director*

December 1, 1958

TO: DR. FREDERICK B. ROUTH

Dear Fred:

Paul Shields, of the staff of the School of Police Administration at Michigan State University, tells me that he wrote you under date of November 14, confirming your place on the program for the Institute on Police-Community Relations, to be held at Michigan State next May. I just want to be sure that this checks out O.K. with you, so there is no slip in communications.

You speak on Thursday, May 28, on the topic: "Special Problems in Police-Community Relations"; 11:15 a.m., time element for address, 45 minutes; discussion period in the afternoon. But as you know, I'd like you to be there for as much of that week as possible, all expenses paid. The Institute begins Sunday evening, May 24, and ends Friday morning, May 29.

Best wishes.

Cordially yours,

Lou

LOUIS A. RADELET

December 16, 1958

Mr. Louis A. Radelet
The Commission on Community
Organizations
National Conference of Christians
and Jews
43 West 57th Street
New York 19, New York

Dear Lou:

Thank you for your note of December 12. I have just heard again from Paul Shields asking for biographical data which is being sent today.

You are right, I can't tell at this time whether I can afford an entire week at the Police Institute, but I should know by May 1.

With the best of Christmas wishes,

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

MEMORANDUM

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
43 WEST 57TH STREET, NEW YORK 19, N. Y.
MUrray Hill 8-7530

THE COMMISSION ON COMMUNITY ORGANIZATIONS
LOUIS A. RADELET, *Director*

December 12, 1958

TO: DR. FRED ROUTH

Dear Fred:

Your good note much appreciated. Glad that Shields at Michigan State finally wrote you, and all is well. Don't forget that we'd like to have you at the Institute for as much of the week as possible. You can determine this better around May 1st.

I too wrote Shields to straighten him out on SRC-NCCJ relationships. Your interpretation and mine complemented each other beautifully!

I'm very glad you will be with us for the Institute. You will find it to be quite an experience.

All good wishes for blessings and happiness at this holiday season.

Cordially yours,

Jim

LOUIS A. RADELET

File

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 8507, GUILFORD COLLEGE, N. C.

PROGRAM DIRECTOR,
SOUTHEASTERN DIVISION
GORDON W. LOVEJOY

NATIONAL CO-CHAIRMEN
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PRESIDENT
LEWIS WEBSTER JONES

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

March 17, 1959

Mr. John Constable
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mr. Constable:

Thank you for sending me Mr. Montgomery's speech "The Economic Effect of School Closing." If you can spare 10 additional copies, I would be happy to distribute them to our Southeastern Staff members.

Sincerely yours,

Gordon W. Lovejoy

Gordon W. Lovejoy

GWL:nwn

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

A

WORKSHOP

ON

Techniques of Leadership for the Resolution of Intergroup Tensions

JUNE 15 - JULY 3, 1959

3 to 6 undergraduate credits

Bethune-Cookman College, Daytona Beach, Florida

Mary L. Divers, B.A., M.S.W., chairman, Department of Social Science, Director

Consultants: Leonard P. Aries, J.D., vice-president, NCCJ
Gordon W. Lovejoy, Ph.D., NCCJ national program dept.
Other similarly qualified resource persons will be brought in to meet the special needs of the Workshop.

The workshop will examine problems growing out of the historic relationships between religious, nationality, racial and economic groups.

Specific presentations and discussions will focus on such topics as:

the implications of minority status;
social-psychological principles of individual behavior;
objective analysis of prejudice;
the self-imagery of minority groups;
the structure of the contemporary community;
techniques of achieving attitude change in community groups;
effective small-group procedures.

SCHEDULE — Classes meet each morning, Mon.-Fri., 8:30-11:30 a.m.
Lab sessions, Tues. and Thurs. evenings, 7:30-10:00 p.m.
The Workshop group will meet with community organization representatives recruited from the Daytona Beach commuting area.
Sessions will feature reports of Workshop findings, discussion of major problems, audio-visual aids.

Afternoons and week-ends — free for study or recreation. Daytona Beach, world-famed resort area, offers ample opportunity for outdoor activities.

CREDIT — 3 credits for the scheduled session. Those desiring additional 3 credits may enroll for a second three-week session to pursue directed study of individual projects.

COST — $50.00 tuition and fees. The 6 credit course carries a charge of $99.50. Board and room (living on campus) $14.00 per week. Workshop auditing fee, $20.00. (Auditors will be enrolled after all registrants for credit have been accommodated. Auditors will be expected to carry the full work load of the Workshop.)

REGISTRATION is limited to 30, whether auditing or for credit.

(please detach and mail)

REGISTRANT'S APPLICATION FORM

Office of the Dean
Bethune-Cookman College
Daytona Beach, Florida

(Note: $15.00 deposit must accompany this application.)

NAME _____

ADDRESS _____

OCCUPATION _____

I wish to take the course for credit ☐ Auditor ☐

It is expected that participants will vary in race, religion and ethnic background. Although individuals will be welcome, teams of persons from the same school or community are preferred. The combined experience of those attending this workshop will provide rich and varied resources for programs that concentrate upon practical problems in school and community.

Bethune-Cookman College, now in its fifty-fifth year, was founded by the late Mary McLeod Bethune. Dr. Richard V. Moore is president of the institution which holds an "A" rating from the Southern Association of Colleges and Secondary Schools.

The official policy of the College is that "no one is denied admission on the basis of race or religion."

Scholarship assistance is available for qualified candidates. Address your request for scholarship to your nearest NCCJ office or to the college.

Florida NCCJ, M. J. Karl, 305 Calumet Building, Miami 32.

This is one of 50 Workshops co-sponsored in the U.S.A. by the NCCJ in 1959.

a workshop on techniques of leadership for the resolution of intergroup tensions

leadership training in both the theoretical and practical aspects of human relations

for
teachers
school administrators
social workers
clergy
community organization leaders

Bethune-Cookman College
Daytona Beach, Florida

in cooperation with the
National Conference of
Christians and Jews

Educational record: high school college

Degrees earned (please state institution granting degree)

_____

Previous Workshop experience? _____
(please specify)

In what community organizations have you been active?

_____

_____

_____

What offices have you held? _____

_____

_____

SRC

RECEIVED JUN 11 1959

NEW-FRONTIERS—IN—HUMAN—RELATIONS

AN OPPORTUNITY FOR COMMUNITY LEADERS IN THE DAYTONA BEACH COMMUTING AREA TO SHARE IN A SIGNIFICANT EXPERIMENT

WHAT?

IN EDUCATION FOR BETTER INTERGROUP RELATIONS!

LABORATORY SESSIONS OF A WORKSHOP ON - "TECHNIQUES OF LEADERSHIP FOR THE RESOLUTION OF INTERGROUP TENSIONS

WHERE?

BETHUNE - COOKMAN COLLEGE CAMPUS,
DAYTONA BEACH, FLORIDA

WHEN?

TUESDAY AND THURSDAY EVENINGS,
7:30 - 10:00 P.M., BEGINNING JUNE 10,
RUNNING THROUGH JULY 2, 1959.

WHO?

THE SESSIONS ARE OPEN TO INTERESTED INDIVIDUALS IN COMMUNITY ORGANIZATIONS. YOU DON'T HAVE TO HOLD OFFICE. YOU MUST HAVE INTEREST IN THE SUBJECT.

UNIQUE IN AMERICAN EDUCATIONAL HISTORY: YOU HAVE A CHANCE TO SHARE IN THE LEARNING OF A WORKSHOP GROUP WHICH IS TAKING A SUMMER COURSE FOR COLLEGE CREDIT.

THE FORMAL CLASS MEETS EACH WEEK-DAY MORNING.
ON TUESDAY AND THURSDAY EVENINGS CLASS MEMBERS WILL MEET WITH COMMUNITY LEADERS TO REPORT THEIR FINDINGS AND TO SHARE THE INFORMATION AND TECHNIQUES WHICH WILL LEAD TO PATTERNS OF IMPROVED HUMAN RELATIONSHIPS IN OUR SOUTHERN COMMUNITY.

THE CLASS WILL BE STUDYING SUCH TOPICS AS:

- THE IMPLICATIONS OF MINORITY STATUS
- OBJECTIVE ANALYSIS OF PREJUDICE
- THE STRUCTURE OF THE CONTEMPORARY COMMUNITY
- TECHNIQUES OF ACHIEVING ATTITUDE CHANGE IN COMMUNITY GROUPS
- EFFECTIVE- SMALL-GROUP PROCEDURES.

HOW MUCH?

REGISTRATION FEE IS $3.00. THIS WILL ENTITLE YOU TO ATTEND ALL PROGRAMMED SESSIONS, TO SHARE IN THE LEARNING OF THE WORKSHOP GROUP, TO TAKE PART IN THE FILM DEMONSTRATIONS, TO GAIN AN INSIGHT INTO THE FULL ROLE OF A COMMUNITY LEADER IN A TIME OF CHANGE.

WHY?

TO LEARN!

REGISTER?

RIGHT NOW! CALL OR WRITE MISS MARY L. DIVERS, BETHUNE-COOKMAN COLLEGE, DAYTONA BEACH, FLORIDA, AND GET YOUR NAME ON THE LIST OF PARTICIPANTS. REGISTRATION IS LIMITED -SO HURRY!

THE ENTIRE WORKSHOP PROGRAM, INCLUDING THE EVENING SESSIONS, IS PRESENTED BY BETHUNE-COOKMAN COLLEGE IN COOPERATION WITH THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS. THE LATTER ORGANIZATION WILL MAKE EXPERT CONSULTANTS AVAILABLE FOR ALL SESSIONS.

APPLICATION FORM FOR THE APPLICANT

MAIL TO THE OFFICE OF THE DEAN
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DATE: _____

NAME: _____ OCCUPATION: _____

ADDRESS: _____ NAME OF ORGANIZATION OR ORGANIZATIONS: _____

NOTE: A FEE OF $ 3.00 SHOULD BE SUBMITTED WITH THIS APPLICATION.

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

P. O. BOX 8507, GUILFORD COLLEGE, N. C.

~~PROGRAM DIRECTOR~~
SOUTHEASTERN DIVISION
GORDON W. LOVEJOY

NATIONAL CO-CHAIRMEN
BENJAMIN F. FAIRLESS
JAMES F. TWOHY
ROGER WILLIAMS STRAUS

PRESIDENT
LEWIS WEBSTER JONES

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

July 29, 1959

Mr. Paul Anthony
Administrative Assistant
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Paul:

Thanks very much for sending me the materials which I requested. They are being perused by some people who have never seen such things before.

I was sorry to learn in Michigan two months ago about Fred becoming "a fugitive from the South." I am afraid, though, that if one wants a semi-peaceful career that is almost the only place in which one might hope to have such.

Sincerely yours,

Gordon W. Lovejoy

Gordon W. Lovejoy
Assistant Director

GWL:nwn

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

TELEPHONE MURRAY HILL 8-7530

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

43 WEST 57TH STREET NEW YORK 19, N. Y.

NATIONAL CO-CHAIRMEN
BENJAMIN F. FAIRLESS
JAMES F. TWOHY
LEWIS L. STRAUSS

PRESIDENT
LEWIS WEBSTER JONES

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

SECRETARY
OSCAR M. LAZRUS

August 10, 1959

RECEIVED AUG 13 1959

Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta, Georgia

Gentlemen:

Thank you for your report "The Washington School Story." It will be brought to Dr. Kenny's attention when he returns from vacation in the early part of September.

Cordially,

Anne Rudolf

Anne Rudolf, Acting Secy.
to Dumont F. Kenny
Vice President for
Program Development

P.S. We also want to acknowledge receipt of a copy of the above story addressed to Dr. Robert B. Johnson.

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

POLICE-
Community
Relations

A Newsletter prepared and circulated twice a year, in March and September, by the Commission on Community Organizations of the National Conference of Christians and Jews, 43 West 57th Street, New York 19, N.Y.

- Louis A. Radelet, Director

No. 6 in a series

September, 1959

The idea for this semi-annual Bulletin developed shortly after the first National Institute on Police-Community Relations was held at Michigan State University in May of 1955. It was simply that an informational organ of this type, directed primarily to those who have attended the National Institute, would be a splendid way to maintain a certain amount of "alumni" spirit with reference to the Institute. At the same time it would serve as a means toward continuing communication and contact among those who are interested in the rapidly expanding field of police-community relations. Judging by the response we have had to the first five bulletins it has proved a worthwhile service. In these necessarily brief paragraphs we hope to stimulate direct correspondence among our readers, exchange further information and materials, continue interest in and support of the National Institute and similar programs across the country. We rely upon our readers, most of whom have attended the Michigan State Institute at least once, to keep us informed of developments of the kind these Newsletters report -- and we ask your indulgence for our failure sometimes to include references to projects and communities where important things are happening but which we know about only vaguely.

*

The "oldtimers," who have seen previous issues in this series, will notice a distinct improvement in our format for this edition. Thanks to Miss Lillian Cohen, Director of Publications for NCCJ, and herself a participant in the 1959 National Institute on Police-Community Relations, we have endeavored to "spice up" our format without becoming extravagant. We hope you like the "face-lifting."

*

Welcome to the Class of 1959 in our "alumni association" - those who attended the National Institute which was held May 24-29 at Michigan State. They bring our mailing list for this edition to over 1000. The total Institute group this year numbered 182 (a new record!), among whom were 92 registrants - again, a new record. They came from 55 cities in 25 states, Canada, and Nigeria. The Institute was directed for the second year by Prof. Paul Shields of the staff of the School of Police Administration and Public Safety at Michigan State. He was assisted on the Institute staff by Leonard

P. Aries, Chief A. F. Brandstatter, Dr. James Brennan, Sara H. Colvin, Robert M. Frehse, Raymond K. Hoedel, Hoyt Coe Reed, Robert H. Scott, Sanford W. Shoults and Lou Radelet.

*

Proceedings of the 1959 Institute (a substantial volume again!) are available in very limited quantity. If you are interested in receiving a copy, please write to Lou Radelet. We cannot promise to fill every request, but we will do our best so long as our supply lasts.

*

Outstanding presentations in the 1959 Institute were made by Dr. Mildred Peters of Wayne State University; Chief of Police James Slavin of Kalamazoo; Captain Norman J. Schleigh of Baltimore; Dr. Ralph Duke of the University of Texas; Robert H. Scott of the Michigan Dept. of Corrections; a St. Paul panel comprised of Vincent Reis of the Minnesota Division of Prevention and Parole, Beatrice Bernhagen of the St. Paul Dept. of Welfare Services and Lt. Don Wallace of the St. Paul Police Dept.; by Don Shoemaker of the Miami Herald; Inspector Larry Fultz of Houston; Dr. Harold A. Lett of NCCJ; Dr. Frederick B. Routh of the Michigan Fair Employment Practice Commission; by Roy McCorkel of the American Friends Service Committee; and by Deputy Police Commissioner Howard Leary of Philadelphia.

*

As usual, approximately 70% of the Institute participants were law enforcement officers, and 30% were community leaders from other fields. The visit to the Brighton Youth Camp was again a highlight and about forty Michigan probation and parole officers joined the Institute group for one day, with the cooperation of the Michigan Dept. of Correction, of which Mr. Gus Harrison is the director.

*

Dates for the National Institute at the Kellogg Center, Michigan State, have been set for five years in advance, and are as follows:

- May 15-20, 1960
- May 21-26, 1961
- May 20-25, 1962
- May 19-24, 1963
- May 17-22, 1964

*

The 1960 Institute will be directed by Howard Hoyt, former Chief of Police in Kalamazoo, now on the staff of the School of Police Administration and Public Safety, Michigan State. For the past four years, Mr. Hoyt has been on a special consultant assignment to the Vietnam police -- a capacity to which Paul Shields is now moving, along with colleagues Ralph Turner and Victor Strecher -- a two-year assignment. We wish this team everything good.

*

While on the subject of personnel shifts, we are pleased to report that Sanford Shoults is moving this month from Michigan State to the University of Arizona at Tucson, where he will establish and direct a new program in police science. Prof. Shoults directed the National Institute at Michigan State in 1957, and was formerly senior inspector of the Detroit Police Dept. All good wishes to Sandy in his new assignment.

We referred in the last edition to a possibility, under study at Michigan State, that a year-round national consultative center on police-community relations be established with the present Institute continuing as one aspect thereof. In April, the Field Foundation made a grant of over $18,000 to the School of Police Administration and Public Safety at Michigan State, for the purpose of conducting a one-year national survey to assess the need for such a year-round center and to define the nature of the services which might be rendered if the center were to be established. Some ground-work for the survey has already been done and a survey director is being sought to further the task. Negotiations are in process with several candidates for this noteworthy responsibility.

*

For the third consecutive year, an Institute on Police-Community Relations was held June 7-12 for the Northeastern Division of the National Conference of Christians and Jews. This year at Glassboro State College in southern New Jersey, there were more than 100 registrants in this Institute, coming from the 13 states comprising this NCCJ Division -- from New England south to Baltimore and westward to Cleveland and Columbus. The Institute was directed by Eric T. Braund, director of the Eastern Pennsylvania-Southern New Jersey Region of NCCJ, assisted by a sizeable staff of police and NCCJ officials. A report of this Institute is being prepared and will be available soon.

*

For the second year, the Southwestern Division of NCCJ, comprising the states of Texas, Oklahoma, Arkansas and Louisiana, cooperated with Texas A & M College in an Institute on Police-Community Relations held July 5-9. This Institute attracted registrants from more than twenty communities and was directed by Mr. Wallace Beasley, head of the Police Training School in the Extension Services Division of the Texas A & M College System. This too was a highly fruitful Institute and will be repeated in September of 1960. Meantime, the Police Training school headed by Mr. Beasley is conducting local-level Seminars on Police-Community Relations in several Texas cities, including Corpus Christi, Waco, Wichita Falls, Fort Worth and probably Abilene. Further information regarding these "short course" seminars may be secured by writing Mr. Beasley at Texas A & M College, College Station. The Southeast Texas Regional office of NCCJ in Houston, headed by Mr. E. R. McWilliams, is cooperating fully in these programs.

*

The Institute on Police-Community Relations held in San Juan, Puerto Rico, the last week in February, 1959, was a great success. It was sponsored by the Commonwealth and brought police representatives from about forty cities in the Eastern United States. NCCJ was represented by Dr. Leonard P. Aries, Vice President and Director of the Southeastern Division and by Howard J. Devaney, New Jersey Regional Director.

*

An excellent one-day Institute on Police-Community Relations was held in Buffalo, N.Y., April 1. Attending were approximately 100 police and other community leaders.

*

For six consecutive Tuesday afternoons, three hours each, the Hackensack, N.J. Police Department conducted a Police Institute on Community Relations, beginning March 3. The program centered upon the police officer as a professional, as a citizen, as a public servant, as a person, and as a resource for a better community. The Institute was designed by Howard J. Devaney, New Jersey Regional Director of NCCJ,

and coordinated by Detective Lieut. Paul E. Boulais of the Hackensack Police Dept. Attendance averaged about sixty officers and the program was extensively covered by the local newspapers, including several laudatory editorials. Religious leaders played an important part in this institute.

*

Sponsored by the Hudson County (N. J.) Association of Chiefs of Police, in co-operation with the New Jersey Region of NCCJ, another six-week Police Institute on Community Relations was conducted beginning April 28 at St. Peter's College, Jersey City. This Institute was attended by 200 law enforcement officers (on free time), and coordinated by Detective John J. Sutton of the Jersey City Police Department, assisted by Howard Devaney. The program, also comprised of three-hour sessions, was similar in content to the Hackensack pattern. It resulted in excellent newspaper publicity.

*

A "pilot" Institute inside the walls of the New Jersey State Prison at Trenton was held on six consecutive Thursday evenings, three hours each, beginning March 5. This unusual Institute on Community Relations was sponsored by the prison and Warden George F. Goodman and directed by Howard Devaney. In attendance, on a voluntary basis, were forty supervisory employees of the Prison. The subject matter of the sessions was as follows:

- Understanding Ourselves
  (Problems of Inmate Behavior)
- Understanding the Community
  (Human Relations in the Institutional Community)
- Understanding the Community
  (The Institution and the Larger Community)
- Understanding Others
  (Minority Group Behavior)
- Social Resources For Guiding Offenders Upon Return to the Free Society
- Problem Clinic.

*

This fall, Howard Devaney has plans for a weekend Leadership Training Conference in Police-Community Relations, probably to be held at Rutgers University. The purpose is to help provide knowledge and skills for a selected group of New Jersey police officers, who will serve in leadership capacities in future Institutes to be held in New Jersey and elsewhere. The idea is a tribute to the vision of Mr. Devaney, one of the outstanding leaders in the nation in police-community relations, and himself a police officer for 25 years before he joined the staff of NCCJ.

*

The first Institute on Police Community Relations to occur in the state of Florida was held on the University of Miami campus June 9-10, sponsored by the University in cooperation with the Florida Region of NCCJ. The program centered upon three problem areas: traffic safety and insurance costs, school desegregation and industrial relations. The Institute Keynoter was John B. Turner, vice-president of the Orange State Oil Co.

At a Youth Institute held in Pittsburgh May 11, attended by student representatives of 12-15 high schools in the Metropolitan area, Lou Radelet spoke on the topic, "Youth, Delinquency and Intergroup Conflict." Also on the program was Capt. Harry Fox of the Philadelphia Police Dept. On July 15, Howard Devaney addressed the human relations workshop group at Hillyer College, Hartford, Conn. on the topic, "Newcomers, Juvenile Delinquency and Human Relations."

*

The third annual Southern California Institute on Police Community Relations will be held November 18-19 at Long Beach State College. The planning committee is made up almost entirely of Los Angeles alumni of the Michigan State National Institute, headed this year by Prof. A. C. Germann, director of the Police Science program at Long Beach State College and formerly of the staff at Michigan State. The theme for the 1959 Institute will be: POLICE COMMUNITY TEAMWORK. The Institute is co-sponsored by Long Beach State College, Los Angeles State College, and the University of Southern California, in cooperation with the Southern California Region of NCCJ.

*

Los Angeles State College conducted a workshop on "Relationships Between Law Enforcement, Public Schools and the Community" during the 1959 summer session. Workshop director was Prof. G. Douglas Gourley, head of the Police Science program at LASC, who attended the 1958 National Institute at Michigan State.

*

We have enjoyed an exchange of police-community relations materials with the Fata Institute of Social Sciences in Bombay, India. The Dept. of Criminology, Juvenile Delinquency and Correctional Administration there is headed by Prof. J. J. Panakal.

*

The second annual Baltimore Police-Community Relations Institute was held July 20-21-22 at Mergenthaler Vocational Technical High School, sponsored by the Baltimore Police Department and the Maryland Region of NCCJ, in cooperation with about thirty-five community organizations. Chairman of the Steering Committee was Magistrate James F. Fanseen. The Institute director was Capt. Norman J. Schleigh. A total of 300 attended, two-thirds of them ranking police officers. The Institute keynoter was Howard Devaney. The Institute focused particularly upon two topics: "Labor and Management Look at the Police Role in Crisis Situations," and "Police Relationships with Newspapers - TV - Radio."

*

David A. McCandless, director of the Southern Police Institute at the University of Louisville, has been in South Africa since June 1 on a special mission as a consultant on police affairs. He returned to the SPI September 1. Later in the fall, Col. McCandless will direct the first Kentucky state-wide Institute on Police-Community Relations. It will take place on the campus of the U. of Louisville and will be sponsored by the SPI, the Kent School of Social Science, and the Kentucky Region of NCCJ. The date of this Institute is November 4.

*

A first Institute on Police-Community Relations will be held November 16-17 in San Francisco, sponsored by San Francisco University, in cooperation with the Northern California Region of NCCJ.

There are promising indications of Institutes during the coming year in Milwaukee, Minneapolis - St. Paul, Arizona, Boston, Washington and Cincinnati. We hope to have more to report in our next edition. The Milwaukee Institute is projected tentatively for January, 1960, and will involve representation from three counties in Southeastern Wisconsin.

*

Also scheduled for two days in January is the fourth annual Missouri state-wide Institute on Police-Community Relations, which will take place at the University of Missouri, Columbia - sponsored by the Dept. of Police Science, in cooperation with the Missouri Region of NCCJ.

*

The extensive Police-Community program of the St. Louis Police Department continues to mature, with police-citizens committees now operative in six of the twelve metropolitan police districts.

*

Excellent follow-up to participation in the 1959 national Institute is reported to be occurring in cities like Toledo, Norfolk, Va., Knoxville, Omaha, Denver and Des Moines. We could mention others, but our information is at this point somewhat indirect and incomplete. The first three cities mentioned were represented at the National Institute this year for the first time.

*

Police-Community Relations continues to be an important aspect of NCCJ's overall project in Tulsa, called OPERATION METROPOLITAN. This project is concerned with the human relations aspects of the rapidly changing large city, e.g., in city planning and urban renewal, in racially changing neighborhoods, in youth activities, religion in public education, industrial relations, etc.

*

The Anti-Defamation League of B'nai B'rith is conducting a survey, via its regional offices, of police training programs in human relations at the local level. Many police departments have been cooperating in this study.

*

NCCJ provided two speakers for the third annual conference of the International Juvenile Officers Association, held in Seattle May 27-28-29. Both speakers chose topics within the context of police-community relations. They were: Father David Fosselman, Assistant Professor of Sociology, University of Portland; and Mr. George D. Eastman, Director of Public Safety, Pontiac, Michigan.

*

Lloyd Olson, Iowa Regional Director of NCCJ, will address the annual meeting of the Iowa Association of Chiefs of Police and Peace Officers. His topic will be: "Attitudes Make the Officer." The meeting will be held October 5-6 in Fort Dodge.

*

An excellent article in THE POLICE JOURNAL, on the subject "Problem Areas in Intergroup Relations Education For Police Officers" was written by Dr. Charlotte Epstein of the Greenfield Center For Human Relations, University of Pennsylvania.

NCCJ has reprints available of an article on Police-Community Relations written by Lee E. Lawder which appeared in the May, 1959 issue of the magazine LAW AND ORDER.

*

As usual, NCCJ cooperated this summer with about fifty colleges in human relations workshops of one to six weeks duration. Police officers have been attending such workshops for years. This summer, for example, there were a half dozen police officers enrolled in the workshop for community leaders held at the University of Rhode Island.

*

The "News and Views" column conducted by Kansas City Police Chief Bernard C. Brannon in THE POLICE CHIEF, official publication of the International Association of Chiefs of Police, invariably touches upon problems and issues relevant to police-community relations.

*

Inspector Robert R. J. Gallati, commanding officer of the New York City Police Academy, was honored in May by receiving an award from the New York Chapter of the American Society for Public Administration.

*

The MILWAUKEE JOURNAL carried daily stories of the 1959 National Institute on Police-Community Relations at Michigan State, written by Reporter John W. Kole, who attended the Institute. These were feature articles of several columns each.

*

J. Edgar Hoover, director of the Federal Bureau of Investigation, was presented the National Interfaith Award of the Washington, D.C. Interfaith Committee in special ceremonies held on June 9. In accepting the award, Mr. Hoover said, in part:

> "All too often crime and juvenile delinquency arise when citizens fail to work together. The criminal and the subversive thrive on diversity, attempting to exploit it for their own selfish advantage. They seek disunion, not harmony; intolerance, not tolerance; dissension, not unity. They set class against class, group against group, religion against religion. They do not want a strong America, based on the principles of justice and brotherhood.
>
> "Many of our problems spring from the failure of individuals to work together. We allow prejudice and bigotry to divide us. Hate and enmity often replace love and friendship. Selfish pride becomes a stumbling block to cooperation. The best offense against the evils of society is a united effort of the entire community...The ultimate purpose of our society is not to increase the power of the state but to create God-fearing individuals, ready to do their share as citizens. This truly is the strength of America."

*

The June issue of THE POLICE CHIEF contains a fine article (pp. 22-23) on the Michigan State National Institute, especially centering on the presentations of Don Shoemaker of the Miami Herald, and of Capt. Norman J. Schleigh of the Baltimore Police Department.

We'll be back with #7 in this series in March, 1960. Meantime, please send along news of police-community developments in your city. If you'd like more information about anything we have touched on in this issue, just let us know -- or write directly to the persons involved. If you feel stimulated to get something moving, get in touch with the director of your nearest NCCJ office. Write Lou Radelet if you need help in this regard.

*

Remember the dates of the 1960 National Institute at Michigan State: May 15-20. Do all you can to help promote attendance. Those who have been there are our best "salesmen."

* * * * *

Brotherhood Week, February 21-28, 1960

BROTHERHOOD

Believe it!
Live it!
Support it!

WHAT IS THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS?

NCCJ is a civic organization engaged in a nation-wide program of intergroup education. It enlists Protestants, Catholics and Jews who without compromise of conscience or of their distinctive and important religious differences work together to build better relationships among men of all religions, races and nationalities. Its operation is civic and social although, obviously, the roots of the brotherhood which it seeks to build are in the moral law and in religious faith.

put in interesting lists

June 27, 1960

Miss Lillian Cohen
Director of Publications
The National Conference of Christians and Jews, Inc.
43 West 57th Street
New York 19, New York

Dear Miss Cohen:

We can let you have the two pamphlets you mentioned at cost plus postage. School Desegregation: The First Six Years cost 30¢ each and The Tragic Fellowship of Southerners cost about 6¢ each.

Any future publications would be available to you on the same terms. We are placing your name on our mailing list so you will receive all future publications including our monthly publication NEW SOUTH.

Sincerely,

John Constable
Director of Information

JC:lec

TELEPHONE MURRAY HILL 8-7530

BROTHERHOOD
SPONSOR OF BROTHERHOOD WEEK

THE NATIONAL CONFERENCE OF CHRISTIANS & JEWS, INC.

Founded 1928

43 WEST 57TH STREET NEW YORK 19, N. Y.

NATIONAL CO-CHAIRMEN
BENJAMIN F. FAIRLESS
JAMES F. TWOHY
LEWIS L. STRAUSS

PRESIDENT
LEWIS WEBSTER JONES

EXECUTIVE VICE-PRESIDENT
STERLING W. BROWN

TREASURER
HERBERT J. OSBORNE

SECRETARY
OSCAR M. LAZRUS

June 24, 1960

The Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Gentlemen:

I am anxious to obtain 125 copies of SCHOOL DESEGREGATION: THE FIRST SIX YEARS. I would like to distribute these to our offices around the country. May I have a quantity discount? I will send a purchase order as soon as I hear from you.

I wonder if you would be good enough to put me on your mailing list since it is my job to alert our directors about materials that are put out by other organizations. I believe you recently put out a pamphlet called THE TRAGIC FELLOWSHIP OF SOUTHERNERS. May I please have a sample copy, and the cost for 125 copies? Your cooperation will be very much appreciated.

Sincerely yours,

Lillian Cohen

Lillian Cohen
Director of Publications

LC/af

"–TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

A THREE YEAR EXPERIMENTAL PROJECT
ON SCHOOLS IN CHANGING NEIGHBORHOODS

WILMINGTON PUBLIC SCHOOLS
WILMINGTON, DELAWARE 1959-60

Relig. org.

August 31, 1962

Mr. Donald N. Lombardi
The National Conference of Christians and Jews, Inc.
1011 Washington Street
Wilmington 1, Delaware

Dear Mr. Lombardi:

Fortunately, it is not often that I have to write such an apology as this will be. When your dissertation was received here last January I referred it to another staff member for first review and comment. Greatly to my chagrin a few weeks ago, I found that this had not been done and in the press of other matters I had inexcusably forgotten that your dissertation was in the office. I have since then found time to read it, although not as carefully as I should or as it deserves. I think at this time any comment from us would be un-needed and indeed in-appropriate. But I did find it instructive and hope that we shall have other and more successful opportunities to share and ideas with you.

Sincerely yours,

Leslie W. Dunbar

LWD:A

January 9, 1963

Mr. Don McEvoy
National Conference of Christians & Jews
1144 Bank of Georgia Building
Atlanta, Georgia

Dear Mr. McEvoy:

Thank you for giving me the opportunity to make a nomination for one of Atlanta's Good Neighbors of the Year. As the enclosed form indicates, I nominate Mrs. M. E. Tilly.

Mrs. Tilly is a gentle lady of indeterminate age with whom I and others at the Council have been privileged to be associated. No one else whom I know is so deserving as is this tireless, marvelous lady.

I am enclosing a brief biographical sketch. I would suggest as other persons who might advise you about Mrs. Tilly the following: Dr. Lester Rumble, Superintendent, Atlanta-Marietta District, The Methodist Church, 63 Auburn Avenue, N. E., Atlanta; Mrs. John Patton, former President of the United Churchwomen of Georgia, 1745 W. Wesley Road, N. W., Atlanta; Dr. Harry V. Richardson, President, Interdenominational Theological Seminary, 671 Beckwith Street, S. W., Atlanta; Rabbi Jacob Rothschild, The Temple, 1589 Peachtree Street, N. E., Atlanta; and Mr. Ralph McGill, Publisher, Atlanta Constitution.

Mrs. Tilly, incidentally, was the subject of a feature article which you might want to see in Collier's for December 30, 1950.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosures

NCCJ

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS...

. . . sponsors of Brotherhood Week invite

your help in selecting Greater Atlanta's

GOOD NEIGHBORS OF THE YEAR

BROTHERHOOD Citations will be awarded to a select number of our fellow citizens who have best exemplified in their daily activities throughout the year those qualities of understanding and goodwill which Brotherhood Week celebrates.

Presentations will be made in a special ceremony in the chambers of Mayor Ivan Allen, Jr. on Monday, February 18th.

Judging will be by a representative committee of prominent metropolitan Atlanta citizens.

WHO IS ELIGIBLE?

You may nominate any person (or persons) whom you feel has made a significant contribution to the cause of "the brotherhood of man under the fatherhood of God" through service in his or her own neighborhood, school, church, club, or other community organization. . . . or through personal volunteer service.

The main criterion for selection will be: How has this person served to build bridges of human understanding which bring our community closer to the standards of our Judeo-Christian heritage and the American ideal of "liberty and justice for all"?

Clergymen, social workers, and others in the "serving" occupations may be placed in nomination, but will be judged on the basis of special services beyond the responsibilities of their professional calling.

HOW DO I MAKE A NOMINATION?

FOLLOW THESE THREE EASY STEPS!

1. Complete this form and return to NCCJ, 1144 Bank of Georgia Building.
2. Attach a written statement explaining *in detail* why you think your nominee is worthy of this honor.
3. List at least two other persons who can be contacted for further recommendation of your nominee.

I WISH TO NOMINATE _____

who resides at _____ in _____
Street address City

My name is _____ My telephone is _____
(Type or print)

My address is _____

Deadline for Nominations
February 1, 1963

The National Conference of Christians and Jews
1144 Bank of Georgia Building
Atlanta, Georgia

IMPORTANT ANNOUNCEMENT INSIDE . . .

1963 BROTHERHOOD WEEK GOOD NEIGHBOR AWARDS

I sincerely hope that you will give special attention to this notice ---- and make a nomination ---- so that we can genuinely discover and honor those among us who are most worthy of such an award.

Special attention should be given those who are relatively "obscure" --- who might otherwise never be recognized nor honored by the community-at-large.

Also, the emphasis should be placed on those who "do" rather than talk or plan.

Thank you for your cooperation.

Don McEvoy

This is to acknowledge receipt of your nomination of Mrs. M.E. Tilly as a "Good Neighbor of the Year". Thank you for your cooperation.

Don McCvoy, Director
National Conference of
Christians & Jews

Religious orgs.

file

BROTHERHOOD AWARDS DINNER

In Honor of

MRS. ERNEST VANDIVER

CECIL ALEXANDER ROBERT TROUTMAN, SR.

DR. EDWIN D. HARRISON

HARLLEE BRANCH, JR.
Dinner Chairman

April 6, 1964

Dr. and Mrs. Leslie Dunbar
1529 Berkley Lane, N.E.
Atlanta, Ga. 30329

We are pleased to enclose your ticket(s)
Number 244 - 245
for the Brotherhood Awards Dinner of the Georgia Region of the National Conference of Christians and Jews, to be held on Thursday evening, April 9th, 7 p.m., at the Atlanta Americana Ballroom.

Dress is optional. Ample parking is provided.

Your participation in this event insures the continuation of the NCCJ program in Georgia.

Sincerely,
Don McEvoy
Don McEvoy, Director

Complimentary

sponsored by
THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.
842 Bank of Georgia Building 688-5411

The Georgia Region of the

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

requests the honor of your presence at the

36th ANNIVERSARY BROTHERHOOD AWARDS DINNER

honoring

MRS. ERNEST VANDIVER

CECIL ALEXANDER ROBERT TROUTMAN, SR.

DR. EDWIN D. HARRISON

for distinguished service in the field of
Human Relations

Thursday, April Ninth
Nineteen hundred and sixty four
7:00 o'clock

Table for Ten $500
Half Table (5) $250
Subscription $50

Atlanta Americana
Ballroom
Dress Optional

HARLLEE BRANCH, JR.
Dinner Chairman

Complimentary

If you will be able to accept the invitation to be our guest at the annual Brotherhood Awards Dinner, please notify the NCCJ office (688-7510) on or before April 2nd.

Upon notice of your acceptance the ticket(s) will be mailed you.

We hope you will be able to join us.

Don McCvoy

The Georgia Region of the

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

Regional Co-Chairmen

ROBERT S. LYNCH
HERMAN L. TURNER
A. J. WEINBERG

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Abe H. Goldstein	Alex Smith, Jr.
George Goodwin	Furman Smith
Edwin R. Haas, Jr.	Robert Troutman, Jr.

Morton L. Weiss

(*Continued on back page*)

Dinner Committee

(Partial Enlistment)

Alfred Abrams
Isidore Alterman
Chris H. Bartlett
Marcus Bartlett
Reed A. Blackwell
Oby Brewer
John O. Chiles
Walter Clifton
Jack Crowder
Joe Crocy
John Dent
E. R. Dryden
A. L. Feldman
Arthur Gaik
Dan Garson
W. King Grant
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Percy Hearle
Henry Heerman
Harvey Horsey
W. R. Ireland
Luther Jenkins
Charles Landreth
Albert Love
Owen McConnell
George McVinnie
Simon Mendel
L. E. Oliver
Carl Reith
Edward Smith
Aaron Thal
W. B. Thatcher
Preston Upshaw
W. C. Wathen
C. R. Yates

November 5, 1964

Mr. Arthur Gilbert
Staff Consultant and Director
Religious Freedom in Public Affairs
NCCJ
43 West 57th Street
New York, New York

Dear Mr. Gilbert:

Mr. Dunbar has asked me to respond to your requests of October 28. Unfortunately our staff and budget limitations make it unlikely that one of us can participate or that we can supply funds for others.

We will give thought to individuals who would benefit from the institute.

I trust you have written the Rev. John Morris of the Episcopal Society for Racial and Cultural Unity and to the Rev. Will Campbell of the Committee of Southern Churchmen. Both of these men would undoubtedly be interested in the institute and would have significant contributions to make.

We would be grateful if you would keep us informed as plans for the institute develop.

Sincerely,

Paul Anthony
Director of Field Activities

PA:mm

Rec'd 11/2/64

Educating for Brotherhood

Telephone MUrray Hill 8-7530

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

43 WEST 57TH STREET • NEW YORK, N. Y. 10019

WB

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EXECUTIVE VICE-PRESIDENT
Sterling W. Brown

October 28, 1964

SW

PA - please reply (Check Art. Fairs & Ted Freeman are behind this)

Mr. Leslie W. Dunbar
Executive Director
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

Dear Mr. Dunbar:

The enclosed outline describes an institute which the project Religious Freedom in Public Affairs of the National Conference of Christians and Jews will sponsor in cooperation with the Human Relations Center of the University of Oklahoma May 2 to 5, 1965. As you will note, it focuses attention on the variety of strategies used by religious and racial groups in achieving social change.

We are hopeful that through such an institute we can develop some degree of understanding of the problems involved in achieving social change, and contribute to social change itself through the development of a spirit of civil dialogue.

Among those whom we have invited to address us are Professor James Silver, Clarence Mitchell, Reverend Foy Valentine, Dr. Franklin Littell, Governor LeRoy Collins, and others.

We would also like to request your cooperation in several ways.

1. We would be happy to have you or a member of your staff attend our meeting through the entire session.

2. We would be most appreciative if you would care to provide us with the names and addresses of persons whom you feel we ought to invite to such a meeting who can serve as resource persons or in leadership capacity, or whose participation would be helpful to the meeting as to themselves.

3. We also wonder whether you might not be able to help make available to us additional funds for the board and travel of the participants. With additional funds it would be possible for us to expand the number of invitees to this institute.

I eagerly await your response.

Sincerely yours,

Arthur Gilbert

Arthur Gilbert
Staff Consultant and
Director of the Project
Religious Freedom in Public Affairs

AG/hb

INSTITUTE ON SOCIAL CHANGE IN A PLURALISTIC SOCIETY

To be sponsored by the Project, Religious Freedom and Public Affairs of the National Conference of Christians and Jews, in cooperation with the Human Relations Center, University of Oklahoma, Norman, Oklahoma, May 2-5, 1965.

Purpose:

To examine the strategies and values involved in achieving social change in a religiously and racially pluralistic society.

To explore the circumstances and reasons that have led religious and racial groups to use legislation or litigation, demonstration or dialogue in effectuating change, and to consider the strength and weaknesses of each method.

To appreciate the significance of urbanization, economics, population shift, and the political climate in influencing the strategy utilized by minority groups.

It is hoped that such an institute will provide a body of literature contributing to an understanding of contemporary strategies in religious and racial relations; and open channels of communication between leaders of racial and religious groups pressing for social change and the leaders of communal groups to be affected by such change.

An effort will be made to obtain approximately 100 participants from the South to include police chiefs, lawyers, politicians, political scientists and sociologists, leaders of religious and civic organizations, members of civic bi-racial committees, editors or columnists, public affairs directors of T.V. stations, business leaders and school superintendents.

TENTATIVE PROGRAM FOR THE INSTITUTE ON SOCIAL CHANGE IN A PLURALISTIC SOCIETY

Sunday Evening, May 2

An Historic Review of Social Change in American Society

Monday Morning, May 3

The Role of Legislation

Monday Afternoon

The Role of Litigation

Monday Evening

Other Factors Involved in Producing Social Change

Tuesday Morning, May 4

The Role of Demonstrations

Tuesday Afternoon

The Role of the Dialogue

Tuesday Evening

The Role of the Church in the Process of Social Change

Wednesday Morning, May 5

The Strategy of Social Change - A Summary Review

Rec'd 1/7/65

Telephone 688-7510

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

GEORGIA REGION
1144 Bank of Georgia Building
Atlanta 3, Georgia

Note New Address
1004 First Federal Bldg.
Atlanta, Georgia 30303

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REGIONAL SECRETARY
Mrs. Billie M. Dell

January 6, 1965

Dr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

Dear Les:

Arthur Gilbert, of NCCJ's National staff, has asked me to invite you to a consultation with him at the Atlanta Americana Motel, Wednesday, January 20th. The meeting will begin at 10:30 a.m. and continue through the luncheon hour until about 3:00 p.m.

The purpose of this meeting is to "pick your brains" concerning an Institute on Social Change in a Pluralistic Society which is to be held at the University of Oklahoma, May 2 - 5, 1965.

The southwestern group which has been working with Gilbert on this project has requested that leaders from the southeast be invited to review the program, add comments and suggestions, and assist in the recruitment of leadership personnel and participants.

If it is impossible for you to attend personally, would you assign a member of your staff to represent you.

I will appreciate your reply via the enclosed card.

Sincerely,

Don

Don McEvoy

"—TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND FINALLY ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS, WITH A VIEW TO THE ESTABLISHMENT OF A SOCIAL ORDER IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN RELATIONSHIPS." (NCCJ BY-LAWS)

____ I will attend the meeting at the Americana on January 20th.

____ I cannot attend, but will send

_____

to represent our agency.

_____

Name

P.S. I understand the lunch is on NCCJ!

May 10, 1965

Mr. Don McEvoy
National Conference of Christians and Jews
1004 First Federal Building
Atlanta, Georgia

Dear Don:

I am moved by the attached letter, but don't know what to do with it. Could you reply or forward it to someone who can do something with it?

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj
Enclosure - 1.

(Ltr. From Mrs. Estes Pajas - Philippine Island requesting financial assistance for herself and husband who are 1 epers.)

Telephone MUrray Hill 8-7530

Educating for Brotherhood

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

43 WEST 57TH STREET • NEW YORK, N. Y. 10019

file Religious Org

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Sterling W. Brown
EXECUTIVE VICE PRESIDENT
David Hyatt

September 12, 1966

Dear Friend,

We have been carrying your name on our mailing list for a considerable period of time. Please indicate whether or not you wish to continue to receive notice of NCCJ publications as they come off the press.

Please fill out the address form completely. If there has been a change in personnel please note this information in the space provided. Note any changes which should be made in the address and include the zip code.

Please return this sheet to me at your earliest convenience.

Sincerely yours,

Lillian Cohen

Lillian Cohen
Director of Publications

CONTINUE TO INCLUDE MY NAME ON YOUR MAILING LIST
YES X NO

NAME AND TITLE Paul Anthony, Executive Director

ORGANIZATION Southern Regional Council, Inc.

STREET 5 Forsyth Street, N. W.

CITY Atlanta STATE Georgia ZIP CODE 30303

Mailed 9-28-66 KM

January 8, 1969

The National Conference of
Christians and Jews
1022 First Federal Building
Atlanta, Georgia 30303

Gentlemen:

Thank you for the opportunity to make a nomination for your annual award.

May I nominate Mr. John Lewis, Director of the Project on Community at the Southern Regional Council.

As you know, Mr. Lewis is a minister and a native of Alabama. He was for a number of years Chairman of the Student Non-Violent Coordinating Committee and guided that organization during its most productive and courageous period.

Mr. Lewis was a close friend and co-worker to Dr. Martin Luther King, Jr., served on the Board of SCLC and strongly reflects the philosophy and beliefs of Dr. King.

Mr. Lewis was a close friend of Senator Robert Kennedy and was with him at the time of his assassination. He currently serves on the Executive Committee of the new foundation created in honor of Senator Kennedy.

After leaving SNCC Mr. Lewis worked with the Field Foundation in New York City prior to returning to the South in October, 1967 to work with the Council.

I sincerely believe all of us in Atlanta are very fortunate to have a man of this distinction and more importantly, one of such quiet but absolute devotion to the democratic society. It is significant, too, that for all of this young man's tragic experiences his faith remains unshaken.

Sincerely,

Paul Anthony
Executive Director

PA/mmj

NCCJ

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS...

. . . sponsors of Brotherhood Week invite your help in selecting Greater Atlanta's

GOOD NEIGHBORS OF THE YEAR

BROTHERHOOD Citations will be awarded to a select group of our fellow citizens who have best exemplified in their daily activities throughout the year those qualities of understanding and good will which Brotherhood Week celebrates.

Presentations will be made by Mayor Ivan Allen, Jr., in a special ceremony in the Aldermanic Chambers at City Hall at 11:00 A.M., Monday, February 17, 1969.

Judging will be by a representative committee of prominent metropolitan Atlanta citizens.

WHO IS ELIGIBLE?

You may nominate any person (or persons) whom you feel has made a significant contribution to the cause of "the brotherhood of man under the fatherhood of God" through service in his or her own neighborhood, school, church, club, or other community organization. . . . . or through personal volunteer service.

Clergymen, social workers, and others in the "serving" occupations may be placed in nomination, but will be judged on the basis of special services beyond the responsibilities of their professional calling.

HOW DO I MAKE A NOMINATION?

FOLLOW THESE THREE EASY STEPS!

1. Complete this form and return to NCCJ, Suite 1022, First Federal Building, Atlanta, Georgia 30303.
2. Attach a written statement explaining *in detail* why you think your nominee is worthy of this honor.
3. List at least two other persons who can be contacted for further recommendation of your nominee.

The National Conference of Christians and Jews
1022 First Federal Building
Atlanta, Georgia 30303

Southern Regional Council
Mr. Paul Anthony, Dir.
5 Forsyth Street N.W.
Atlanta, Georgia 30303

IMPORTANT ANNOUNCEMENT INSIDE...

1969 BROTHERHOOD WEEK GOOD NEIGHBOR AWARDS

Educating for Brotherhood

NCCJ

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

GEORGIA REGION • 1022 First Federal Building • Atlanta, Georgia 30303 • 404—688-7510

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Harry V. Richardson
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Mrs. Jacob M. Rothschild
Mortimer R. Sams, III
Mendel Segal
John E. Skandalakis
Alex Smith, Jr.
Joel C. Stokes
Robert Troutman, Jr.
Joseph A. Wilber
Cecil L. Woods
Mrs. Asa G. Yancey

July 16, 1969

Mr. Paul Anthony, Director
Southern Regional Council
5 Forsyth Street N.W.
Atlanta, Georgia 30303

Dear Mr. Anthony:

Our Program Committee is planning to publish a modest mimeographed Calendar of Events and significant happenings related to "brotherhood" -- in fact, the whole field of human relations. To provide this service, we need your co-operation.

We are asking therefore, that you send to us, on the enclosed form, any such events or significant happenings during September, October, and November, 1969, which should be included in this sheet. Kindly return the form, for which we are enclosing an envelope, to us by August 15, 1969.

We will, of course, put your name on the mailing list.

Many thanks for your co-operation.

Sincerely yours,

A. Wilson Cheek

A. Wilson Cheek

AWC:pl
Enclosures

October 16, 1968

Mr. A. Wilson Cheek
National Conference of Christians and
Jews
Georgia Region
1022 First Federal Building
Atlanta, Georgia 30303

Dear Mr. Cheek:

Very regretably our Annual Meeting is being held here in Atlanta November 13-15 and, therefore, all of our people will be involved in that event. I am sorry we have this conflict but do hope you have a good meeting.

Sincerely,

Paul Anthony
Executive Director

PA/mmj

(Vol. 8 N-77)

Educating for Brotherhood

NCCJ

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

GEORGIA REGION · 1022 First Federal Building · Atlanta, Georgia 30303 · 404—688-7510

EXECUTIVE DIRECTOR
A. Wilson Cheek

October 11, 1968

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Mendel Segal
John E. Skandalakis
Alex Smith, Jr.
Joel C. Stokes
Robert Troutman, Jr.
Joseph A. Wilber
Cecil L. Woods
Mrs. Asa G. Yancey

Mr. Paul Anthony, Director
Southern Regional Council
5 Forsyth Street N.W.
Atlanta, Georgia 30303

Dear Mr. Anthony:

The Atlanta Executive Board of the National Conference of Christians & Jews is planning a city-wide conference for Thursday, November 14, 1968, 9:30 a.m. - 2:00 p.m. The conference will be held in Trinity Methodist Church, 265 Washington Street S.W. The theme of the conference will be "What Kind of City Do We Really Want?" -- Matching Concern with Commitment. The conference will be concerned with the following five areas:

- Fair Practices in Business
- Equal Educational Opportunity
- Problems of Employment
- Public Services, e.g.
  - Health, Recreation, Police Community Relations, Sanitation, Transportation
- Adequate Housing

Would you please provide us with the names and addresses of persons in your constituency whom you think should be invited to this conference.

Thank you very much.

Sincerely yours,

A. Wilson Cheek

A. Wilson Cheek

AWC:pl

invite to Annual Dinner

Natl. C. +
Fem

Cy. 11
ltr.
n.) 3 1-7-11-6:
Mrs. James
Lenskoog
NCCJ
1022 1st Fed.
Bldg.

The National Conference of Christians and Jews

and

All Saints' Episcopal Church

cordially invite you

to a

reception

for

The Rev. and Mrs. Samuel W. Williams

on

Thursday evening, April 9, 1970

8 o'clock

in the

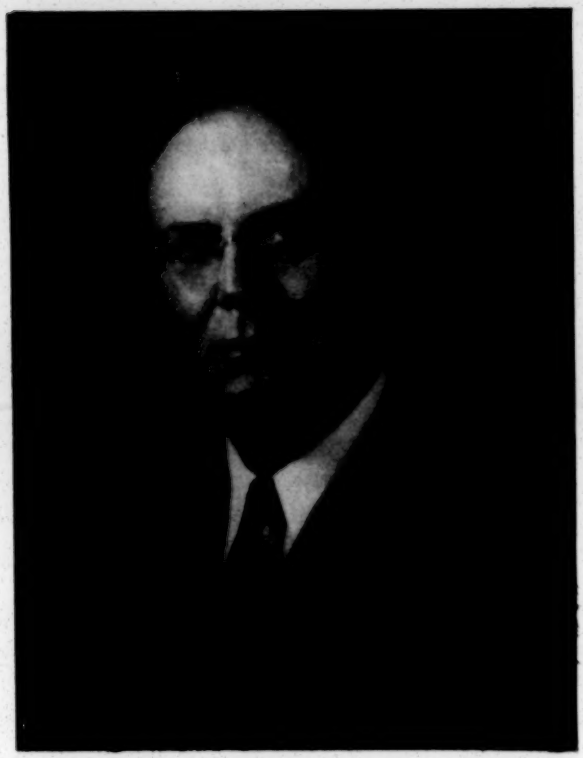
Social Hall of the Parish House

All Saints' Episcopal Church
Cor. North Ave. and W. Peachtree St.

(Dr. Williams, "1969 Clergyman of the Year" and Mrs. Williams will report on their trip to the Holy Land)

RSVP - regrets only
688-7510

Called 4/6/70 [illegible]



Brotherhood and the Defense of Freedom

An Address By

THE HONORABLE JOHN J. PARKER

Senior Judge of the Fourth U. S. Circuit Court of Appeals

Judge John J. Parker was honored with a National Brotherhood Award at a Banquet in Charlotte, N. C., on February 20, 1957. This is his acceptance address. Printed in the interest of promoting Brotherhood by the Charlotte Chapter of The Carolina Regional Office of the National Conference of Christians and Jews.

121 E. Third Street, Charlotte, N. C.

906 Southeastern Bldg., Greensboro, N. C.

I thank you, ladies and gentlemen, for your presence here this evening and I thank the National Conference of Christians and Jews for honoring me, not because I think that I am deserving of the honor, but because it touches my heart to be deemed worthy of it by this Conference whose ideals I cherish and respect. This is, truly, a great organization, founded as it was by men who were among the greatest men of our time and based upon their sincere conviction that recognition of human brotherhood is essential to the safety, the progress and the happiness of people everywhere. How right they were! As time goes on, the importance of understanding and good will in human relationships is becoming more clearly apparent, not only with respect to our local problems but also with respect to the problems of the world community. The things that free men of good will have in common, the things that they can agree about, are so much more important than the things that they differ about, that it is becoming increasingly important that we concentrate our thinking on the areas of agreement and forget the matters which would divide and weaken us.

We are living in a critical period in the history of the world. A new civilization is being born. The great powers which ruled the world only a few years ago are no longer able to rule it and across the stage of history two mighty nations have arisen vying with each other for world leadership. One is Soviet Russia, clinging to the false philosophy of atheistic communism and ruled by a selfish oligarchy which is plotting and planning nothing less than the plunder and subjugation of the world and the establishment of a despotism based on force and fear. The other is America, your country and mine, standing for all the fine spiritual values of our Western Civilization, with a government based on the fundamental concept of brotherhood for which this organization stands.

This doctrine of brotherhood is not a mere sentimental matter, as some vainly imagine, but a profound philosophy of human relationships, taught by Protestants and Catholics alike and going far back into the teachings of the Jewish people long before there were any Protestants or Catholics. It is based upon the concept that there is one God, the loving father of all mankind, and that we all are his children and of equal value in his sight. Democracy is but the recognition of this great truth; for democracy, my friends, is not a mere form of government. It is a philosophy of life —a philosophy based upon the worth and importance of the individual man—a philosophy which believes that institutions exist for men, not men for institutions, and that the happiness of the poor and the humble is of as much importance as the happiness of the great and the proud. Our country came into existence proclaiming this philosophy as her confession of faith. The noble words of our Declaration of Independence are these: "We hold these truths to be self evident—that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life and liberty and the pursuit of happiness and that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." And the greatness of our country is that she still holds to this philosophy. She is great, not because of the strength of army or navy or air force,—not because of the wealth of field or forest or mine or factory,—not because of the splendor of her cities or the cul-

ture of her institutions of learning, but because in her heart of hearts she still believes in the sovereignty of the individual soul and the open door of opportunity for every man. Freedom of thought, freedom of speech, freedom of conscience—the right of every man to be secure in his person and in his home against unreasonable exercise of power, the right to public trial and to be confronted by one's accusers, the right not to be deprived of life or liberty or property but by the law of the land,—the general law, which hears before it condemns, proceeds upon inquiry and renders judgment only after trial — these are the things that make America great, and these are but the application in the realm of government of the principles of democracy, the spirit of good will and brotherhood, and of equal opportunity under the law.

Our Constitution, which Mr. Gladstone has described as the greatest instrument ever struck off at one time by the mind and purpose of man, has embodied this philosophy in the framework of our government as the fundamental law of the land; but we must ever remember that freedom lives, not in a written document, but in the minds and hearts of the people, just as the music of a symphony is not in the written score but in the understanding of the men who play the instruments. Freedom, if it is to live, must be and remain a vital force in the life of the community. Freedom of thought and freedom of speech must be preserved; all men must have equal rights under the law; and equal opportunity under the law must be given to all men without regard to race or religion or color and any other circumstance.

It is so easy to forget this fundamental faith of America. It is so easy to compromise principles—to do a little evil in the hope that some good may result; and it is so hard to stand four square for the truth, when it conflicts with our cherished prejudices. It is easy enough to believe in freedom of religion for Baptists and Methodists and Episcopalians. The test is whether we believe in that freedom for Moslems or infidels or atheists. It is easy enough to believe in freedom of speech for Democrats and Republicans. The test is whether we believe in that freedom for socialists and communists and others who believe in a philosophy that we hate. We must face up to the test. Unless speech is free for everybody, it is free for nobody. Unless it is free for error, it is not free for truth. And the only limitations which may safely be put upon that freedom are those which forbid slander and libel, obscenity and incitement to crime.

One of the things that I learned at Nurnberg was the tremendous importance of these guarantees of personal freedom. When freedom of speech and freedom of religion were suppressed in Germany, the concentration camp flourished over night, a reign of terror had begun and men walked the streets in a nightmare of fear. Another thing that I learned was the deadly danger inherent in racial prejudice and hatred. The Nazi party came to power on a campaign of hatred of the Jews; but this unleashed savage forces that could not be controlled and that led to deeds of which every decent German is ashamed. I shall never forget the anguished testimony of Hans Frank who had been Governor General of Poland at the time that three million Jews were murdered in the Polish concentration camps. Asked by Mr. Justice Jackson about this, Frank replied, "I have a deep feeling of guilt there. A thousand years will pass and this shame of Germany will still not be erased."

If we would defend the freedom which is the glory of the Civilization of the West, free men everywhere must unite for its protection. We must unite here at home with those who share our belief in the fundamental philosophy upon which it is based and we must unite with those of other nations who share that belief

and are threatened by the false philosophy of communism and the ambitions of the Soviet oligarchy. There is no sounder basis upon which we can unite, nay, there is no other basis upon which we can unite, than the basis of human brotherhood, for which this great organization stands. If we are to achieve this unity, we must cease thinking about the things that divide us and think about the things that unite us—stop thinking about the things that we don't like about those who do not agree with us in all things and think about the things that we do like about them—particularly about the things for which we are indebted to them.

If we Christians are tempted to yield to the prepudice of anti-semitism, we should remember that the blessed Saviour himself and all of the apostles were Jews and that the Jews gave us our Holy Scriptures, the New Testament as well as the Old, and the ten commandments, which are the basis of our moral code. If we Protestants are tempted to harbor prejudice against our Catholic brethren, we must remember that it was the Catholic church which kept the Christian faith alive during the dark ages and preserved it for the regeneration of the world, and that in recent persecutions of the Christian faith by Nazis and Communists the Catholic church has stood like a rock against the oppressor. And if Jews or Catholics are tempted to harbor prejudice against us Protestants, they should remember the great part that the Protestant religion has played in achieving free government and recognition by the government of the inherent rights of the individual. All of us, Jews, Catholics and Protestants, have had a great part in the building of the free civilization of the West, and none of us should ever forget it.

In the same spirit, we should approach the racial tensions which have recently developed in our Southland. We white people of the South should acknowledge with gratitude the part, and it has been an important part, that the Negro people have contributed to the development of our section. The Negro should remember that here in our midst he has received the benefit of the white man's civilization and has made greater progress than Negro people have ever made anywhere else at any time in the whole history of the world. For three hundred years we have lived here in the South together in peace and friendship with each other. As far as we can see in the future, we shall be living together here in the South; and people of both races will accomplish more and will be happier if they will think upon the good qualities of each other rather than occasional grievances, and will approach their problems with the determination to settle them in the spirit of good will and mutual understanding.

In this same spirit we must approach the problems presented by our international relationships. The time has passed when this nation could live to itself. Almost overnight the world has become one great community. Any part of it can be reached from any other part in a few hours' time. Communication is a matter of seconds. A bombing fleet from another country could destroy half our great cities before we became conscious that we were even in danger. The only hope of civilization is the acceptance by the nations of the earth of the principle of brotherhood for which N. C. C. J. stands; and to carry to them the gospel of brotherhood is the outstanding mission of our great country. England held the umbrella over our civilization for a hundred years after the Congress of Vienna; but England's power is largely gone and we have had to take her place as the guardian of the civilization of the West. England protected civilization by building a great world empire. We can't do that. A republic can't build an empire and remain a republic. We must do it another way. One of the great things that came out of the second world war was the longing of free men every-

where for a world order based, not on selfishness and force, but on law and justice and righteousness; and so the way has been opened to us to preserve civilization by establishing a world order based upon the principles upon which our own government is founded. How important it is, therefore, that throughout the length and breadth of our land all men give their unqualified allegiance to these principles, and on occasions such as this remind themselves of the importance of preserving them.

Let us close this meeting, held in Brotherhood Week in our beloved country at one of the most crucial periods of human history, by reminding ourselves of two passages from the Holy Scriptures. One is from the writings of a great Jew, St. Paul the apostle to the Gentiles, who said: "Let him that thinketh he standeth take heed lest he fall". The other is from the lips of the blessed Saviour himself, a Jew but the divine founder of our Christian faith: "To whom much is given of him much also is required". We of America have come through the greatest war of history with our strength unimpaired and with wealth such as has been given to no other nation in all the tides of time. Think you they were given us for our own selfish use and enjoyment—that we might eat and drink and be merry? I cannot think so. They were given us in the providence of the God that all of us worship that we might lead in preserving God's greatest gift to man, the gift of human freedom — preserve it not only by creating armaments but by building up the waste places of the earth and enabling free men in other lands to live as God intended men to live. Only in this spirit of brotherhood can we exercise with success the leadership of the free nations with which we have been entrusted.

Memo . . . FROM THE DESK OF
. . . GRACE T. HAMILTON . . .

May 2 –

C.H.P. urges that you write a letter of congratulation to NCCJ for their efforts in behalf of education for democracy – as evidenced by attached clips.

2/13/57 Charlotte.

Am been out of town. Your letter came before I had written or I wrote Mr. Pepper. And I'm leaving this evening for N.Y. & the meeting of the National Council of the Episcopal Church of which I am a member. So I'll check on it & see if we ~~want~~ can't get Mr. Watson released.

But we shall bring our house was such a mad house when you were here.

Cam'n B. Clarkson

Original Only

February 11, 1955

Mr. William G. Wright
The National Council of the
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Mr. Wright:

How very helpful that is of the National Council to send the check for $1,000 to us.

For a token thank you I mail back a brand new publication called Changing Patterns in the New South. Worth the few moments it will take to read down the Table of Contents and to read the very last sentence in the book. We think the whole book is helpful to be used by local study and discussion groups.

Sincere

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Changing Patterns in the New South under separate cover this date.
Encl - Official receipt for $1,000.

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HOME DEPARTMENT

Division of Domestic Missions
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
The American Church Institute

The Rev. William G. Wright, D.D., *Director*

February 7, 1955

FEB 9 1955

Mr. George S. Mitchell, Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Mitchell:

CR
rhr

Enclosed is our check #49515 in the amount of $1,000.00 which is to be used to assist in the work of the Southern Regional Council, Inc.

Sincerely yours,

William G. Wright

William G. Wright

WGW/emh
Enc.

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HOME DEPARTMENT

Division of Domestic Missions
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
The American Church Institute

The Rev. William G. Wright, D.D., *Director*

January 24, 1955

JAN 27 1955

Mr. G. S. Mitchell, Executive Director
Southern Regional Council, Inc.
Rm. 432, 63 Auburn Ave.NE
Atlanta 3, Ga.

Dear Mr. Mitchell:

Thank you for your letter of January 20. Dr. Wright will be absent from the office during this week, however, I will bring your letter to his attention when he returns.

yr. ltr re contribution to are (a)

Sincerely yours,

Eileen M. Hutt
Secretary to Dr. Wright

emh

January 20, 1955

Dr. William G. Wright
National Council of the Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Wright:

I write again, as in recent years, to ask for the kindness of the Church in renewing its grant to the Southern Regional Council.

The things we have tugged at all these years begin now to slide; and the place and the usefulness of our Council grow.

The major event in 1954 was the conclusion of long negotiations with the Fund for the Republic. That Fund supplied our Council, April 1, 1954, with an initial grant of $240,000 to enable us to strengthen or reorganize with paid staff the race relations agencies which, in each of twelve Southern states, descended in one way or another from the old State Interracial Committees. With proceeds from that grant we have set on their feet staffed agencies, generally called Councils on Human Relations, in North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, and Kentucky. Very soon we think that they will have been worked out for Virginia, Florida, Tennessee, and Arkansas. Thus our roll of a dozen states will be completed.

These new state groups have, we think, as their inner purpose, the provision of opportunity for responsible white and Negro persons in each state to meet and confer and plan on a basis of equality. All our experience is that this process discovers the answers. We have moderately enlarged the central office in Atlanta to carry the increased administrative burden and to enable us to give a better policy lead to the state agencies. We are, also, with the proceeds of grants from the Doris Duke Foundation and the Marshall Field Foundation, providing an improved informational service through our monthly magazine New South.

Of course, the first problem before us all is the public schools. There, again, we apply the process of responsible agreement as to what is to be done.

As in 1953, we have had quite as much success as we hoped for for a pamphlet in this field. I send along a copy of it. It is called Answers for Action: The Schools in the South. Almost every organized body, Church and lay, with an interest in this field bought the pamphlet by the hundreds and by the thousands and got it out to their people in Southern localities. The National Council, itself, bought a good supply, and various Diocesan groups in the South stocked it in also. And so did a great variety of churches and of unions and local civic groups. Like the 1953 one it is reaching up to a circulation of 30,000 copies, practically all of it paid for.

I have, myself, had the opportunity of appearing before the Diocesan Departments of Christian Social Relations for the Province of Sewanee on the matter of the schools; and various of the Diocesan Departments have used either Southern Regional Council personnel or publications in arriving at considered views on the matter of the public schools.

Expanded thus, and granted too, one might say "The Southern Regional Council needs no more help." But you well understand that no foundation makes a goodish grant without requiring a quid pro quo, and we are under the necessity of raising before September 30, 1955, a very considerably larger sum than the Southern Regional Council, centrally, has ever put together before. We hope we may count on the National Council of the Church to help us as heretofore. Indeed, we dare to hope that with all that there is to do in this special period of strain, the National Council will find a way to help us even a bit more than in the past.

As soon as the 1954 audit can be completed, a copy will be sent to you.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

P.S. Various supplementary items are sent you separately.

cc: Reverend Tollie L. Caution
Reverend M. Moran Weston
KS ✓

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED
FEB 19 1954
Southern Regional Council

February 17, 1954

Dear Dr. Mitchell:

It was very good of you to answer so promptly my letter about the McGill editorial. It is helpful to us. I should like to be kept posted on future editorial comment by his paper.

It may interest you to know that our Division unanimously endorsed your program to sponsor local groups to discuss their public schools in relation to cases pending before the Supreme Court.

Sincerely yours,

M. Moran Weston

M. Moran Weston

MMW:sm

Mr. George S. Mitchell, Ph.D.
Southern Regional Council, Inc.
63 Auburn Avenue, N.E. Room 432
Atlanta 3, Georgia

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

MAR 28 1955

TO AH
4/15/55

Dear Dr. Mitchell:

We hope that the attached publication of the National Council of the Episcopal Church may be of interest to you. We invite your comments.

Faithfully yours,
DIVISION OF CHRISTIAN CITIZENSHIP

M. Moran Weston
M. Moran Weston
Executive Secretary

MMW:sm

George S. Mitchell, Ph.D.
Executive Director
The Southern Regional Council
63 Auburn Avenue, Room 432
Atlanta 3, Georgia

noted FDR
GTH ✓
MET - share this
HCF ✓
JC ✓
AH ✓
9 SM

April 18, 1955

Mr. M. Moran Weston
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Weston:

I send you with appreciation the list of the twelve new state organizations which we have had a hand in getting going. The first nine have paid executives already at work. The remaining three have volunteer chairmen as yet, though they hover on the brink of engaging staff.

Of course I read, with the greatest interest, Just, Right, & Necessary! The title aptly describes it. It is a careful and convincing piece of work.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

The Alabama Council on Human Relations

Reverend Duncan Hunter, Chairman
First Methodist Church
Alexander City, Alabama

Rev. Robert E. Hughes, Exec. Sec.
Moore Building, Room 206
Court Street
Montgomery, Alabama

The Arkansas Council on Human Relations

Mr. Fred Darragh, Chairman
1401 East Sixth Street
Little Rock, Arkansas

Mr. Nat Griswold
2601 Nueces Street)Date of employment
Austin, Texas 4/15/55

Georgia Committee on Interracial Cooperation

Reverend G. E. Clary, Chairman
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dr. Guy H. Wells, Executive Secretary
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Kentucky Council on Human Relations

Dr. Hugh A. Brimm, Chairman
Carver School of Missions and Social Work
2801 Lexington Road
Louisville, Kentucky

Mrs. Margaret Dagen, Exec. Sec.
1579 Parsons Place, N. W. - Apt 5
Louisville 5, Kentucky

Louisiana Council on Human Relations

Reverend Albert D'Orlando, Chairman
First Unitarian Church
1806 Jefferson Avenue
New Orleans, Louisiana

Mr. Milton Conrad Vigo, Ex. Sec.
303 Board of Trade Annex Bldg.
Room 303
New Orleans 12, Louisiana

Mississippi Council on Human Relations

Rabbi Charles Mantinband, Chairman
808 Mamie Street
Hattiesburg, Mississippi

Mrs. M. S. Lyells, Ex. Sec.
1104 Lynch Street
Jackson, Mississippi

North Carolina Council on Human Relations

Reverend Leon Russell, Chairman
First Methodist Church
Rocky Mount, North Carolina

Rev. Harry S. Jones, Ex. Sec.
121 East Third Street - Room 209
Charlotte, North Carolina

South CarolinaCouncil on Human Relations

Mr. Richard J. Foster, Chairman
Curb Market Building
Greenville, South Carolina

Mrs. E. H. Spearman, Ex. Sec.
1508 Lady Street
Columbia, South Carolina

Texas Commission on Race Relations

Mrs. James S. Crate, Chairman
2410 Inwood Drive
Houston 19, Texas

Mr. Thomas S. Sutherland, Ex. Sec.
309 West Twenty-First Street
Austin, Texas

Florida Council on Human Relations

Mr. Herbert Davidson, Chairman
c/o News-Journal
Daytona Beach, Florida

Mr. Walter E. Thorwald
2201 N. E. Sixth Terrace) appointment
Gainesville, Florida) not yet
) confirmed

Tennessee Council on Human Relations

Mr. F. Woods Beckman, Chairman
5908 Magazine Road
Knoxville 20, Tennessee

Virginia Council on Human Relations

Reverend W. Carroll Brooke, Chairman
Box 208
Staunton, Virginia

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

APR 13 1955

April 11, 1955

Dear Dr. Mitchell:

May we have the names and addresses of your field representatives which, I understand, you now have in seventeen states? We should like to send this information to the chairmen of the diocesan departments of social relations in the areas covered by your field offices.

Have you had a chance to read the National Council publication on the Supreme Court ruling, entitled Just, Right, & Necessary? More than 1,500 copies have been distributed already.

Sincerely yours,
DIVISION OF CHRISTIAN CITIZENSHIP

M. Moran Weston
M. Moran Weston
Executive Secretary

MMW:sm

George S. Mitchell, Ph.D., Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

April 19, 1955

APR 25 1955

Dear Dr. Mitchell:

It was good of you to send Dr. Weston the list of state organizations which he requested, and to comment so graciously on Just, Right, & Necessary. I shall be glad to bring your note to his attention when he returns to the office on Monday.

incerely yours,
DIVISION OF CHRISTIAN CITIZENSHIP

Sylvia McMurdoch

Sylvia McMurdoch
Secretary to Dr. Weston

George S. Mitchell, Ph.D.
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

June 13, 1955

Dictated June 10

Dr. William G. Wright
National Council of the Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Wright:

For once in a way instead of writing merely to beg, I write to give news. I daresay I should be begging again in six months, but not today.

As of now we have organized state groups, most of them Councils on human relations in North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, Kentucky, Virginia, Tennessee and Arkansas. We should have news from Florida in a few days, and that will complete our list of a dozen states. We have aimed for stable people who are both friendly and representative. We have had in all of these states for many years a nucleous of people long associated with the Southern Regional Council, in many instances going back to the Commission on Interracial Cooperation before us. It was essentially this body of our long-term friends who came together in each state and as a Board employed paid staff with the aid we were able to give them from the grant from the Fund for the Republic. They are learning about the states and building membership and organization. At the same time, they are making they are making their services available to local and sometimes to state school officials and to a variety of community leaders on ways of getting ahead with compliance with the Supreme Court's decision on the public schools. It is quiet work, but in surprising ways these local contacts produce results.

Church people have been helpful to us in this whole effort. The friendship of the clergy has been particularly in evidence in Virginia, South Carolina, Florida, Alabama, Kentucky, and Arkansas, and we have had general help in all the states of the same kind. The Chairman of our Virginia Council on Human Relations is the Reverend W. Carroll Brooke, Rector of Trinity Church at Staunton, Virginia. Three, at least, of the Executive Directors of the new state councils are ordained ministers. Jack Marion at Richmond is a Presbyterian; Bob Hughes at Montgomery is a Methodist; Nat Griswold at Arkansas is a Methodist by ordination, but I think no longer on the rolls of his Conference; and Harry Jones at Charlotte is a minister also.

Mrs. M. E. Tilly of this office, working in conjunction with Miss Stamats of the United Church Women, has held recently a South-wide meeting of church women and state meeting of them in Georgia, Alabama, and Louisiana. She has another coming up in Florida. She will convene church women interdenominationally in this way in most of the Southern states in the next few months. They meet at the call of the Fellowship of the Concerned -- a most strange organization without officers or dues: just women who want to exemplify the religious spirit.

I append the full list of the state groups.

I believe Mr. Moran Weston has already been sent such a list, and may have taken steps to ask church people in the South to be helpful where they care to.

The gift of a thousand dollars to the Southern Regional Council from the National Council is invaluable. Nothing sustains us so much in this work as the knowledge that the churches genuinely care to help.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl. List of State Organizations

Dictated by Dr. Mitchell/signed in his absence.
cc: KS

P. S. I think you will like a publication we did not long back called Changing Patterns in the New South. A copy comes up to you separately.

Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

Affiliated State Organizations

Alabama Council on Human Relations

Rev. Duncan Hunter, Chairman
First Methodist Church
Alexander City, Alabama

Rev. Robert E. Hughes, Ex. Sec.
Moore Bldg, Rm 206
Court St., Montgomery

Arkansas Council on Human Relations

Mr. Fred Darragh, Chairman
1401 East Sixth Street
Little Rock, Arkansas

Mr. Nat Griswold, Exec. Sec.
723½ E. 13th St
Little Rock

Mr. Christopher Mercer, Assoc. Ex. Sec.
P. O. Box 426
Pine Bluff

Florida Council on Human Relations

Mr. Paul Finner, Chairman
930 W. Park
Tallahassee

Georgia Committee on Interracial Cooperation

Rev. G. E. Clary, Chairman
63 Auburn Avenue, N. E.
Atlanta 3

Dr. Guy Wells, Ex. Sec.
63 Auburn Avenue, N.E.
Atlanta 3

Kentucky Council on Human Relations

Dr. Hugh A. Brimm, Chairman
Carver School of Missions and Social Work
2801 Lexington Road
Louisville

Louisiana Council on Human Relations

Rev. Albert D'Orlando, Chairman
First Unitarian Church
1806 Jefferson Avenue
New Orleans, Louisiana

Mr. Milton C. Vigo, Ex. Sec.
Board of Trade Annex Bldg. Rm 303
New Orleans 12

Mississippi Council on Human Relations

Rabbi Charles Mantinband, Chairman
808 Mamie Street
Hattiesburg

Mrs. M. S. Lyells, Ex. Sec.
1104 Lynch St
Jackson

North Carolina Council on Human Relations

~~Rev. Leon Russell, Chairman~~ R. D. Wellons, Chairman
~~First Methodist Church~~ Pembroke College
~~Rocky Mount, North Carolina~~ Pembroke, N.C.

Rev. Harry S. Jones, Ex. Sec.
121 East Third Street - Room 209
Charlotte, North Carolina

Affiliated State Organizations - 2
Southern Regional Council, Inc.

South Carolina Council on Human Relations

Mr. J. Claude Evans, Chairman
P. O. Box 867
Columbia, South Carolina

Mrs. E. H. Spearman, Ex. Sec.
1508 Lady Street
Columbia, South Carolina

Tennessee Council on Human Relations

Mr. F. Woods Beckman, Chairman
5908 Magazine Road
Knoxville 20, Tennessee

Mr. Haskell Miller (temp Chrmn - Summer)
University of Chattanooga
Chattanooga, Tennessee

Texas Commission on Race Relations

Mrs. James S. Crate, Chairman
2410 Inwood Drive
Houston 19

Mr. Thomas S. Sutherland, Ex. Sec.
309 West 21st St
Austin

Virginia Council on Human Relations

Rev. W. Carroll Brooke, Chairman
Box 208
Staunton, Virginia

Mr. John H. Marion, Ex. Sec.
Bon Air Presbyterian Church
Buford Road
Bon Air, Virginia (temp. address)

Mr. William Cooper, Assoc. Ex. Sec.
Hampton Institute
Hampton, Virginia

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

July 15, 1955

Dr. George S. Mitchell, Ph.D.
Southern Regional Council, Inc.
63 Auburn Avenue, N.E. Room 432
Atlanta, Georgia

Dear Dr. Mitchell:

We are pleased to write that the Presiding Bishop has nominated you as a delegate to the National Conference on the Church and Social Welfare.

The next step is your official registration. We enclose a registration card on which you must indicate the general and functional sections you wish to attend. Although the card asks for numbers and letters, the folder is not so keyed. Will you, therefore, indicate your preferences by key words in the section titles. The card and check for $7.50 made out to the National Council of Churches should be sent to me by return air mail.

The housing card should be sent directly to the Housing Bureau. You might like to know our staff is planning to stay at the Hollenden Hotel.

I am very happy that you will attend the Conference. We shall write you later about details.

Sincerely,

Almon Pepper

Director, Department of
Christian Social Relations

ARP/tg
Encl.

July 16, 1955

Dr. Almon Pepper
Director
Department of Christian Social Relations
The National Council
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Dr. Pepper:

Many thanks for your kind letter of July 15th. I am delighted to be asked to serve in this way.

Here is the appropriate card and $7.50 cash money -- my check book not being hereabouts.

I have written to your housing people at Cleveland.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl - $7.50 cash

July 15, 1955

NCCSW Housing Bureau
511 Terminal Tower
Cleveland 13, Ohio

Gentlemen:

I would be grateful for accommodations as here indicated.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

Encl - Reservation card

Copy of Printed Pamphlet

Red Infiltration
of
The National Council
Protestant
Episcopal Church

GRASS ROOTS LEAGUE, INC
Box 551, Charleston, S.C

Research Bulletin No.3
August 1, 1955

Price $4.00, per 100

*Red Infiltration of the National Council Protestant Episcopal Church

Americans must realize that, while Soviet Russia talks peace and prepares for war, the most deadly Communist weapon is subtle infiltration of the basic institutions of the countries marked for Red domination. J.Edgar Hoover, FBI Director, has declared: "...at this very moment as we meet here, secret Communists are seeking to establish themselves in churches, civic groups...etc." Their purpose is to "... seek a cloak of respectability and then to quietly work for the Communist cause..." (Address before the Military Chaplains' Association, Washington, D.C., May 5, 1954).

Church Dissension Planned

So, Red infiltration of the governing body of the Protestant Episcopal Church would be a great triumph for the Marxist enemies of the United States who aim to stir up dissension in churches, schools and social groups, constituting the foundation of our Republic. Evidence that the Reds have succeeded in infiltrating The National Council of the Protestant Episcopal Church is revealed by the report entitled "Just, Right & Necessary" issued recently by The National Council, 281 Fourth Ave., New York City. The evident purpose of this report is to promote racial desegregation, and dissension among church members in the United States.

Its false slogan that "segregation is unChristian" becomes understandable when it is disclosed that three members of The National Council and its Committee of Advice not only are negroes but also have records of affiliation with Communist or Communist-front movements. Altogether four members of the Episcopal high command have subversive records according to the public records and files of the Un-American Activities Committee of the House of Representatives.

Loyal American Episcopalians will ask themselves: (1) Are Episcopal laymen willing to permit their Church to be used as a front behind which Red plotters are working to destroy Christianity and their country? (2) What about the clergy who have been duped by the Communist conspiracy aimed at atheistic world domination? (3) Who has been responsible for appointing persons with questionable backgrounds to important positions and committees?

This insidious Red infiltration of the Protestant Episcopal Church is revealed, not only by a study of its Marxist-sounding report, "Just, Right & Necessary," but also by the records of the following members of The National Council and its Committee of Advice supplied by the House Un-American Activities Committee from its "public records, files, and publications."

---

* The term "Red" as used in this bulletin refers to Communists, "fellow-travelers" and their sympathizers, Marxian Socialists, leftists and other persons following the leftwing propaganda line.

M. Moran Weston, Jr.: Rev. M. Moran Weston, Ph.D., (negro) holds a key position as Executive Secretary of the Division of Christian Citizenship of The National Council. He was appointed assistant secretary, Department of Christian Social Relations, in 1951, the year following his ordination as an Episcopal deacon and priest. Yet during an investigation by the New York City Council in 1940, M. Moran Weston "... admitted he had been a member of the Communist Party under an assumed name ...," claiming he had been a member for a short time and had resigned "orally." However, Official Proceedings of the National Negro Congress (cited as Communist) in 1936 contain the name of Moran Weston as a member of its Presiding Committee. In 1936 Moran Weston was listed as a member of the Organizational Committee of the American League for Peace and Democracy, cited by the U. S. Attorney General as "subversive and Communist."

M. Moran Weston in 1943 was listed as a member of the Executive Board of the Negro Labor Victory Committee cited by the U.S. Attorney General as "subversive and Communist." At that time he was Field Secretary, American Newspaper Guild, C.I.O. In 1944 Moran Weston, as New York Secretary, New York State Civil Liberties Department, New York Elks Association, signed pleas for pardon of Communist Morris U.Schappes. In 1948, two years before his Episcopal ordination, M. Moran Weston was reported by the Communist DAILY WORKER as supporting Ferdinand C. Smith, then National Maritime Union leader but formerly Chairman of the Negro Labor Victory Committee, cited by the House Un-American Activities Committee as "high in the circles of ...the Communist Party." It is possible that Rev. M. Moran Weston still may have had some Communist affiliation when appointed to a post on The National Council in 1951.

In September, 1951, Rev. M. Moran Weston attended the constituting convention of the interdenominational group, "Christian Action" at Howard University, Washington, D.C. Weston was elected to the Board of Christian Action which group "...refused to condemn Communism by name and declared that 'we reject the irresponsible exploitation of anti-Communism ...'" (Memorandum from Verne P. Kaub, president, American Council of Christian Laymen, Madison 1, Wis.).

The report entitled "Just, Right & Necessary" was prepared (see page one) "...at the request of the Council by its Department of Christian Social Relations DIVISION OF CHRISTIAN CITIZENSHIP (capitals inserted), assisted by a representative group of churchmen serving as a Committee of Advice." Rev. M. Moran Weston is Executive Secretary of the Division of Christian Citizenship.

George S. Mitchell, Ph.D.: George S. Mitchell, Executive Director of the Southern Regional Council, Atlanta, Ga., is a member of the Committee of Advice. The Southern Regional Council was exposed last year as an off-shoot of the defunct, Communist-front Southern Conference for Human Welfare by THE AUGUSTA (Ga.) COURIER. George S. Mitchell was named in 1938 as a Vice-Chairman of the Southern Conference for Human Welfare when he was associated with the Farm Security Administration at Raleigh. N.C. In 1946 he signed a statement opposing

injunctions in labor disputes which statement was prepared by the National Federation for Constitutional Liberties cited by the U.S. Attorney General as "subversive and Communist." As a sponsor of the Civil Rights Congress (cited as "subversive and Communist") in 1946 George S, Mitchell was identified as Director of Veteran's Service, Southern Regional Council. In 1947 hewas listed as Vice-President of the Southern Conference for Human Welfare. Also in 1947 a George Mitchell was listed (HUAC Report of July 21, 1947) as a member of theExecutive Council of the Highlander Folk School, Monteagle, Tenn. which "...keeps pretty close to the (Communist) party line".

The Southern Regional Council issues anti-segregation literature and propaganda with special attention to church groups. On July 1, 1954, Dr.George S. Mitchell, addressing the Dallas, Texas, convention of the NAACP "asserted that church leadership in the South, particularly organizations composed of church women, had 'spoken forthrightly' in support of the recent Supreme Court decision banning public school racial segregation laws. Utmost significance must be given to church leadership ...!" (Ref. A)). Page 27 of "Just, Right & Necessary" states: "... there is the cooperation of the Episcopal National Council with the Southern Regional Council." The wording of "Just, Right & Necessary" resembles closely some of the literature published by the Southern Regional Council. The Southern Regional Council also has been working to spread anti-segregation propaganda in the Methodist, Episcopal and Presbyterian Churches of the South.

Lester B.Granger: Lester B.Granger (negro), Executive Director of the National Urban League, New York, is a member of The Committee of Advice. The public files and records of the House Un-American Activities Committee list Lester B. Granger as having been associated with at least eleven Communist or Communist-front organizations or activities. In 1941 he was appointed Executive Director of the National Urban League which "...seeks to use its full resources to eliminate racial discrimination in public or private employment, housing, education, health, and welfare services, ..." (Ref.B.). This is a bi-racial organization which recently received a grant from the Rockefeller Brothers Fund. Granger's subversive record covers some eleven years.

Dorothy Ferebee, M.D. Dorothy Ferebee (negro) formerly was President, National Council of Negro Women. She is a member of The Committee of Advice. In 1947 Dr. Dorothy Ferebee was listed as a member of the Executive Board (Washington Committee) of the Communist-front Southern Conference for Human Welfare. Dorothy Ferebee, M.D. was listed as a sponsor of the Call to a Conference on Civil Rights, April 20-21, 1940 in Washington, D.C. issued by the Washington Committee for Democratic Action cited by the U.S.Attorney General as an "affiliate" of the "subversive and Communist" National Federation for Constitutional Liberties. Dr. Dorothy Ferebee was one of the signers of a statement opposing the Mundt anti-Communist bill, which appeared as an advertisement in the WASHINGTON POST, May 18, 1948.

Reference A -- NEW YORK TIMES, July 2, 1954.

Reference B -- NEW YORK TIMES, April 18, 1955.

Other National Council Members Listed in Huac Files

At least five other members of The National Council or its Committee of Advice are listed in the files of the House Un-American Activities Committee as having been associated with Communist or Communist-front movements. These are all clergymen who may have been merely duped by Red propaganda and are not necessarily subversive themselves. Nevertheless, such questionable associations may be harmful to their church while their "liberal" activities may help jeopardize the security of the United States.

Integrationists on the National Council

An "integrationist" may be defined as a person motivated by sentimental, impractical ideals and infected with subtle Marxian propaganda who favors integrating the Caucasian and negro races in complete disregard of the laws of genetics and the facts of anthropology and ethnology. Two integrationists who helped prepare "Just, Right & Necessary" and for whom no subversive records are available are:

Mrs. Theodore O.Wedel, Washington, D.C.: Member of the Division of Christian Citizenship. Mrs. Wedel is an active leader in the move for the integration of the races in Washington, D.C. (page 5, SOUTHERN SCHOOL NEWS, May 4, 1955). A news story in THE JEWISH EXAMINER, March 18, 1955, stated that Mrs. Wedel was to address the National Council of Jewish Women and describes Mrs.Wedel as a leader "in Protestant welfare service organizations such as the United Church Women". The United Church Women on June 21, 1954, declared: "... we are impelled to promote a Christian society in which segregation is no longer a burden upon the human spirit." (page 21, "Just, Right & Necessary"). It may be of interest that Mrs.Wedel's husband Rev. Theodore O.Wedel, Canon of the Washington Episcopal Cathedral, was affiliated with the Conference on Civil Rights (page 1695 Appendix IX, Dies' Committee Report); and he was a sponsor of the Washington Committee for Democratic Action, cited as "subversive and Communist" by Attorney General Tom Clark, 1948 (page 1697, Appendix IX, Dies' Committee Report).

Mrs. D. Ellwood Williams, Jr., Annapolis, Md.,:Chairman of Christian Social Relations, Maryland State Council of Churchwomen. Member, The Committee of Advice. Mrs. Williams' name appears as one of the sponsors of the Southwestern Regional Conference on Integration, held in Houston, Texas, May 17, 1955. This Conference on Integration was called by the Southern Conference Educational Fund, Inc., of New Orleans, La., which was investigated by the Senate Internal Security Subcommittee in 1954 as an offspring of the Communist-front Southern Conference for Human Welfare. Its executive director, James A. Dombrowski, has a long record of subversive citations. The SCEF is exposed in the July, 1955, issue of The American Legion FIRING LINE.

Methods of Infiltration

The foregoing disclosure reveals the Red method of infiltrating Marxist ideology into churches, colleges, labor unions, government departments, etc. Citizens should understand that one or two trained, disciplined, Communists or sympathizers can control the policy of an organization such as the NAACP, and even a federal court. Thus America's fundamental institutions are being undermined and weakened by her Red enemies and their dupes while we spend billions for a military defense which could not save us from internal collapse.

Onward Christian Soldiers!

All Christians and other patriotic Americans should never forget that neither Communism nor any other evil force can overthrow the Kingdom of God. Yet only if man is willing to try to help himself can he expect to receive Divine aid to prevent the downfall of his present civilization. Every loyal citizen must join the fight to eliminate Marxism and Godless materialism from American life.

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

SEP 8 1955

September 6, 1955

Dr. George Mitchell
Executive Director
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Dr. Mitchell:

Thank you for your letter about the Grass Roots League. We are forwarding it air mail to Dr. Pepper in Honolulu. I am sure he will find it useful.

Sincerely yours,

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

Muriel Webb

(Mrs.) Muriel S. Webb
Associate Secretary

MSW/ch

August 31, 1955

Dr. Almon R. Pepper
The National Council
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Dr. Pepper:

Thank you for writing me August 17th.

We have had an occasional annoyance in the past from whatever it is that calls itself the Grass Roote League, Inc., at Charleston, South Carolina.

We think this is the creature of a man named Stanley F. Morse of that city. So far as the proposed publication of the Grass Roots League goes, its principle accusation against us is that "The Southern Regional Council was exposed last year as an offshoot of the Communist defunct Southern Conference for Human Welfare by the Augusta Courier." This is cunning language contrived to leave the impression that the Augusta Courier is a reputable newspaper. There is a well known newspaper called the Augusta Chronicle which is published daily. The Augusta Courier is a weekly sheet owned by a Georgia political figure named Roy Harris. It is in the bad tradition of free-booting weekly newspapers in Georgia: red letter headlines; confederate flag at the masthead. It constantly foams at the mouth in opposition to the established constitutional rights of Negro persons and in opposition to most worthy causes.

The facts are that the Southern Regional Council was established in 1944 by a group of people, little if at all related to those who had embarked in 1938 on the enterprise of the Southern Conference for Human Welfare. The mere founding of this new organization, while the Southern Conference for Human Welfare was still vigorously alive, indicates a quite different point of view among those who set up SRC. As a matter of fact, the Southern Conference for Human Welfare had its own proper successor in a would-be-tax-exempt wing of itself called the Southern Conference Educational Fund, which is still in existence. It is fraudulent to claim that the SRC is an offshoot of the SCHW. At the time of the Augusta

Courier's original charges of this nature, the reputable press ignored it, with one or two exceptions, and in those instances the papers called us for our comments and printed our comments along with the Augusta Courier's Charges.

It is a clear misstatement to say that I was vice-chairman of the SCHW in 1938. I do think I held some office in the Committee for North Carolina at about that time, and the Committee for North Carolina was an affiliate of SCHW. Quite true that I am against the use of injunctions in labor disputes. Quite true that I allowed my name to be used as a sponsor for the first meeting of the Civil Rights Congress, supposing that it would be an honest and responsible movement. But I went to none of its meetings, paid no dues, never joined it, and when next they wrote and asked me to be a sponsor again, indicated that I would not be associated with them. I was from 1944-47 a member of the Board of the Southern Conference for Human Welfare. And I have been for a good many years a member of the Executive Committee of the Highlander Folk School. Highlander would vigorously resist the charge that it knows or follows the Communist Party Line.

I assume that the charges of the Grass Roots League against other persons are at least equally baseless or distorted.

The thing to have in mind is that the Grass Roots League and its companion organizations are engaged in a genuine effort to subvert lawful government in the United States, and in pursuit of that aim resort to charges of subversion against those who propose compliance!

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
(Dictated August 29th)

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

AUG 22 1955

August 17, 1955

Dear Dr. Mitchell:

I am attaching a typed copy of a pamphlet which was mailed to the clerical and lay deputies to our General Convention, and the delegates to the Triennial meeting of the Woman's Auxiliary. I do not yet know whether it was mailed to the Bishops.

When this came to my attention on Monday, I telephoned Bishop Sherrill and his immediate response was that we do not pay attention, or dignify the accusations of anonymous people or organizations unknown to us. This therefore is our present official policy on this matter, and I hope it is of some comfort to you in any concern you may have about the matter. The attitude of this leaflet only shows how hard we hit at the point of view of some people.

It seems to me that you might well take the same point of view as the Presiding Bishop on this matter, or if you think otherwise, I hope you will consult with us. We are sorry that in your effort to help the Church an occasion has been provided unknown persons to try to embarrass you.

We shall keep you informed of any developments.

Sincerely yours,

Almon Pepper

Almon R. Pepper
Director, Department of Christian
Social Relations

arp:sm

George S. Mitchell, Ph.D., Executive Director
Southern Regional Council
63 Auburn Avenue, N.E. Rm. 432
Atlanta 3, Georgia

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

OCT 24 1955

October 21, 1955

Dear Delegate:

By now you will have received your registration card, program, and section assignments for the National Conference on the Churches and Social Welfare, Cleveland, November 1-4. The following information may be helpful to you.

Booth: The Department of Christian Social Relations will have Booth #22 in the Cleveland Auditorium, and members of the staff will be in attendance every day, before and after General Sessions.

Staff. The Department staff will be staying at the Hotel Hollenden, and can be reached there.

All Saints' Day, November 1:

Holy Communion Services in Trinity Cathedral, Euclid Avenue corner of East 22nd Street:

7:30 a.m. 10:30 a.m. 12:10 p.m.

Dinner: For Episcopalians, Wednesday, November 2
Trinity Cathedral House, 2021 East 22nd Street
Informal reception - 6:30 p.m.
Dinner - 7:00 p.m., and brief program

Corporate Communion:

Thursday, November 3 - 8:00 a.m., in Trinity Cathedral
Immediately followed by breakfast in the Cathedral House.

As you will be a guest of the National Department at the dinner meeting, and of the Diocese of Ohio at breakfast, may we ask you to fill in the attached postcard and return before October 31.

Attached is a copy of an unofficial statement of the policy and practice of the Episcopal Church in the field of social welfare. We hope that you will read it, but in your participation in the discussions, please be free to express your own best thoughts.

Sincerely yours,

Alvin R. Pepper

Director, Department of
Christian Social Relations

Attachments:

Return Postcard
Unofficial Statement

THE CHURCH IN SOCIAL WELFARE

THE CHURCH AND SOCIAL WELFARE

The Rev. Canon Almon R. Pepper, D.D., Director
Department of Christian Social Relations, National Council

RESPONSIBILITIES AND OPPORTUNITIES OF BOARD MEMBERSHIP OF A SOCIAL SERVICE AGENCY

Mrs. C. Rankin Barnes,
Division of Health and Welfare Services, National Council

A LETTER TO THE MEMBERS OF TWO HUNDRED BOARDS

The Rt. Rev. John S. Higgins, D.D., Bishop of Rhode Island
Former Chairman, Division of Health and Welfare Services,
National Council

Price 25 cents

THE NATIONAL COUNCIL • 281 FOURTH AVENUE • NEW YORK 10, N.Y.

THE CHURCH AND SOCIAL WELFARE

An unofficial statement of the policy and practice of the Episcopal Church

INTRODUCTION

This unofficial statement has been prepared by the staff members of the Department of Christian Social Relations of the National Council of the Protestant Episcopal Church. Insofar as possible, the statement follows the outline suggested for the purpose of this study. Attempt has been made to do justice to the diversity of belief and practice in the Episcopal Church about social welfare matters, as well as to the broad areas of agreement within the Church.

PART ONE: AUTHORITY

I. The Basis of Christian Welfare Work

Official recognition that social welfare is an integral part of the mission of the Episcopal Church was given at the General Convention of 1919 in canons establishing the National Council:

"The Presiding Bishop and the National Council as hereinafter constituted shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church, of which work the Presiding Bishop shall be the executive head."

Antecedent to the establishment of the National Council the General Convention had authorized several commissions on labor and social problems; dioceses, parishes, and groups of Episcopalians had established social agencies; twelve dioceses had commissions on social service; and several unofficial groups of Episcopalians had banded themselves together to express their interests in the welfare of working people.

Basic to this concern about welfare work in the Episcopal Church is the life, work, and teachings of Jesus as set forth in the Bible, and as understood by generations of Christians in various social, cultural, political, and economic situations throughout the Christian era. The authority is basically Christological, but it has been bolstered by other influences such as humanitarianism and democracy. Because the authority is in Christ, every Christian has the right and responsibility to speak and act according to his best judgment on any welfare problem. The same is true for congregations of Episcopalians and for the General Convention operating democratically. There is reason to believe that when General Convention has stated a position, this influences the thought and action of the individual member or congregation of the local church.

While the basic social responsibility of the Christian and of the Church has never been forgotten, there have been times of lagging and narrowing of interests. At such times, changing theological emphases, such as the Tractarian Movement; the social Gospel emphasis; and currently, the

ecumenical movement, have played a part in reviving social concerns within the Episcopal Church.

II. The Motivation of Christian Welfare Work

Motivation is seldom simple. In the Episcopal Church, the motivation for welfare work would seem to be a combination of several broad factors: the life, work, and teachings of Jesus; the doctrine of the Christian Church, especially that of the Incarnation; and the traditions and practices of the Church of England and their development in the United States.

The life and teachings of Christ have provided the basic motivation for the social welfare concern of Christians. "He came that we might have life and have it more abundantly." Of various defined services to men, He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Pure religion is described by one of His immediate followers as "visiting the fatherless and widows." The Sermon on the Mount and the total recorded words and work of Christ are full of direct or implied responsibility for the welfare of men. He healed the sick, gave sight to the blind, cast out devils, fed the hungry, visited prisoners, drove money-changers out of the temple, condemned evil doers, especially those who caused children to "stumble," and He rejoiced that the poor had the Gospel preached to them. He opposed injustice in high places and set an example of the healing powers of understanding, forgiveness, and love.

In the doctrines of the Christian Church, as they were developed out of the life and work of Jesus, two would seem to have had an abiding influence on the beliefs and practices of Episcopalians and of other Christians. The doctrine of the Incarnation: that God, through His Son, became Man, has dignified the worth of every man and, therefore, made man and man's mental, moral, physical, and social welfare a matter of proper concern for every Christian and for the Christian Church. The sacramental principle of life: that material things can be used for spiritual purposes and are the necessary substance of the spirit, has also been an important part of the impelling force behind the social welfare program of the Church. Good works along with Faith have their proper place in seeking after salvation.

The Episcopal Church, as it developed in this country, drew heavily upon its antecedents in the British Isles. The Book of Common Prayer in its liturgical practice catches up into corporate worship many specific aspects of men's personal and social welfare, and by implication these include all of life. Worship is related to life, and what we pray for we have a responsibility to do something about.

A tradition in the Anglican Church is that the parish church should have a pastoral relationship to every aspect of life within its parish boundary. Thus the parish churches related themselves to public and private agencies

in the secular community, as well as to those operated under ecclesiastical auspices. The Episcopal Church has continued this heritage of concern expressed by both clergy and laity. During the early part of the 19th century it was not unusual for an Episcopal bishop or parish priest to preach a sermon about some human need, or to bring such a need to the attention of his congregation with the expectation that some service would be organized. Members of the laity, of their own accord, were also quite capable of recognizing a need and organizing a general community service. In many instances clergy and laity also caused local government to assume greater responsibility for the needs of people.

Services for the care of the aged have usually been provided solely for members of the Episcopal Church, but most other services were founded for the general needs of underprivileged individuals and groups. In some instances the motivation was Christian humanitarianism, and in others a combination of this and missionary zeal. A recent history of a children's agency, celebrating its centennial, reports, "So profound was his entreaty (the rector's), so Christ-like his 'spirit of active, comprehensive and practical charity,' that several members of his parish, banding themselves into a small society, made systematic arrangements for clothing the children of the poor in order to bring them under the influence of Sunday school instruction." It is noted that the practice of sending chaplains to public hospitals and prisons which began over one hundred years ago, was and is a generalized Christian service, with little thought of enlarging the membership of the particular church.

Today, as a matter of principle and practicality, an increasing number of Churchmen accept the increased assumption of responsibility being taken by tax supported agencies. They see less reason for the Church as such to organize or support similar services for the general welfare but do recognize that certain skills and insights are of value to people in all levels of social and economic circumstances. This may cause the parishes and dioceses of the Episcopal Church to develop more generalized counselling and referral services for the needs of its own people. But on basic Christian grounds, the individual Christian and the Church must always keep closely related to the healing of body, soul, mind, and of society, lest relatedness to life be altogether lost.

PART TWO: FUNCTION

III. Social Service

Listings in the national office, based upon reports from the agencies and dioceses, show that the following organized social services are at present related to the Episcopal Church in the United States and overseas. Some of these services are units of larger agencies, but most of them are single operations.

Homes and services for the aged	67
Hospitals and Convalescent Homes (31)	65
Congregate care for children and youth	49
Youth counselling services	16
Family counselling services	8
Settlements and community centers	23
Seamen's services	7
Chaplains' service (City Missions)	23
Residences and shelters	14
Services to the blind	2
Agencies making grants for child care	6

In addition to these local social service agencies, the National Council's Department of Christian Social Relations has three Divisions, Health and Welfare Services, Christian Citizenship, and Urban-Industrial Church Work, and the Committee on World Relief and Church Cooperation, which also administers the program for resettlement of refugees. Two national agencies, the Episcopal Service for Youth, Inc., and the Church Association for Seamen's Work, Inc., federate and serve their member agencies. The National Board of the Woman's Auxiliary to the National Council has its own committee of Christian Social Relations whose executive is a staff associate of the national Department of Christian Social Relations.

Throughout the Church there are 87 diocesan departments of Christian social relations and an equivalent number of committees in the diocesan Woman's Auxiliaries. Twenty of the diocesan departments have full or part-time executives. An unknown number of parishes employ social workers, provide chaplaincy service to public and private institutions, and conduct group activities in their parish houses. Stimulated by the national Home Department, several dioceses and parishes work among migrants and, on a regional basis, provide chaplaincy service to the deaf. The Episcopal Church participates fully in the relief and rehabilitation program of Church World Service and the World Council of Churches and expects to exceed its goal of resettling 1,500 family units of refugees under the present Refugee Resettlement Act.

The needs of people and a strong sense of pastoral and civic responsibility were the chief reasons for the Episcopal Church and its members to enter these fields of service with a program which began early in the 19th century and continues to the present time. Several policies or attitudes show themselves. One holds that it is the business of the Church to initiate social services and then turn them over to other auspices for continuing operation. Another is the more deep-seated conviction that certain services must be a continuing function of the Church because it has distinctive contributions to make. A third attitude is based upon the belief that a modern democracy through tax support, and community-wide voluntary associations of citizens, together have the responsibility, the ability, and the necessary resources to operate the needed social services, and that the present day responsibility of the Christian is to support these services and make sure

that they are administered with justice and equality.

Common to all these attitudes is the certainty that, in some way or other, the Christian and the Church must retain a vital and active concern for the healing of men's bodies, minds, and spirits.

IV. Social Action

Social action, defined as direct efforts at social reform or social justice, has not often been taken by the Episcopal Church through its official and general bodies. Prior to 1900, social reform efforts were limited to the action of influential bishops and other clergymen, and to unofficial social education and action groups, composed of Episcopalians. Since 1900, there have been occasional direct efforts by general church bodies, such as the General Convention, and by the National Council formed in 1919. In addition, diocesan social service bodies, the number of which grew rapidly around 1913, have sought from time to time, to influence local and state public policy and programs, and have participated in certain social reform efforts.

The General Convention of 1901 created a Commission on the Relations of Capital and Labor, to promote industrial peace, and since that time has concerned itself with a variety of social issues, including the following: temperance and prohibition, traffic in narcotics, child labor and migrant workers, social justice for minority groups, slum clearance, religious and ethical teaching in public schools, tax support for sectarian schools, censorship of movies and salacious literature, social security, various programs designed to promote international peace, disarmament, war profits, military training for youth, prison reform, and world relief and resettlement of refugees.

General Convention and the National Council have relied chiefly on an educational approach to social action with little disposition to promote causes or single goal reform movements. Interest and activity have, in the past, been greatest in the fields of economic and international relations, and the objectives have been to encourage Churchmen as individuals to pursue certain goals, and to influence public policy both directly and indirectly. A characteristic of the Episcopal Church approach has been the coordination and integration of social service and social action efforts and programs.

Unofficial channels for social action have been individual bishops and other clergy, parish groups, and certain voluntary associations of Episcopalians, such as the Church Association for the Advancement of the Interests of Labor (1887-1926); the Christian Social Union (1894-1913); and the Church League for Industrial Democracy, now the Episcopal League for Social Action (1919-to date). Indirectly, the Church has also acted through its participation in the Federal Council of Churches, and the National Council of the Churches of Christ in

the U.S.A.

In 1951-52 a national survey of social action conducted by the National Council's Department of Christian Social Relations revealed limited activity on the part of dioceses and parishes even on those subjects on which General Convention has taken a stand, and a desire for leadership programs. As a result of this, General Convention authorized the development of a Division of Social Education and Community Action, renamed Christian Citizenship, in the Department of Christian Social Relations. Thus, the National Council, which is the executive body between the triennial meetings of General Convention, is prepared to give more effective leadership to this phase of the Church's program.

Many diocesan departments have developed committees on Christian Citizenship and are preparing themselves for community action. Some dioceses by themselves or in co-operation with other dioceses in their state had already taken action supporting changes in the marriage and divorce laws of their state and on matters such as gambling, bingo, and prison reform. Some parishes have taken leadership in housing reform and rental practices, and both parishes and dioceses have joined with local and state councils of churches on similar matters. As a result of the Division's research and analysis of the immediate results of the Supreme Court's decision on public school segregation in 1954, the National Council itself took a stand supporting the decision as "just, right, and necessary," commended action to the whole Church, and requested follow-up reports from diocesan and other church bodies.

There is reason to believe that this type of activity is on the increase in parishes and dioceses of the Church.

V. Social Education

Any sharp distinction between social education, defined as a process for making church people sensitive and responsive to social problems, and social action, tends to be artificial and without useful meaning. This is especially true in the Episcopal Church where education has been seen as a necessary and vital form of action.

The most widespread and common expression of social concern in the Episcopal Church is in its liturgy as set forth in the Book of Common Prayer. This expression may be found in the Order of Worship for Morning and Evening Prayer, the Order for Celebration of the Holy Communion, the Offices of Instruction, and the many special prayers set forth for Congress; the State legislatures; courts of justice; for a variety of economic concerns; for social justice and the welfare of families; and a general intercession for working people, sound industry, fair wages, wise government, good schools, and all handicapped persons. The hymns of the Church also express wide and definite social concerns.

Social concerns and education on social questions have their place in preaching, the church schools, parochial and regional study groups, summer schools, lectures and forums, courses

in theological schools, and at special institutes for church workers. Their most formal expression is through the educational and action programs of the Woman's Auxiliary and the Youth Department, the recommended study projects of the Department of Christian Social Relations, and the church school curriculum. The full utilization of these channels of education is yet to be realized.

Sporadic interest has been shown in the Christian concept of vocation and new impetus was given to the subject by participation in the 1952 Conference on the Christian and His Daily Work conducted by the National Council of the Churches of Christ in the U.S.A. Since then, the Division of Christian Citizenship has helped several dioceses and parishes to hold conferences on the subject.

Currently, in addition to the question of desegregation, the subjects being given widest attention are delinquency, problems of the aged, alcoholism, and the problems and tensions of urban life.

From the rise of the organized labor movement in the 1880's to the beginning of the Second World War, the voluntary unofficial Episcopal social action groups were undoubtedly the most effective single factor in bringing about greater sensitivity and responsiveness on the part of the Church and Churchmen. Perhaps the most striking result of the activity and influence is the fact that much of what was once pioneering is now the official program of the Church.

VI. Social Research

Social research, defined as "the systematic gathering, analysis, synthesis, and interpretation of demonstrable information by scientific procedures," is only having its beginning in the Episcopal Church. Perhaps only one project meets this test: a study of social education and action programs of the Church and an opinion poll on social issues conducted by the executive of the Division of Christian Citizenship in 1952. Judged by less stringent test, various other social research projects are conducted in the fields of rural and urban church strategy, and in surveys of social service institutions and agencies. For surveys of general church strategy, the National Council developed a Division on Research and Field Study. Foundation grants have made research and demonstration projects possible under the auspices of the Divisions of Rural Work, and Urban-Industrial Church Work. Surveys of social service agencies, or the need for them, are made by the Division of Health and Welfare Services.

Inter-professional consultations and studies have been rather common throughout the Church over the past twenty-five years. In a variety of settings clergy have studied and explored areas of common concern with social workers, psychiatrists, sociologists, lawyers, leaders of management and labor, and other professions. Local guilds or associations of some of these professions have been organized.

PART THREE: COMITY

VII. Co-operation with Other Churches

Ideally social welfare services are as broadly social as possible in their organization, sponsorship, support, and purposes, as well as in the range of people served. The social welfare services of the churches have produced co-operation more readily than in most other fields of common Christian concern. Even so, the development has been the product only of the past half century. The Episcopal Church was slow in its co-operation except for the activities of some parish churches and dioceses. This co-operation has usually been with councils of churches locally and nationally, rather than with particular denominations. In the social services there has been co-operation in providing chaplains' services to public institutions, in centralized referral services, and in work among migrants, the resettlement of refugees and world relief. At the national level, co-operation with the predecessor of the National Council of the Churches of Christ in the U.S.A. showed itself comparatively early in social education, social action and research through the approved participation of the national Department of Christian Social Relations. Some dioceses of the Church were founding members or early participants in local councils of churches. The response of the membership of the Church to this co-operation has been varied, but since 1940, when the Episcopal Church became an official member of what is now the National Council of the Churches of Christ in the U.S.A. and its predecessor in 1940, there has been great increase in the Church's readiness to co-operate with other churches and local councils of churches.

In general, the Episcopal Church has been ready to counsel and advise the Roman Catholic and Jewish agencies, and in some instances has been able to carry on co-operative and co-ordinated services and actions with them.

VIII. Co-operation with Non-Sectarian Agencies: Public and Private

The Episcopal Church and its members have a traditional readiness to co-operate with general community agencies, both public and private. An impartial study of the religious affiliation of board members of these agencies, made about two decades ago, showed Episcopalians in the lead among such membership. A large number of the laity of the Church have chosen social work as their vocation, have prepared for it, and served readily in non-sectarian as well as church agencies. Since 1921, the national Department of Christian Social Relations has been an associate member of the National Conference of Social Work, participating in all its activities and maintaining its own booth and exhibit. At least fifteen of the clergy of the Episcopal Church are graduates in sociology, criminology, psychology, and allied fields. A large number of the clergy has taken full or part-time courses at the several schools of clinical training in pastoral work, and at the Yale

School of Alcoholic Studies.

All of this participation is encouraging on the basis that the Church and its people must be related to this important phase of life and should be prepared to do so in the best way possible. The Church is not the sole agency of healing or goodwill, and a readiness to co-operate with and participate in all agencies, contributes to the general welfare and provides additional resources to the full ministry of the Church. Clergy and laity alike are encouraged to serve as volunteers on boards, committees, and the services of agencies. Scholarship assistance is provided clergy and laity, both at home and abroad, for graduate training in the several helping professions. The social service agencies of the Church are encouraged to seek membership in such standard setting organizations as the Child Welfare League of America and the national Federation of Settlements and Community Centers, to join local councils of social agencies, and to meet the standards required for licensing by the state departments of welfare.

Conferences and training institutes are planned for encouraging all of this co-operation. In a free society the social agencies of the Church, the State, and the general community should co-operate to the greatest possible extent for the welfare of man and for the common good.

PRELIMINARY PROGRAM OUTLINE

National Conference on the Churches and Social Welfare

November 1-4, 1955 Cleveland, Ohio

Leonard W. Mayo, Chairman

Monday, October 31, 1955		Place
3:00 - 10 p.m.	Registration	Hotel Statler
Tuesday, November 1, 1955		
8:00 - 10:30 a.m.	Registration	Music Hall, Cleveland Auditorium
10:30 a.m.	Opening Worship	Music Hall, Cleveland Auditorium
11:00 a.m.	Welcome and Introduction of Chairman by Dr. Roy G. Ross, general secretary of NCCCUSA	
	Greetings	
	Recognition of fraternal visitors	
11:30 a.m.	Keynote address: The Challenge of the Conference Dr. Leonard W. Mayo	
12:10 p.m.	Announcements	
	Recess for luncheon	
2:30 - 3:45 p.m.	Meetings of Functional Sections	To be announced
4:15 - 5:30 p.m.	Meetings of General Sections	To be announced
	Recess for dinner	
8:15 p.m.	Public meeting	Music Hall
	Address by Dr. Eugene Carson Blake, president, NCCCUSA; stated clerk, Presbyterian Church in the U.S.A.	
Wednesday, November 2, 1955		
9:30 a.m.	Morning Devotions	Music Hall
	Announcements	

Wednesday, November 2, 1955		Place
10:00 - 10:45 a.m.	Plenary Session	Music Hall
	Address: The Historical and Theological Involvement of the Churches in Social Welfare Dr. Roswell P. Barnes, associate general secretary, NCCCUSA	
11:00 - 12:00 noon	Plenary Session	
	Dramatic Presentation of the local church as a community resource - written and directed by John Duff Stradley	
12:30 p.m.	Recess - Opportunity for Regional Luncheons	
2:30 - 3:45 p.m.	Meetings of Functional Sections	To be announced
4:15 - 5:30 p.m.	Meetings of General Sections	To be announced
	Recess	
7:00 p.m.	Opportunity for Denominational Dinners and Meetings	To be announced

Thursday, November 3, 1955		
9:30 a.m.	Morning Devotions	Music Hall
	Announcements	
10:00 - 10:45 a.m.	Plenary Session	Music Hall
	Address by major speaker	
11:00 - 12:00 noon	Plenary Session	Music Hall
	Panel: The Church as a Social Conscience	
	Recess - Opportunity for Alumni Luncheons	
2:30 - 3:45 p.m.	Meetings of Functional Sections	To be announced
4:15 - 5:30 p.m.	Meetings of General Sections	To be announced
	Recess for dinner	

Thursday, November 3, 1955		Place
8:15 - 9:45 p.m.	Public Meeting	Music Hall
	Address by major speaker	
	9:00 p.m. - an audio-visual presentation of the extent and nature of the social welfare programs of the churches - based upon a national survey - written and directed by Richard Beckhard	

Friday, November 4, 1955		
9:30 a.m.	Morning Devotions	Music Hall
	Announcements	
10:00 - 10:20 a.m.	Plenary Session	Music Hall
	Highlights of the Functional Sections - an Interpretation by _____	
10:20 - 10:40 a.m.	Highlights of the General Sections - an Interpretation by _____	
11:00 - 12:00 noon	Plenary Session	Music Hall
	Report of the Message Committee	
1:00 p.m.	Fellowship Luncheon	Arena, Cleveland Auditorium
	Address by Mildred McAfee Horton, vice-president, NCCCUSA and chairman, Division of Christian Life and Work	
	Presentation of Citations	
Adjournment		

hd

November 4, 1955

Mr. M. Moran Weston
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Weston:

I promised the other day to send you the documents about the Georgia Attorney General's outburst. He mostly jumped on the NAACP, but he took some sideswipes at us.

Here is what he said about us; releases from us and from the Georgia Committee on Interracial Cooperation; and a more extended document from us giving the truth.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

November 4, 1955

Dr. Almon R. Pepper
The National Council
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Dr. Pepper:

A couple of weeks ago the Attorney General of Georgia, named Eugene Cook, made a speech to a lot of sheriffs and deputies. He had evidently set a state staff of investigators to work at the files of the House Un-American Activities Committee, taking out whatever he could find on persons working with the NAACP. Nine-tenths of the speech said that so and so who was something in the NAACP had belonged to the Washington Book Shop and was in some other way a bad guy. Toward the end, he took some swipes at the Council and the Georgia Committee on Interracial Cooperation.

I enclose what he said about us; our press release and that of the Georgia Committee; and a more extended manuscript which we have done as a means of letting concerned people know the truth of the matter. I commend, particularly, page seven or thereabouts of the extended manuscript, as giving a good answer to Cook's line.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encls.

HCF

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

November 9, 1955

NOV 14 1955

Dear Dr. Mitchell:

Thank you for sending us copies of the materials the Southern Regional Council and the Georgia Committee on Interracial Cooperation have released in response to allegations of the Attorney General of Georgia. It is helpful to us to receive such information.

Sincerely yours,

M. Moran Weston

MMW:sm

George S. Mitchell, Ph.D., Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

November 9, 1955

Mr. George S. Mitchell
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

NOV 14 1955

Dear Mr. Mitchell:

Thank you for your letter of November 4 and the enclosed documents.

I have read these with great interest and shall be happy to have the information on file.

I am sorry we had no chance to talk inCleveland.

All best wishes to you -

Sincerely yours

Almon R. Pepper

Director, Department of Christian Social Relations

arp r

November 14, 1955

Mr. Lenoir Chambers, Editor
Virginia-Pilot
Norfolk, Virginia

Dear Mr. Chambers:

Kind of you and Mr. Meacham to talk with me on Friday. Everyone is grateful for the wise policy which the paper has followed in all these matters.

When I awoke in Portsmouth on last Saturday and went out for your paper I was shocked to find the paid ad from the whatever it calls itself in Virginia. The Journal-American story may well be libelous, and I cannot think it fair to spread libelous material even as paid copy. Though I recognize the duty to let people have their (reasonable) say at space rates.

I had made a note to send you each a copy of a longish memo. we did just after a Georgia official used a similar line against us, and I do now send it up.

Seems to me friendly papers ought now to say that this kind of MaCarthyism run-riot is injurious. Mynders did such a column in his Nov. 13 issue of the Chattanooga Times. Virginia-Pilot, after inquiry and considerations?

Sincerely,

George S. Mitchell
Executive Director

GSM:eab
Encls.

Churches - Nat'l Councils
Nat'l. Coun. of the
Protestant Church

Rev. M. Moran Weston,
National Council of the Protestant Church,
281, Fourth Avenue,
New York 10,
NEW YORK.

December 16th, 1955.

Dear Mr. Weston,

I have written Mr. William G. Wright, expressing the hope that again for 1956 SRC can make its way into the Budget, and be helped, as heretofore, with the badly needed thousand dollars.

We have to get together 55,000 this year, for the Atlanta office, from sources other than the Fund for the Republic - a whopping job, on top of some anxiety over day to day matters hereabouts! Anyway, lend us your help, please.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director.)

GSM:rl.

Churches - Natl. Council -
Natl. Counc. of Prot.
Episc. Church

Dr. William G. Wright,
National Council of the Protestant Episcopal Church,
281 Fourth Avenue,
New York 10, N. Y.

December 16th, 1955.

Dear Dr. Wright,

We do hope the Southern Regional Council is into the Budget again for 1956, and that in due time the Church will help us as heretofore.

The stage is set; the curtain has been up for a scene or two; and the drama deepens. The books on human relations say that the way to accomplish change is to change the rules from the top, and enforce them quickly and firmly before opposition can organize, and then (say the books) everyone will settle down and like it. But in actual American practice it is inevitable that time should be given for changes so large, and that in the time the opposition should organize to assert its reluctance to see change made. Such a contest for popular adherence (the law on the one side and fear and private power on the other) is bound to be earnest and threatens to be bitter.

All I know is that the Southern Regional Council is working peacefully, reasonably, and moderately to knit up in each Southern State and locality such understanding across the lines of race as will enable agreed local solutions.

We have the machinery for that in the twelve State Councils, made up of respected persons, who have experienced interracial agreement.

Here and there we get jumped on, by bitter-enders. And that we take as a sign that we are doing some good.

Dr. William G. Wright,
National Council of the Protestant Episcopal Church.
New York. December 16th, 1955.

Our major grantor, the Fund for the Republic, requires us to raise for the central office in 1955-56 the almost overwhelming sum of $55,000. Some twenty of that I don't as yet see my way to at all. But I do greatly hope that in this time of most unusual strain the National Council will stand by us, and provide again the thousand which we deeply need, and greatly value.

Sincerely yours,

(Dr. George S. Mitchell,
Executive Director.)

GSM:rl.
Encls.

P.S. I send as one example of good work a page from a November issue of the Richmond paper. A best foot forward, but we take other good steps!

Also here's a great fat audit for the last eighteen months, April 1st. 1954 to September 30th, 1955.

Churches -

RECEIVED DEC 27 1955

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

Gen. Conv.

December 20, 1955

Dear Dr. Mitchell:

Thank you for your letter of December 16 which will be brought to Dr. Weston's attention when he returns to the office sometime during the first week in January.

Sincerely yours,

DIVISION OF CHRISTIAN CITIZENSHIP

Sylvia McMurdoch

Sylvia McMurdoch
Secretary to Dr. Weston

George S. Mitchell, Ph.D.
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

January 4, 1956

Mr. William G. Wright
The National Council
Protestant Episopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Mr. Wright:

We are deeply grateful for the news in your letter of December 29th.

If the grant may come along in the next couple weeks, we would as always find it life-giving.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Churches - Episcopal

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED JAN 3 1956

December 29, 1955

Dr. George S. Mitchell
Executive Director
Southern Regional Council,Inc.
Room 432, 63 Auburn Ave.,N.E.
Atlanta 3, Georgia

Dear Dr. Mitchell:

You are in the budget of the National Council of the Protestant Episcopal Church for 1956 for $1,000 which we can send you after the first of the year as soon as you need it.

With kindest regards and best wishes, I am

Sincerely yours,

William G. Wright

WGW/emh

William G. Wright

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED JAN 28 1956

January 27, 1956

Dear Dr. Mitchell:

Thank you very much for sending me copies of the pamphlet on South Africa.

Dr. Pepper and I are still exploring the matter which you drew to our attention.

Sincerely yours,

M. Moran Weston

M. Moran Weston

MMW:sm

George S. Mitchell, Ph.D.
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

April 20, 1956

The Reverend Almon R. Pepper, D. D.
Director, Department of Christian
Social Relations
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Dr. Pepper:

Thank you for the findings of the Cleveland Conference. Muriel Webb did a remarkable job.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

RECEIVED APR 19 1956

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

April 16, 1956

Dr. George S. Mitchell
Southern Regional Council
63 Auburn Avenue, North East
Atlanta, Georgia

Dear Dr. Mitchell:

The Cleveland Conference on the Churches and Social Welfare is not a thing of the past. Follow-up activities have been in process and others are to come.

Enclosed is copy of the message of the Conference as it was edited by the committee authorized to put it into final form. We are also sending it to all our diocesan departments for their distribution.

A study book, based on the Conference, has been prepared for the National Council of Churches, by our own Muriel S. Webb. It is meant to be the inclusive follow-up program for use in local churches. We will send you copy when it comes off the press.

We do appreciate the help you gave, as a member of our delegation, to the Cleveland Conference. You can help us with our developing plans if you will send us your suggestions of subjects needing further discussion or study.

Any suggestions you have for our own program or that of the National Council of Churches, will be welcomed.

Sincerely yours,

Almon Pepper

(The Rev.) Almon R. Pepper, D.D.
Director, Department of Christian
Social Relations

arp r
att.

January 17, 1956

Dr. William C. Wright
National Council of the Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Wright:

We are deeply grateful for the Church's check to the Council.

If your secretary will inquire about a bit as to persons there, who would like to receive our magazine, New South, each month, we would be happy to send it to two, three, or four choice persons as a giftie.

Sincerely,

George S. Mitchell
Executive Director

GSM:mef

Churches - Epis - gc

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED JAN 16 1956

January 13, 1956

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, NE
Atlanta 3, Ga.

Dear Mr. Mitchell:

Enclosed is our check #7941 in the amount of $1,000.00 which is our contribution for 1956 to the Southern Regional Council, Inc.

Sincerely yours,

Eileen M. Hutt
Secretary to Dr. Wright

CR $1,000.00
rha

emh
Enc.

December 17, 1956

Mr. M. Moran Weston
The National Council
The Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Moran:

I occasionally constitute myself eyes and ears. You will know by reputation at least of Mr. Charles A. Shaw in Houston. Mr. Shaw is President of the Watchtower Life Insurance Company. I take it he mainly built up this business himself. Has some ten million dollars of investments which Mr. Shaw and his Board manage.

Mr. Shaw has for some years been a member of the Board of the Southern Regional Council. Recently he invited me to Texas and took me about to see three or four of his better-off friends. We asked each of them for money for the Southern Regional Council. The other day there came in a check for $500 from one of these gentlemen -- a man in a large way in the oil business! Point about Mr. Shaw is that he is a devoted Episcopal layman. And plainly one esteemed for his wisdom by people in Houston. From conversations with Mr. Shaw I would guess that no small part of his balance has come out of the Church.

When a man does honorable things I like to see honor come to him. It occurred to me that if I wrote you and praised Mr. Shaw there might be some opportunity when, if you and others agree, some honor might come to Mr. Shaw.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

cc: Mr. H. Conwell Snoke
Division of National Missions
1701 Arch Street
Philadelphia 3, Pa.

Rev. H. C. Holland
225 Hampton Court
Athens, Georgia

December 20, 1956

Dr. Earl R. Brown
Division of National Missions
The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dr. Brown:

I write to express the hope that again in 1957 the Board will stand behind the Southern Regional Council.

We are finishing now two and one-half years of aid from the Southern Regional Council to a dozen state organizations in human relations -- one in each of the Southern states. Nine or ten months more of direct aid from us to go to them. Then on present appearances they will have to fend for themselves.

We cast an appraising eye at their circumstances and suppose that eight or nine of them are strong enough to keep going -- helped or not. Some would linger and one or two might die. But most of them have done what we hoped they would: they have provided an example in local action of interracial solution of community problems. A wise man once said, "The only thing immortal on this earth is a community idea." We in the Southern Regional Council think that such an undying idea has been lodged into hundreds of towns.

While we do not see ourselves armed beyond 1957 with the funds to help the state organizations systematically, we are all agreed that it is needful to keep going a central spot in the South where the truth is known and the facts keep grinding out, and that we propose to do.

I happen to know that in quite a number of these state and local organizations it is the strength of the Methodist people, lay and clergy, upon which the community effort has really leaned. And the Methodist Church has furnished the public leadership in several of the state organizations.

We are grateful for the Board's steady backing; and hope we may have it again this coming year.

Here is an audit for our queer fiscal year ending September 30, 1956.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

December 20, 1956

Mr. M. Moran Weston
The National Council
The Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Mr. Weston:

Here is what I wrote Mr. Wright. Do please touch a finger on this matter.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

December 20, 1956

Mr. William G. Wright
The National Council
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Mr. Wright:

Annually I am importunate that the item for the Southern Regional Council will surely find its way into the budget.

We are coming near to the end of two and one-half years of direct help from the Southern Regional Council to a dozen state organizations in human relations. Some word of many of them will have reached back to you. I know myself that the Episcopal Church has played a strong part in the ones in Virginia, Kentucky, Alabama, South Carolina, North Carolina, Georgia, and Florida and Texas. And I will take it on faith that the Church has stood behind the others.

That wise man, Spencer Bassett, I once heard say, "The only thing immortal on this earth is a community idea." We are satisfied that we have got such an idea going strongly into many communities which did not have it before. And we have nearly a year more to go of providing salary money for staffs for state organizations. After that they will mostly have to live on their own, though we hope we can find lesser sums to give them from time to time.

And the Council itself will spend more and not less of its time in central fact-gathering and thinking and planning for the spread of democratic institutions in the Southern states.

Incidentally, I, who have been running the Council these last nine or ten years, take myself into a course of book-reading on distant shores, and turn the Council over to Harold Fleming, who becomes the new Executive Director on January 16th. Atlanta boy, trained at Harvard, veteran of World War II, knowledgeable about newspapers and magazines, and a man with great purpose, wisdom, and a dry wit. Mrs. Ruth Alexander stays on as Secretary-Treasurer.

I send as in duty bound an audit for our queer fiscal year which ended September 30, 1956.

The thousand dollars that the Church sends us each year is a cherished and a flashing gem; and much sustains our courage.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab
Encl.

cc: Mr. Moran Weston

December 21, 1956

Mr. M. Moran Weston
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Moran:

How nice of you to write!

We are to build a two-unit motel next door to our croft, and you and all 'Piskies whatsoever are to please come and stay in it. And happily in each year after it has taken in 400 bucks it will be wide open for free, else I'll get hooked in British income taxes. Don't yet know where it'll be for sure, but I cast eyes (on the map) at Applecross, on the mainland, due west of Inverness, and opposite Skye.

We will take a leisurely run from here beginning in late February, to catch a boat the morning of March 8, and you are most apt to find us at your office door, claiming time-out for a visit.

Most good to have your firm support in these years. This one will get licked; people had rather obey the law than obey the Devil.

Sincerely,

George S. Mitchell
Executive Director

GSM/eab

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED DEC 21 1956

December 18, 1956

Dear George:

I do not know whether to felicitate you or to shed tears, or merely to say "well done, thou good and faithful servant." I had already heard that you will be leaving the Council, but did not accept this as true until I read it in The New York Times yesterday. You have done a lot in a short time and made contributions far beyond my knowledge or my ability to commend. Of one thing I am certain, you will continue to make valuable contributions to the welfare of people wherever you are.

I hope that on your way to Scotland you may find time to visit me here at the office so that we may share a cup of tea or coffee.

Sincerely yours,

M. Moran Weston

MMW:sm

Dr. George S. Mitchell, Executive Director
The Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

HCF

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HOME DEPARTMENT

Division of Domestic Missions
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
The American Church Institute

The Rev. William G. Wright, D.D., *Director*

January 2, 1957

RECEIVED JAN 4 1957

Mr. George S. Mitchell
Executive Director
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mr. Mitchell:

Our final budget is not adopted until February of 1957 after we have heard from all our Dioceses relative to how much they will contribute to the National Council budget. We have included the Southern Regional Council in our tentative budget in the amount of $1,000 and you will be hearing from us after February as to whether this has been approved by the National Council of the Protestant Episcopal Church.

With all good wishes, I am

Sincerely yours,

William G. Wright

William G. Wright

WGW/emh
(Dictated by Dr. Wright
and signed in his absence)

15

Religious orgs.
Natl Council
Protestant
Episcopal Church

March 7, 1957

Reverend Cornelius C. Tarplee
1641 Link Road
Lynchburg, Virginia

Dear Neal:

Just a brief note to say how much I appreciated your participation in Charlottesville. I will send you a summary of my notes on the meeting later on, but enclosed here are two items:

(1) Additional information on Koinonia

(2) A list of key people in Miami.

Best personal regards.

Warmly,

Frederick B. Routh
Assistant Director

FBR:mm

Enclosures

P.S. We are sending the same information on Koinonia to Bishop Hobson as you requested.

Tarplee? check with me on this before talking
Relations - Natl. Council Prot. Ep. Ch.

April 9, 1957

Mr. Cornelius C. Tarplee
Box 853
Lynchburg, Virginia

Dear Neal:

Thank you for the copy of your letter to Bishop Claiborne; I believe it is a good one. I note that you sent a similar letter to Bishop Stuart. I wonder if it would be possible to suggest to the Bishops that they issue a joint statement urging the upholding of law and order and the ending of violence in the Americus community. I dropped a note to Bishop Hobson up in Cincinnati and suggested that he might, as a brother Bishop, drop them a note suggesting such action.

This morning we received in the mail our annual contribution from the National Council of the Episcopal Church of $1000.00. Believe me, this is a great aid to us and a contribution which we particularly appreciate. Harold Fleming will write an official note of thanks to the National Council itself, but I wanted you to know how much we appreciated this donation.

Best personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm

April 10, 1957

Dr. William G. Wright
The National Council
Protestant Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Dr. Wright:

We are deeply grateful to the National Council for its annual contribution to the work of the Southern Regional Council. Our official receipt is enclosed.

Now, in particular, when the demands for this kind of work in the South are so great, the continuing friendship and support of the Episcopal Church is invaluable to us.

With kindest regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/eab
Encl. SRC Official Receipt $1,000

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HOME DEPARTMENT

Division of Domestic Missions
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
The American Church Institute

The Rev. William G. Wright, D.D., *Director*

April 4, 1957

RECEIVED APR 8 1957

Mr. George S. Mitchell
63 Auburn Avenue N.E.
Atlanta, Ga.

Dear Mr. Mitchell:

In Dr. Wright's absence, I am forwarding our check in the amount of $1,000.00 which is a grant to the Southern Regional Council for 1957.

Sincerely yours,

Eileen M. Hutt
Secretary to Dr. Wright

emh
Enc.

Nat'l Council Episcopal Church

June 6, 1957

The Reverend Cornelius C. Tarplee
1641 Link Road
Lynchburg, Virginia

Dear Neal:

I have received your report to the Fund and am tremendously impressed with the depth of meaning and extent of your activities. It is my belief that you are doing exactly the right type of program for the Episcopal Church. We have always said that people who seek to be effective in the field of human relations should work through the channels of existing organizations. Your report indicates that you have steamed down the main channels of the Episcopal Church. The Church has prestige and therefore a maneuverability which lay organizations do not possess. You are to be congratulated on helping the Church to face up to its obligations among men.

I have two small suggestions for improving the report. They are in ascending importance:

(1) Under "March 25th" on Page 17, Line 2, I believe you give Miami too much credit; Louisville, Nashville, and San Antonio - not to mention St. Louis, Baltimore, and Washington - are doing more to lead the way in school desegregation.

(2) You make no mention of the interagency cooperative field pilot project held in Charlottesville March 4-5. This was an important meeting, even though it was not entirely successful. Your contribution to this pilot project was significant.

I have passed the report along to Harold Fleming for his perusal. If you have an extra copy for your own files, we would appreciate this one for ours. If not, I shall reluctantly return it to you.

Best personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm

~~Chaplain~~ ~~Asst.~~ Episcopal Church

June 6, 1957

The Reverend Cornelius C. Tarplee
1641 Link Road
Lynchburg, Virginia

Dear Neal:

I have received your report to the Fund and am tremendously impressed with the depth of meaning and extent of your activities. It is my belief that you are doing exactly the right type of program for the Episcopal Church. We have always said that people who seek to be effective in the field of human relations should work through the channels of existing organizations. Your report indicates that you have steamed down the main channels of the Episcopal Church. The Church has prestige and therefore a maneuverability which lay organizations do not possess. You are to be congratulated on helping the Church to face up to its obligations among men.

I have two small suggestions for improving the report. They are in ascending importance:

(1) Under "March 25th" on Page 17, Line 2, I believe you give Miami too much credit; Louisville, Nashville, and San Antonio - not to mention St. Louis, Baltimore, and Washington - are doing more to lead the way in school desegregation.

(2) You make no mention of the interagency cooperative field pilot project held in Charlottesville March 4-5. This was an important meeting, even though it was not entirely successful. Your contribution to this pilot project was significant.

I have passed the report along to Harold Fleming for his perusal. If you have an extra copy for your own files, we would appreciate this one for ours. If not, I shall reluctantly return it to you.

Best personal regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:mm

This letter mailed to:
Box 853
Lynchburg, Va.

June 11, 1957

Mr. Cornelius C. Tarplee
Associate Director
Division of Christian Citizenship
The National Council of the Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Neil:

It was thoughtful of you to send me the notice of the CCD's Executive Council meeting on June 6th. Unfortunately, a heavy cold kept me away. If anything transpired that you think is important for us to know about, I would appreciate a line from you.

Fred shared with me the copy of your report. I thought it extremely well done and I am greatly impressed by the amount of effective program you have been able to carry out in the last months.

With best regards,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

Box 853
Lynchburg, Virginia
May 31, 1957

Mr. Harold C. Fleming
Executive Director
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

It was a pleasure to be with you both for the meeting and for the short chat in your office. I hope that I will see you again soon. I found the letter in regard to the Consultative Conference. The meeting refers to the Executive Committee of the Consultative Conference meeting at 1:45 P.M., June 6 at the conference room on the fourth floor of the National Council of Churches, 257 Fourth Avenue, New York. By now you have probably found your own letter. Perhaps we will meet on that date. I hope so.

Sincerely,

Neil.

Cornelius C. Tarplee
Associate Director
Division of Christian
Citizenship

CCT/ef

Tarplee
Check with me on this before filing
Religious - National Council Protestant & Episcopal Church

June 21, 1957

The Reverend Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Reverend Tarplee:

Your letter of June 20th to Fred Routh was received in this office today. Mr. Routh is out of the city and will not return to Atlanta until July 8th. We are holding your letter here; I am sure you will receive a reply immediately upon Mr. Routh's return to the office.

Sincerely,

Marge Manderson
Secretary to Fred Routh

June 27, 1957

Reverend Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship
The National Council of the Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Neil:

Many thanks for your two recent letters. Your summary of the situation in Charlottesville is especially helpful, since we are going to be giving some consultant service there and elsewhere in Virginia within a few weeks. I am sharing your report with John Hope, who is even now planning this particular effort.

I got a call from Arnold Aronson just yesterday in which he raised the question of a joint meeting of CCD and our Southern interagency group in Washington during September. I agreed to circularize the participating agencies on the matter. It seems to me that such a joint meeting would have considerable value in strengthening the lines of communication between national and Southern workers in the vineyard. Your comments will be appreciated.

I was in New York last week and had occasion to tell Frank Loescher and David Freeman how highly we thought of you and your work. Though the Fund for the Republic is out of the grant-making field, they may be in position to help all of us secure additional financial support in the future.

I am glad that you felt that the use of Bim Price's article in Lynchburg had a positive effect. There were passages in the story that made me wince a bit, but such are the perils of notoriety.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
June 24, 1957

Mr. Harold Fleming
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Sorry to bombard you with letters, but I volunteered to try to keep you posted on the Charlottesville situation. My friends there tell me the situation is about the same, but I think that their statement is typical of people who are sitting right on the spot who do not know the day to day details in such a manner as to recognize their effect on the total situation. To assist with brevity, let me just enumerate the few developments that I have seen so far:

1. There is a general attitude of confidence on the part of the people of the area that no Clinton situation will develop. It seems to me that this develops from both a positive and a negative cause. I suppose it is obvious that the people who are trying to create an atmosphere sufficiently relaxed to preserve law and order would normally express such confidence, probably even though they might have misgivings secretly. The second cause arises from the fact that Charlottesville is a University town which actually has a good many cosmopolitan tolerances. I believe that toomuch trust in this side of Charlottesville life tends to obscure some of the less favorable characteristics.

2. Dr. David Wilson, Head of the Psychiatry Department at the University and President of the Council on Human Relations, has made several good statements which have been published in the local paper. These statements have grown out of workshop activities being carried on by the Council on Human Relations, which, considering the paper giving them publicity is extremely segregationist, one would judge the workshops are being quite effective.

3. The City Council and the local School Board contain both arch conservatives and moderately liberal members. Rumors persist and grow that while both groups pretend to be sitting by to await developments, that nevertheless much thinking, talking, and planning has evidently been done, and is being done. There has been some talk locally publicized of holding a local referendum with money contributed from private sources, to determine whether the people of Charlottesville would be willing to sacrifice their schools rather than have any integration. The most conservative people do not want such a referendum and even though the referendum would be only an opinion survey in effect, it looks as though they might be afraid of the opinion which would be revealed.

4. Colgate Darden, President of the University and former Governor of the State, who favored the Gray Amendment, has blasted the Stanley Plan rather severely. He has also stated that he thought Charlottesville would betolerant to some very limited integration.

5. Benjamin Muse, talented liberal columnist who writes about Virginia in the Washington Post each Sunday and who knows Virginia quite well, commented yesterday (June 23) that both Arlington and Charlottesville had reached the end of the line as far as legal dilly-dallying was concerned. He feels that the rest of the communities in Virginia still have some legal dodges to expend. There is some difference of opinion about this, but with the effective date of the court order only a little more than two months away, as far as I can find out nothing has been done to seek a stay.

6. Muse has also pointed out that the largest per capita representation on the Council of Human Relations in the state is located in Charlottesville, that the N.A.A.C.P. has the largest representation, at least per capita (1300). There is a moribund Seaboard White Citizens Council and there is a strong representation among the so-called elite in the Defenders of Sovereign Liberties and Individual Freedom, the Virginia counterpart of the genteel professional southerner's organizations.

I have established two or three other good sources of contact in Charlottesville and I believe that I can keep my fingers fairly well on the pulse of the situation.

Incidentally, the syndicated article about you, together with your picture, was printed in full in our local and rabidly segregationist paper. It seemed to me to be tellingly effective, although I suspect the paper hoped that the effect would be quite negative. I felt that the quotes in the article from you did a really good job of revealing some of the stupidity concerning the loose use of the word Communist.

Sincerely,

Neil.

Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship

DCT/ef

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
June 20, 1957

Mr. Harold C. Fleming
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Thank you for your recent letter. Both you and Fred were certainly helpful in regard to my report. Fred was able to give me a couple of suggestions about it and the fact that both of you feel that I am somewhat on the right track gives me tremendous encouragement. As I indicated to you in conversation and quite confidentially, we are very much in hope that enough value can be demonstrated in this program so that it can be a part of the regular budget of the Church. I am convinced myself that this is not only morally necessary as far as the Church is concerned, but that powerful cultural influences could grow out of such an on-growing program as to help both the Southern Regional Council and other agencies. My brief conversation with you assured me that you and Fred feel the same way.

The Executive Council of the C.C.D. on the 6th of June did not appear to me to be af paramount importance. Roy Wilkins gave a run-down on the Pilgrimage. He felt that it was in general a success and that there were probably 27,000 people there, perhaps more. The towns in which desegregation seems imminent or possible as he listed them were about the same as were mentioned in Atlanta except that we had a fuller list. Concern was felt for the Urban League and various community funds and it was suggested that local leaders could be contacted through the churches and that some of the leadership of the various cities could be alerted to help forestall the Urban League's being left out of the various community funds. There was considerable discussion about ways and means to get the President to take a more active role. Dr. Blake is, I believe, going to try to arrange with the Rabbi and the Roman-Catholic co-chairman to see if the three of them could not try to arrange an audience with the President, out of which they might hope to get him to make a statement on law and order, call meetings of various groups and so forth. As I recall it, most of the various gambits suggested were left more or less in the Hands of Dr. Blake to choose as he and the other two felt was the wisest course. There was general feeling that we needed to have more immediate coordination between the C.C.D. and the southern inter-agency group. You probably have heard from Mr. Aaronson about this before now.

Sincerely,

Neil.

Cornelius C. Tarplee

July 15, 1957

Mr. Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Neil:

Thanks for your informative letter. It has added greatly to my understanding of the current developments in Virginia.

I hope for the success of your efforts to achieve official status for the work you have been doing. Fred and I will be pleased to see the draft of your prospectus and will treat it as entirely confidential.

All good wishes.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N

RECEIVED JUL 10 1957

P.O. Box 853
Lynchburg, Virginia
July 9, 1957

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Thanks for your good letter of June 27. Since I wrote to you there have been several interesting developments politically here. It's too early to make any guesses as to what they mean, but one might hope that they would have a good effect. As you perhaps know, Dalton has announced as Republican candidate for governor. He is capable of making a strong race and in Virginia most Republicans appear liberal. Ted Dalton, by all relative estimates, is liberal. He will not accept the integrationist stamp that the Byrd people are trying to shove on him, which is just plain good politics, because if they ever succeeded he would be erased politically. My labor friends tell me that they will probably support him, but they will not endorse him. Colgate Darden, President of the University of Virginia and former Governor, also delegate to the United Nations (who disillusioned me almost permanently over the Gray Amendment), has come out definitely in opposition to the Stanley Plan, if indeed it might be called a plan. Albert Smoot in Alexandria, who was once Byrd's campaign manager, has now come out against the machine, taking a position similar to Darden's. He and his opponent Thompson are both members of St. Paul's Episcopal Church in Alexandria and they have been making the welkin ring with their campaign duel. The results of the Democratic primary in that area will be interesting and significant.

My segregationist friend Howard Gilmer, former U.S. District Attorney, was to have run for Attorney-General as a Byrd candidate. He is now out, due to some kind of skull duggery behind the scenes regarding influence selling in insurance. The important thing is that this leaves the field wide open for Attorney-General. A Byrd candidate has been announced, the Republicans have put forth a candidate and now Robert Whitehead, a prominent anti-Byrd leader, has announced for the office of Attorney-General. Both Whitehead and Dalton are strong leaders and capable men so an interesting battle is shaping up.

Thank you again for what you said to Frank Loesscher and David Freeman. We are certainly going to make a determined effort during this coming year to get enough in the regular Church's program budget to maintain this office for the next triennium. I am at work now on a prospectus which I hope to put before Dr. Almon Pepper, Director of the Department. If we fail in this the only way we can keep the Church in the battle on the aspect of the problem that I have been covering will be to find private funds. If we do get it into the budget, private supplementary funds will allow us to do a better and bigger job. May I submit quite confidentially for you and Fred to study, my prospectus in its first draft?

Hoping to see you on or before September 17,

Sincerely,

Neil.

Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

Dear Harold,

I left out of my letter one small detail which perhaps should have gone in. The Negro voters of Charlottesville, evidently well organized, are boycotting in the primaries the names of the two representatives to the State Legislature this time. The Attorney-General has ruled that write-in votes are invalid in the primaries, so their original intention of a write-in candidate was generally abandoned as I understand it. This action as far as I can see is merely one of an expression of protest and will not effect at the moment the elections as far as I know.

Sincerely,

Neil

September 6, 1957

Mr. Cornelius C. Tarplee
Associate Secretary
The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Neil:

I am a long time acknowledging your very helpful rundown on the Charlottesville situation. At a time when desegregating communities are running into so much manufactured difficulty, it is good to know that there is this much constructive programming going on in Charlottesville which presumably will soon be making the same transition.

I heartily concur that public prayers for racial and social justices are in good taste and can improve the climate of opinion. It is worth noting that a number of the ministers of Little Rock made such appeals on the eve of integration there. It now seems that they should have been praying for Governor Faubus.

I am looking forward to seeing you at the CCD conference in Washington, Monday week. We will have plenty to talk about.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf

RECEIVED AUG 19 1957

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853, Lynchburg, Va.
August 15, 1957

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Having been away from here since early in July, I ran over to Charlottesville yesterday to see how things were going. I not only wanted to know myself, but I thought it would be wise perhaps to try to keep you informed of developments as I told you I would.

As you may know, the judge granted a postponement of the court order originally effective in September that the Charlottesville schools desegregate. He granted this pending the appeal of the placement law to the Supreme Court. The Supreme Court will not convene again until October and therefore any operation of the desegregation order will be impossible until the second term of school begins in February. The interpretation which some of the Charlottesville people put on the development was that his order failed to honor the pupil assignment board which I understand some Virginia court orders have done. This they feel even in spite of the postponement, is important.

Evidently the Work Shop that was held in Charlottesville was quite successful. Instead of losing money on it, about $100 was gained. $50 was given to the church at which the Work Shop was held and $50 is to be used for a very interesting project. The project is to buy spot time on the radio and in this spot time to ask the community to join in prayer at which time a prayer for racial and social justice is to be read. I have been asked to suggest some 25 prayers, some of which will probably be used on this program. The other day when an association of U.S. mail employees asked that everyone pray that God would lead Congress to increase the employees salaries, this seemed to me and to many others like an attempt to exploit the whole religious concept. Certainly there is too muchof this going on. However, prayers for social and racial justice in the midst of controversy and unrest seems to me to have some justifiably reason. I would be glad to hear from you as to your feeling about this activity, which as far as I know has been pretty well initiated in Charlottesville.

Another development which has taken place in Charlottesville is that a Negro student and his family have been rented a trailer on Copley Hill, which is the low cost rental project for veterans at the University. It seems that after he was rented the trailer and he had moved in, he was visited by member of the White Citizens Council who did not threaten him, but talked with him about the "wrongness" of his stirring up trouble by his coming into a place in which he was not wanted. James Williams, the student, did not sleep that night in his concern for what might happen. It developed that he did not need to do this because his neighbors, knowing of the visit, had called that night and the students formed a special

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

inging of the visit, called on the University police who furnished special guards on Copley Hill that night, and the students formed a special security committee which has as far as I know, continued in operation. Both the Superintendent of Housing and the President of the University backed Williams remaining in the area. Segar Gravitt one of the Virginia legislators and one of the most rabid defenders and also an alumnus, came to town and threw his weight around rather extravagantly I understand. Nothing was accomplished however, that meets the eye. A rally is planned for Charlottesville by the Defenders of Sovereign Liberty and Individual Freedom. Several congressmen and legislators I understand are scheduled to speak and alas! the invocation is to be given by the Rev. John Jolly Howard, Commander of the American Legion, state of Virginia, and chaplain of the Defenders.

In addition to this, the Charlottesville radio is now giving spot announcements by the Defenders in regard to the importance of segregation and the matters pertaining to condemnation of the Supreme Court, etc. One of the announcements goes something as follows: "Remember, that the Supreme Court is not the law of the land." I get the feeling that the postponement of the desegregation order has again given plenty of time for sides to be formed and issues outlined, thus emphasizing the possibility of trouble once the first steps are made. On the plus side, however, as someone has said, riots are less popular in bad weather and February might be bad weather. Also fewer Negro pupils would probably be involved in desegregation moves in the middle of the year. And so I will keep you posted as to what happens. I still hope that those sanguine folk withwhom I have talked from time to time in Charlottesville are right and that I am an alarmist but I am afraid that I see plenty ofpossibility of nasty things incipient in the situation there. We do hope they can be averted.

Sincerely,

Neil.

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

CCT/f

December 14, 1957

Dr. ~~Willis~~ Wallace G. Wright
The National Council of the
Protestant Episcopal Church
Church Mission House
381 Fourth Avenue
New York 10, New York

Dear Dr. Wright:

The generous support of the National Council of the Protestant Episcopal Church has meant a great deal to the Southern Regional Council over the years. As the new year approaches, we hope you will feel that the work of the Council merits your continued support.

The past year has been marked by critical developments on the Southern scene. Many of these, especially the Little Rock experience and the scattered outbreaks of violence throughout the region, have been discouraging. However, less publicized developments have given grounds for hope. There is a growing awareness and expression among responsible community leaders, the dedicated clergy and others, that law, order, and decency must prevail. Within these areas the Southern Regional Council continues its work.

These positive forces have been a source of much encouragement to us. We continue to believe that the church people of the South will play a decisive part in solving our racial problems. It pleases us, as I am sure it does you, that Episcopalians in the South are so frequently in the forefront of constructive efforts.

We are enclosing three of our recent publications: "The South of Promise" which briefly describes the current work of the Council; New South of November 1957, which includes a

Wallace

statement by 80 Atlanta ministers; and a special report, "Religious Bodies and The Supreme Court Decision". Also enclosed is a current list of our Board members.

Among the enclosures is a copy of our proposed budget for the coming year, with an estimate of income expectable and income to be raised from new sources. As in years past, we face a sizeable fund-raising task during 1958. It is a far less formidable task, however, because of the support of our long standing friends. We are especially grateful to be able to include in this category the National Council of the Protestant Episcopal Church.

With kindest regards and good wishes, I am

Sincerely yours,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

December 20, 1957

Dear Dr. Routh:

Thank you for your letter and for the copy of the letter you wrote to Neil Tarplee.

We appreciate very much your participation in and contribution to the conference, and I was happy to have opportunity to get to know you.

Best wishes to you for a Merry Christmas.

Sincerely yours,

Almon Pepper

arp:sm

Almon R. Pepper

Frederick B. Routh, Ph.D., Assistant Director
Southern Regional Council
Room 432 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

New Year's greeting sent
2 Jan 58 –
FBR

January 30, 1958

Mail to Lynchburg, Va.

Mr. Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship
The National Council of the Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Neil:

Thank you very much for remembering to send me the information on Melvin Tumin's survey report in the Princeton Alumni Weekly. The findings about the importance of denominational affiliation are interesting, if perplexing. From the quotation, it is still not clear whether Catholics or Jews are included in this category, but we will undertake to get the full article for our information and files.

Congratulations on the good news that your program is secure for the year. We will be hoping that the three-year extension comes through.

I am looking forward to seeing you again in February.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
January 23, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Jack Beckwith, Professor of Homiletics at Virginia Seminary sent me a copy of the Princeton Alumni Weekly which contains the report on the field survey I was talking to you about. The team made the survey in 1956 under the direction of Princeton sociologists with University of North Carolina sociologists assisting. North Carolina was the area surveyed. A full report of the survey should be available. However, the article in the Alumni Weekly seems relatively full. I suppose Princeton can supply you with reprints or the back number of the leaflet, should you want it. It is Volume LVIII, October 25, 1957, Number 6. The article is entitled "Desegregation Attitudes" by Melvin M. Tumin.

In the article the results are enumerated under nine points. The point which was of special interest to me, which we were discussing, is point 3, which is:

> "Point 3. There are no significant differences between persons who belong to a church and those who do not have such membership. Nor are there any discernible differences between those who attend frequently and those who attend only occasionally. Finally, the particular denomination with which one is affiliated does not seem to matter at all."

It was not only a great pleasure to see you and others of the Southern Regional staff in Atlanta, but as is always the case, I felt that it was quite helpful. I received the good news when I got to New York that it looks as though my program is safely budgeted through the year, which will give us a shot at working for its three year extension at General Convention.

Sincerely,

Neil.

Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship

CCT/f

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
July 10, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred,

Through an oversight, the dates for the conference in New Hampshire which we mentioned in the letter we just sent you, are incorrect. These should be August 31 to September 2, and September 14 to 16.

Sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
July 8, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred,

This is to follow up immediately on the very short conversation we had the other day. To recapitulate briefly what I was talking about, the Rev. David Works, who runs the North Conway Foundation for Alcohol Studies, is a close personal friend of the Republican President of the United States, Sherman Adams. He also knows Tiffany quite well, and Bishop Hall a close personal friend of mine, knows Tiffany intimately as a trusted layman, next door neighbor, etc. David has done considerable work recently in the field of alcoholism among Indians.

Putting all these crazy and seemingly unrelated facts together seems to add up to the proposition which David is concerned about right now. He feels, and I certainly agree with him on this, that everything possible must be done to get the Episcopal Church in the mood to make a forthright statement at Miami Beach and even conceivably to implement it by continuing a man in the race relations field.

David feels that he can get Morrow from Washington for certain and that either Tiffany or one of his chief aides to attend a three day powwow or probably to be more explicit, an evening, a day, and part of a morning. I have been thinking in terms of Arthur Walmsley, the new executive secretary of the division of which I am a part; Marshall Bragdon; Tollie Caution, Al Ferrell, Chaplain at Howard University; Ray Ferris, Roger Blanchard; Matthews from Macon; Bishop William Marmion, Bishop Louttit, and so forth. Perhaps you could suggest a few names yourself. We would spend all of the time probably in various-sized discussion groups and committees, drawing a picture of the national situation and then trying to come up with some thinking about the role of the Church at this moment. The aim of the conference would be overtly to do some pre-convention thinking with the hope that the group would come up with a statement for presentation in some form at the General Convention. Indirect and unpublished aims or hopes would be that people present representing the administration could receive some information about race relations. Also there would continue the process of education of some of the leadership of our Church in the resources in the human relations field which the Church should be enough aware of to utilize.

It would seem to me that if we can line up a group of leaders this potent with the possibilities of making a strong contribution in any of the three directions I have listed above, ~~that~~ it would be well worth our time and effort. My idea would be that we could meet Sunday night August 31 and finish Tuesday by midday. Another date that would be available could be Sunday, August 14th to Tuesday the 16th. Bishop Scarlett is currently at Castine, Maine and if he should be

there still by the time we met I know that he would be interested in coming. His presence would be a tremendous inspiration and help. As you probably know, he is the grand old man of Christian action in the Episcopal Church. Of course Bishop Hall I am sure would put in an appearance, if indeed we can get any of the bishops, since they will have just returned from Lambeth and will be preparing to go to Miami.

I am going to get letters off to the people I have mentioned in this letter and other people whose names occur to me or are recommended so that I should be able in a week or so to know approximately now many are interested. I am hoping that we can have somewhere about 20 or 25, but more and certainly no less than a dozen. We also want some real leadership to be present. I know from our conversation the other day that you saw immediately the great potential of such a meeting. I hope that you can work it out to be present. I will send you a format as soon as I can prepare it, of a suggested approach to the conference. I hope that you will comment on this and make any suggestions which occur to you. Frankly, I believe the conference will be a feasible proposition if you and the Washington people can be present. Otherwise it would just be another conference and not worth all the effort at this date. I am not overlooking the fact that if the Civil Rights Commission recognizes that it has a concerned ally in the Church and can receive both encouragement and counsel from it, this will help a great deal. It will also help a great deal to have a representative of SRC present in a work shop situation with the Civil Rights boys. I can think of no better way for them to discover what SRC is than this. I hope you and Harold agree.

Hoping to hear from you soon, I am,

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship

July 25, 1958

Rev. Arthur E. Walmsley
Executive Secretary, Division of
Christian Citizenship
National Council Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Father Walmsley:

Thank you for your recent letter asking me to fill out a questionnaire for the Division of Christian Citizenship. I have written more extensively than I intended, and for this I apologize. You may list my name as one of the consultants to the Division.

I have had the pleasure of working with the Rev. Cornelius Tarplee of our National Council. He is a skilled practitioner in the field of inter-group relations and has contributed immeasurably to our southern Inter-agency effort.

With all good wishes.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls
Enclosure: guestionnaire

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

Frederick B. Routh, Ph.D
63 Auburn Avenue N.E.
Atlanta, Georgia

July 14, 1958

Dear Dr.Routh:

We are preparing the September issue of our Department's Bulletin which will seek to outline certain critical, political, and social issues facing Americans at this time. The value of such a paper is that of identifying the key questions of which our Church's program must be cognizant and to which it must speak if the Gospel of Jesus Christ is to be relevant in the world of today. Our Bulletin is sent regularly to social action leaders in the Church, and additional copies of this issue will be distributed at the General Convention. We cannot presume to be comprehensive; the criterion by which issues were selected for consideration is that of immediate and pressing need for social education and action. The following issues are to be included:

1. American foreign policy, particularly economic competition with the Soviet Union; strengthening of the United Nations; and nuclear policy.

2. Problems of American economic instability.

3. Intergroup relations and the present status of desegregation.

4. Crises in family and personal life: Juvenile delinquency, insobriety and alcohol addiction, the world population explosion and family limitation, problems of status and roles among the aging, mental health, integrity and meaning in the work role, changing patterns within the family, conformity and the organization man complex, and problems of housing and community functions.

As a step in preparing this issue of the Bulletin, we are writing a number of Churchmen for brief responses to the accompanying questionnaire. These background reports will then be drawn together by our staff into a composite statement. If it is agreeable to you, your name will be listed as one of the consultants. The nature of the statement, however, will not involve the use of direct quotes. Would you be willing to write briefly on the questions as they appear on race relations in your community or the immediate region? We are writing to a large number of people in the hope of getting a regional sampling in this particular area.

Our printing deadline requires that we have materials in hand by August 15; I hope that this request does not work an imposition on you. We will appreciate your comments on this project as well as your participation.

With sincere appreciation -

Cordially yours,

Arthur E. Walmsley

(The Rev.) Arthur E.Walmsley
Executive Secretary
Division of Christian Citizenship

aew:sm

1. <u>In this field, what are the critical pressures or tension-points as they appear in the summer of 1958?</u>

The basic problem in intergroup relations in the South today is twofold: (1) the lack of recognition of the equal human dignity of all persons as children of God; and (2) the lack of understanding that a democratic society accords equal rights to all citizens.

White Southerners, as they view pending social change, are torn between loyalties, or what they consider to be loyalties to the Christian faith, the American creed, and the Southern way of life.

The substantial people of the South, who usually serve as opinion-molders and decision-makers, have all but abdicated their usual role to less responsible, more extreme elements during the current crisis.

If a just and lasting solution to our problems is to be found, they must assume their responsibilities and re-assert their leadership on the side of compliance with the law of the land.

2. <u>What are the political and/or social dilemmas represented in these problems?</u>

The dilemma facing the resistant South is perhaps best explained by what we at the Southern Regional Council call the "doctrine of hard choices". Granting that the average white Southerner, if he had his druthers, would like to see segregation continued, the question he must answer is, at what cost? The questions he must ultimately face-up to are these:

1) Do you insist on maintaining segregation at the cost of slowing down the industrial growth of your state?

2) Do you insist on maintaining segregation at the cost of being judged un-democratic by the rest of the nation and the rest of the world?

3) Do you insist on maintaining segregation at the cost of closing your public schools?

4) Do you insist on maintaining segregation at the cost of jeopardizing the foreign policy of the United States?

5) Do you insist on maintaining segregation at the cost of denying your Judaic-Christian traditions?

3. <u>What are the moral issues facing the Church in regard to them?</u>

The Church is caught, or feels it is caught between what it knows to be right and fear of losing its following if it proclaims and acts upon this moral imperative.

It is tragic but true that the institutions of Caesar (the courts) have done more than the institution of God (the Church) to bring about the brotherhood of man. The practical problem facing the Church is how to implement on the local level the pronouncements made at the national or regional level.

Questionnaire - 2

4. Do you have suggestions concerning Church policy or program regarding these issues nationally? At the diocesan level? Locally?

In all of Protestantism no other Church is so well suited as the Episcopal to move ahead in this challenging area. Its heritage, its world-wide affiliation, its structure, and its Articles of Faith demand of it statesman-like Christian leadership at this time.

The Church must put its own house in order, if it is to be recognized as our Father's house. This means bringing integration from the diocesan level to the parish level: inclusive parish membership for any Episcopalian. The clergy, under the leadership of the Bishops, must bring to the parishioners a full awareness of the moral questions involved in discrimination and segregation. This would call for the following steps:

1) A conference of leading Episcopal businessmen, labor leaders, educators, and clergymen should be convened by the Presiding Bishop to discuss the moral imperatives of the Church in the current crisis.

2) A strong statement, in moral terms, from every Bishop to the Priests and parishioners of his diocese that the 1955 statement of the Church regarding desegration is morally binding on all Episcopalians. This statement should be read by every Priest to his congregation.

3) The clergy should be encouraged to participate in and give leadership to calm and responsible efforts to work out solutions to this problem.

4) Study-groups should be set up in each parish, on an integrated basis, to discuss what the local church can do to open lines of communication between the racial groups.

5) The Church should cooperate with other denominations in leading the way to Christian understanding of the problem and to acceptance of Christian responsibility in contributing to their solution.

Perhaps in this crisis the living church, if it acts promptly and wisely, will regain its position of moral leadership which it lost because of its unwillingness or inability in the past to focus on the great moral issues of the day.

FBR:ls

NAME DR. FREDERICK B. ROUTH

SUBJECT INTERGROUP RELATIONS

PLEASE RETURN TO:
Division of Christian Citizenship
281 Fourth Avenue
New York 10, N.Y.

NEEDED BY AUGUST 15, 1958

I. In this field, what are the critical pressures or tension-points as they appear in the summer of 1958?

II. What are the political and/or social dilemmas represented in these problems?

-more-

III. What are the moral issues facing the Church in regard to them?

IV. Do you have suggestions concerning Church policy or program regarding these issues nationally? At the diocesan level? Locally?

July, 1958
aew

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
August 7, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred,

Most of the people to whom I have written in regard to the conference in North Conway have now answered my initial inquiry. An overwhelming majority have indicated the second date which I mentioned in my letter as either the only one open, or preferable to them. We have, however, suggested that we start on the evening of September 15th, instead of the 14th. In view of the fact that several parish priests will have to travel long distances, this seems a necessary arrangement. I am sorry that I did not realize it sooner.

We hope therefore to have the conference beginning with supper on September 15 and closing at lunch time September 17. I hope very much that nothing has interfered with your intention of attending. A very representative number have indicated that they can be present and there is promise that churchmen connected with several intergroup agencies as well as those holding responsible government posts can be present to consult with us. If we do not hear further from you we will be confidently expecting you at North Conway.

Sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship

September 2, 1958

Mr. Cornelius C. Tarplee
National Council Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Neil:

Thanks for your recent note regarding the meeting at North Conway. I am becoming increasingly concerned about the dates. Many of the Southern communities, facing desegregation for the first time this fall, have postponed the opening of their schools until September 15th.

If the situation in those communities continues to grow more threatening it would be difficult for me to be out of the South at the time the court order is actually put into execution.

Is there any feasible way this meeting could be postponed until mid-October? I really believe the exigency of the situation calls for re-examination of the proposed dates. I know we have already shifted the program once but I raise this problem for your consideration.

Warmly,

Frederick B. Routh
Assistant Director

FBR:ls

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
August 27, 1958

Dr. Fred Routh
63 Auburn Avenue N.E.
Atlanta, Georgia

Dear Fred,

For our meeting at North Conway, will you be prepared to make a ten or fifteen minute contribution on the opening night of the race situation in general in our country as you see it, and in particular what the situation is in your own area. Will you include in your remarks the direction of your thinking in regard to the responsibility and role of the Church and any specific problems that seem to confront it in these times.

Sincerely,

Neil/ef

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

Dictated but not read

Dear / Put on card

of - Victor - 5-8995
res Victor - 5-3213

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
September 3, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Fred,

Just a note enclosing a folder with information on how to get to our meeting place. You will note that arrangements have been made at Rockhouse Farm instead of Stonehurst Manor. If you are coming by air, fly into Portland, but please notify the Rev. David Works, North Conway, New Hampshire, in time for him to have someone meet the plane.

Sincerely,

Neil

Wired Regrets!

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
September 19, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred,

Thanks for your telegram but we missed you a great deal. Will Campbell and I were both pleased at the conference. We think we accomplished something. Tell you about it later.

Hurriedly,

Neil

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

September 16, 1958

The Rt. Rev. Wilson Hunter
Episcopal Diocese
Laramie, Wyoming

Dear Bishop Hunter:

I hope it will not seem presumtuous of me to say a word of appreciation for the Rev. Cornelius Tarplee's service and to express the hope that it may be possible to continue him as Associate Secretary of the Division of Christian Citizenship.

As you may know, the Southern Regional Council has long enjoyed a cooperative relationship with the Protestant Episcopal Church in our race relations efforts in the South. It has been very gratifying to us to see the Church's concern in this field given greater outreach by Neil's full-time efforts. At a time when the South is undergoing the most painful crisis since the 1860's, these steady, informed, judicious efforts mean a great deal.

We have been deeply impressed by Neil as a man who is both thoroughly dedicated and soundly practical -- an all-too-rare combination, in our experience. One of his great assets is his grounding in the life and structure of the Church; this enables him to apply to the practical tasks of counselling and education within the appropriate

theological and theoretical framework. And, quite apart from personalities, the position itself is tremendously important as a tangible manifestation of the Church's devotion to applied Christianity in our most serious domestic problem-area.

With kindest regards, I am

Sincerely yours,

Harold C. Fleming
Executive Director

HCF/mf
BC sent to: Will Campbell
Neil Tarplee

HOTEL GEORGE WASHINGTON

23 LEXINGTON AVE AT 23RD STREET

NEW YORK 10, N.Y.

GRAMERCY 5-1920

600 ROOMS - EACH WITH BATH AND RADIO ★ MANY WITH TELEVISION AND AIR-CONDITIONING

September 12, 58

Yes, Yes

They did it. Glory! So mote it be, and what hath God wrought.

Will you be so kind as to write a letter to the glory of God and on behalf of our beloved brother Neil Farplee to:

The Rt. Rev. Wilson Hunter
Episcopal Diocese
Jaramie, Wy.

setting forth some of the values of his being continued as Associate Secretary, Division of Christian Citizenship. They are about to finish him off. I have talked with

RESERVATIONS FOR ANY Carter Hotels MAY BE MADE AT OUR FRONT DESK

BOSTON
HOTEL ESSEX

BOSTON
HOTEL AVERY

NEW YORK
HOTEL DIXIE

NEW YORK
HOTEL GEORGE WASHINGTON

AMERICAN SOCIETY OF TRAVEL AGENTS, INC. ASTA

AAA

HOTEL GEORGE WASHINGTON

23 LEXINGTON AVE AT 23RD STREET

NEW YORK 10, N.Y.

GRAMERCY 5-1920

600 ROOMS - EACH WITH BATH AND RADIO ★ MANY WITH TELEVISION AND AIR-CONDITIONING

his boss here who feels that a few such letters would give them leverage in dealing with the budget committee.

But NOW - in the accepted time of salvation. So don't put it off. To-morrow may be too late. Do it now ... while we sing - let us stand.

Urgently yours in Christos,

Will Davis Campbell

Prayer list

Gertie Garrett

Miss America

P. D. East

Fred Routh

AMERICAN SOCIETY OF TRAVEL AGENTS, INC. ASTA

RESERVATIONS FOR ANY Carter Hotels MAY BE MADE AT OUR FRONT DESK

BOSTON
HOTEL ESSEX

BOSTON
HOTEL AVERY

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HOTEL DIXIE

NEW YORK
HOTEL GEORGE WASHINGTON

AAA

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
September 19, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Just a quick note of appreciation while I land here quite briefly on the way to North Carolina and Tennessee. I read with great appreciation your fine letter to Bishop Hunter. Bishop Hunter is an old f friend of mind whose mother-in-law was a parishoner for many years. It looks as though people are doing the best they can for us and I am quite hopeful now that the work will be continued. If it is, the contributions in the way of support made by you and Fred Routh will play a very large part in it. I am deeply grateful personally, and I know that there are many people in the Episcopal Church who are grateful because they too feel that this office should continue to function as one of the Church's witnesses to its concern.

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

September 23, 1958

Father Arthur E. Walmsley, Executive Secretary
Division of Christian Citizenship
National Council Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Father Walmsley:

Since I wrote you, in answer to your questionnaire, that the church should take positive action at this time in the desegregation controversy, I feel obliged to make a specific suggestion.

The work of the Rev. Cornelius C. Tarplee, who is the Associate Secretary of your division, has been constructive, wise, and meaningful. Neil has demonstrated, time and again, his professional ability and personal dedication in this ticklish situation.

Neil has cooperated with our Southern Interagency Conference -- an informal association of professionals in intergroup relations working in the South. Attending these meetings have been field staff representatives from the Methodists, Baptists, Presbyterians, the Disciples, the Roman Catholics and the Jewish defense organizations as well as other intergroup relations agencies. As an Episcopalian, I am happy to see our church taking an active part in applying Christian principles to the great domestic problems of our age.

I understand that the specific project which Neil heads is up for renewal at our Annual Convention. As I said in the last answer to your questionnaire, "Perhaps in this crisis the living church, if it acts promptly and wisely, will regain its position of moral leadership which it lost because of its unwillingness or inability in the past to focus on the great moral issues of the day." It is

my considered judgment that the continuation of Neil's work would be a step - a significant step - in that direction.

Faithfully,

Frederick B. Routh
Assistant Director

FBR:ls

September 23, 1958

Dr. Almon Pepper
National Council - Protestant Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear "Pep:"

This is an off-the-record, personal letter to you. Each year, for nearly a decade, the National Council of our Church has made a $1,000 contribution to the Southern Regional Council. Other denominations have contributed, too, and continue to do so. Enclosed is a list of contributions from the various groups.

This year, as has been the practice, we wrote Dr. Willis C. Wright -- on December 14, 1957 -- requesting continued aid from the Church in 1958. To date we have not heard from Dr. Wright.

The Church's generous contributions have been greatly appreciated, but appreciated even more has been the significance of the support: the Church standing behind the things for which we labor.

As an Episcopalian, I am concerned that we may have done something to cause withdrawal of the Church's support. I wonder if you could make discreet inquiries into this and advise me privately?

Warm personal regards.

Faithfully,

Frederick B. Routh
Assistant Director

FBR:ls
enc. list of contributions to SRC

September 30, 1958

Dr. Almon Pepper
National Council Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear "Pep:"

Thanks so much for checking into the matter of our church's support to SRC.

We are heartened by the news.

Sincerely,

Frederick B. Routh
Assistant Director

FBR:ls

To: P. A.

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

September 26, 1958

The Rev. Frederick B. Routh
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred:

Thank you for your letter. I am sorry about the tardiness in contribution from our Church, and I am making inquiries through Dr. Tollie Caution.

At the moment I know of no reason for the withdrawal of our Church's support. Perhaps before the day is out I will know more about the situation.

Incidentally, Dr. Wright's first name is William, not Willis, as you have written it in my letter.

Sincerely yours

Alan Pepper

arp r

P.S. - Dr. Wright will send you a check after General Convention.

Discuss on Thursday - 30 Sept 58

September 30, 1958

Rev. Arthur E. Walmsley
National Council Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Father Walmsley:

Thanks for your letter of September 26th in reply to my note commending the work of Neil Tarplee. Harold Fleming, our Executive Director, wrote another letter of commendation to Bishop Wilson Hunter at the suggestion of someone inside the church, whose name I don't have at hand.

I, too, regret my inability to attend the conference at Eaton a couple of weeks ago. I do indeed remember meeting you at Highlander the summer of 1956.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

September 26, 1958

Dear Dr. Routh:

Thank you for your note of commendation regarding the work of the Reverend Cornelius C. Tarplee. There is no question in our minds in theDepartment that Neil's significant work should be continued, and we are bending every effort to discuss the work with those responsible for drawing up our national budget for the next triemmium.

I regret that circumstances prevented your attendance at Eaton Center meeting a couple of weeks ago. You may remember a brief meeting we had at the Highlander Folk School in the summer of 1956. In any event, I hope we will have an opportunity to meet again some day soon.

With every good wish for your work with the Council.

Sincerely yours,

Arthur Walmsley

(The Rev.) Arthur E. Walmsley
Executive Secretary
DIVISION OF CHRISTIAN CITIZENSHIP

aew:sm

Frederick B. Routh, Ph.D., Assistant Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

ACF

FYI, please return for files - L. S.

November 7, 1958

Rev. Arthur E. Walmsley,
Executive Secretary, Division of
Christian Citizenship
National Council - Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Arthur:

Thank you for your recent letter telling the good news of the continuation of Neil Tarplee's work. I am pleased to see that the Program and Budget Committee incorporated his work into the Division of Christian Citizenship, for this means that it is a "regular" part of church work. Both Harold and I, believing in the importance of the Church's efforts, were only too glad to commend this important project.

We are grateful and appreciative for the $1,000.00 allocated to SRC in the Church's budget. Glad to hear that the gentleman from Tennessee did not carry the field.

Would you please send us a copy of the final version of the statement on race adopted by the Convention.

All good wishes.

Faithfully,

Frederick B. Routh
Assistant Director

FBR:ls

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

October 28, 1958

Dear Fred:

May I again express appreciation to you and Harold Fleming for your letters of commendation regarding Neil Tarplee. As you are by now aware the Program and Budget Committee incorporated his work into my Division's budget, and Convention adopted the Committee's proposed budget in toto. I am sure that the several letters of commendation to members of the Committee helped greatly to convince them of the importance of this project.

You may be aware that the one question concerning the proposed budget raised on the floor of Convention concerned the $1,000 appropriation to the Southern Regional Council. A lay deputy from Tennessee, who seemed from his performance at other timesto be a convinced segregationist, rose to ask just what the nature of the Southern Regional Council was. After a straightforward answer about the nature of the Council's work in the field of race relations, the gentleman's objection was defeated soundly.

With sincere thanks for your assistance, and best wishes and our prayers in your important work.

Sincerely yours,

Arthur Walmsley

Arthur E. Walmsley
Executive Secretary
Division of Christian Citizenship

aew:sm

Frederick B.Routh, Ph.D., Assistant Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

FBR Return for Files

FBR

November 20, 1958

The Rev. Arthur E. Walmsley
Executive Secretary
Division of Christian Citizenship
The National Council of the Protestant
Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Mr. Walmsley:

Your letter to Fred Routh, enclosing the resolutions adopted by Convention, has arrived during his absence. You will be hearing from him on his return. Meanwhile, let me take this occasion to express my own gratification for the actions taken at Miami. The Pastoral Letter, the resolutions, the continuation of Neil Tarplee's work, and the approval of the contribution to SRC were most heartening to us.

The Postoral, to my knowledge, has been read in several, at least, of the Atlanta churches; and in one it will be reread as the basis for a special forum on the segregation crisis in our public schools. We will let you know of other reactions that come to our attention.

This further leadership from the Episcopal Church could not have been more timely. Let us know any time we can be helpful to you in your work.

Sincerely yours,

Harold C. Fleming
Executive Director

HCF/mf

Return to FBR

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

November 13, 1958

Dear Fred:

Enclosed are copies of the four resolutions bearing on the race question as they were adopted by Convention.

The Pastoral Letter is about to be mailed out to the clergy, and the canons provide that it should be read within a month. I will be interested in knowing of any repercussions to the Pastoral which come to your attention.

With every good wish -

Faithfully yours,

Arthur

(The Rev.) Arthur E. Walmsley
Executive Secretary
Division of Christian Citizenship

aew:sm
encl.

Frederick B. Routh, PH.D., Assistant Director
Southern Regional Council, Inc.
Room 432, Auburn Avenue, N. E.
Atlanta 3, Georgia

RESOLUTION ADOPTED BY GENERAL CONVENTION, 1958

HB - 94
HD - 165

Federal and Supreme Court Orders

Whereas, The Church has generally taught as part of the Christian Ethic, the obligation of Christians to obey the Civil Law under which they live; and

Whereas, It has generally been clear that the right of civil disobedience and of revolution should be undertaken by Christians only for the gravest reasons of conscience and as a last resort; and

Whereas, The Constitution of the United States is the supreme law of this land; and

Whereas, The Supreme Court is the ultimate interpreter of the Constitution; and

Whereas, Those who are in disagreement with Federal and Supreme Court's interpretation of the Constitution have the legal recourse of amendment of the Constitution; therefore be it

Resolved, That this Church call upon its members to face seriously their obligation to conform to Federal and Supreme Court Orders in regard to giving to all students equal access to our public schools.

RESOLUTION ADOPTED BY GENERAL CONVENTION

HD - 84
HB - 97

SUPPORTING MINISTERS AND LAY PERSONS IN AREAS OF TENSION

Whereas, In the face of distressing racial developments in many areas of the nation during the past two years, Churchmen and Churchwomen have good reason to rejoice over notable instances of courageous and devoted action taken by church leaders and groups; therefore be it

Resolved That we affirm our moral support of those ministers and lay persons who labor in areas of misunderstanding and tension, that they may calmly and confidently proclaim the Gospel of freedom in Christ.

RESOLUTION ADOPTED BY GENERAL CONVENTION, 1958

HB - 56
HD - 163
HB - 175

Freedom from Racial Discrimination

Whereas, We believe in the natural dignity and value of every man, of whatever color or race, as created in the image of God and as one for whom Christ died; that discrimination by reason of color or race between men has as its root human sin; that the Church must confess its own sin in this area; and

Whereas We acknowledge that there are no easy answers to the problems created by the effort to apply these convictions to special and local situations, particularly in times of cultural and social change, and that the composite thoughts of Churchmen in conference or convention may or may not be the will of God because we all stand under the judgment of God and not finally under the judgments of fallible men; and also that, despite honest differences of opinion, we are bound together, through our union in Christ and His fellowship of love, to seek God's will; therefore be it

Resolved, That we call first upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, towards the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment and public accommodations.

RESOLUTION ADOPTED BY GENERAL CONVENTION, 1958.

HB - 100
HD - 153

South Africa, Church of the Province of

Whereas, The Lambeth Conference of 1958 has condemned discrimination of any kind on the grounds of race or color alone, and has urged that members of all races be allowed:

(a) A fair and just share in the government of their country;

(b) A fair and just share in the control, development and rewards of the natural resources of their country, including advancement to the highest level of attainment;

(c) The right to associate freely in worship, education, in industry, in recreation and in all other departments of the common life;

and

Whereas, The Bishops of the Church of the Province of South Africa "for the gravest reasons of conscience" have called on the members of the Church to ignore the provisions of the "Church clause" of the Native Laws Amendment Act, which allows for the forbidding of interracial worship; therefore be it

Resolved,

1. That this General Convention of the Protestant Episcopal Church, commends the witness of the Church of the Province of South Africa in the face of the doctrine and practice of apartheid;

2. That we encourage the Church of the Province of South Africa in its resistance to the attempts of the Government of the Union of South Africa to enforce apartheid in the life of the Church;

3. That we ask our Church people to inform themselves concerning the Church of the Province of South Africa;

4. That we ask the continued prayers of all our Church people for the Church of the Province of South Africa and for all the people of the Union of South Africa.

November 25, 1958

The Rev. Arthur E. Walmsley
Executive Secretary
Division of Christian Citizenship
The National Council of the Protestant
Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Arthur:

Thank you for your good letter enclosing a copy of the four resolutions bearing on the race question adopted by our Convention at Miami.

I note that Harold Fleming has already written you on this matter. The Pastoral Letter is being read in the Atlanta area. I have heard of no repercussions yet. We are giving further study to distributing or perhaps reproducing the Pastoral Letter.

All good regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

December 1, 1958

Miss Sylvia McMurdoch
Secretary to Mr. Walmsley
National Council Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Miss McMurdoch:

Thank you for your recent letter with the copy of the Pastoral Letter. Our Director of Information informs me that we are going to reprint the Letter in our magazine, New South; otherwise we would buy copies from your office.

We are considering putting out a special issue containing statements of the Bishop of our Church, the Methodist Church, and the Roman Catholic Church.

Thanks for your interest.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls
cc Neil Tarplee

In New South

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

November 18, 1958

Dear Dr.Routh:

Mr. Tarplee informed us that you are interested in obtaining copies of the Pastoral Letter for distribution to persons outside of our Church.

Copies of this Letter are now available at the rate of 5¢ each, and in quantity at the rate of $3.75 per 100 copies. You may order these directly from our Order Unit at this address.

Sincerely yours,
DIVISION OF CHRISTIAN CITIZENSHIP

Sylvia McMurdoch

(Miss) Sylvia McMurdoch
Secretary to Mr.Walmsley

Frederick B. Routh, Ph.D., Asst. Director
Southern Regional Council, Inc.
Room 432, Auburn Avenue, N.E.
Atlanta 3, Goergia

The Pastoral Letter

ISSUED BY THE HOUSE OF BISHOPS

MEETING IN GENERAL CONVENTION

MIAMI BEACH, FLORIDA

OCTOBER, 1958

CANON 45 SEC. 2f

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day not later than one month after the receipt of the same.

episcopal church

Additional copies of this Pastoral Letter *may be secured from the National Council, 281 Fourth Avenue, New York 10, N. Y.*
Price Five Cents

In the Name of the Father, and of the Son, and of the Holy Ghost

DEAR BRETHREN IN CHRIST

THIS letter is written against the background of our unforgettable experience at the recent Lambeth Conference. For forty days we had, once again, the privilege of meeting with bishops of the Anglican Communion from many parts of the world. We came from every continent, were members of every race and many nations, and revealed in our fellowship, not only the encouraging growth of our Communion, but also that it is part of the Holy Catholic Church which includes members of every race and nation. We saw anew, against the background of the world's terrible divisions, the oneness of mankind in Christ; we saw that "in Christ there is no East or West"; we saw that only a world body, freed from the passions and enmities that divide men, can bring a healing and reconciling word to our world. The Lambeth Conference was a symbol of that unity toward which the whole world groans and travails.

The most urgent and frightening fact in our world is the terrible divisiveness setting men against men: rival nationalisms, opposing philosophies, competing economic systems, and fierce racial tensions. An old order is vanishing and a new order is struggling in pain to be born. In this fierce competition and contest for one solution or another all mankind is swept along. As we dealt with these divisions in our Lambeth deliberations we recognized the stubborn depths of the problem, the passionate fears and resentments that divide men. We recognized that we in America share this common world problem; for America is divided, not only by deep racial tensions, but by the breakdown of communication between those of different convictions, sometimes even between clergy and people. Since wholeness is health; since division is sorrow and sickness; since this terrible world division can mean death, we write to you on the subject of unity and reconciliation. We do so with a great sense of urgency, not to tell you what to do in your specific

situations, but rather to share with you five great truths that will help us all to act more truly wherever we may be.

THE CREATIVE MEETING OF SOULS

FIRST, even if no report had been issued by Lambeth, it would still have been a notable experience; for at the Conference we lived with one another under the same roof, broke bread together, prayed beside one another, and knelt side by side at the Holy Communion. We enjoyed the deepest fellowship.

In our world's travail toward unity we would remind you that there is nothing that can take the place of this face to face meeting, this deep fellowship, this communion of souls. It is tragically easy to treat other people as "things" and without personal acquaintance to forget that all mankind desires, needs, hopes, and fears the same things. The meeting of others is a creative experience, giving to each the knowledge of our common humanity, lifting us out of our private worlds, giving us the humbling knowledge that often our proudest thoughts are not true but the slanted thinking of our particular group, and thus making us more open to God's purposes for us.

Because real meeting elevates the soul and purifies the mind, we ask you, as Christian people, amid all the tensions and divisions of our world, to meet and know and listen to your brethren of other races and groups. It was Archbishop William Temple who said that if any man thinks in terms of the common good and seeks the common good, he is a converted man. But such thinking and acting can come only as we rise above our particular groups by a first hand knowledge of, and deep fellowship with, those who are our brethren in Christ. It was not simply Lambeth which represented mankind; our own Episcopal Church has within its fellowship rich and poor, white and Negro, Orientals, Indians, and Latin Americans. Meet and know your brethren in Christ.

THE SACREDNESS OF LAW

SECONDLY, since Lambeth Palace is close to the Houses of Parliament, many of us were led to reflect anew on the meaning of law

and government. In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. We, all, need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights.

St. Paul recognized this when he appealed to Caesar, and when in the Epistle to the Romans he wrote, *the powers that be are ordained by God*. The law is a minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity.

The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts. It is for this reason that Christians are taught to honor government and to pray for *all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice*. Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never, is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of this land.

GOD'S JUDGMENT UPON OUR DIVISIONS

THIRDLY, we saw vividly at Lambeth the judgment of God upon all our divisions and conflicts. This judgment is a great fact that

concerns us all and because of which we all will suffer. The judgment of God; what is it? It is not some extraneous power falling upon us with no relationship to our behavior. It is not the capricious will of an arbitrary tyrant. It is not the opinion of bishops. It is not a quotation from the Bible.

God's judgment is the response of a just God to the offences of mankind against His loving will. It is the inevitable result we bring upon ourselves when we move against the grain of His universe. It is the inevitable result of our inner contradictions. It is God frustrating our purposes when we oppose His will. This judgment is as real as God is, and as powerful, for it is God Himself seeing our sins and acting in history to accomplish His will in spite of our sins. You will find the judgments of God reported in your daily newspaper, in the events of history, in the clash and contradiction of rival ambitions and fears, in the hatred and suspicion we earn when we fail to deal justly with those with whom we share this narrow world.

We must remember that the majority of mankind belong to the colored races, and that the American racial problem is discussed the world over. Much of the good will which early missionaries gained has been lost. Much of the good will which our nation once enjoyed has been lost. If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious. The judgments of the Lord are true and righteous altogether. These judgments are the plain cost we pay in God's universe for not practicing what we preach, and for not being ready to grant to others the opportunity and equality we cherish for ourselves.

Two strong motives, therefore, should drive us to our duty. One is the love for all men which the Holy Spirit pours into our hearts, the Divine Spirit that urges us toward unity. But if our hearts are sometimes dull, let us then do the will of God because the fear of His judgment grips our hearts. *Imprint upon our hearts,* says the Prayer Book, *such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and*

ashamed to offend thee. This is God's world, and He punishes us together as we move against His will. If Africa and Asia should turn finally against us, it could well be because the colored races became convinced they must look elsewhere for justice. It is only when we lift our eyes from our immediate problems to see God's reign, His grace and wrath, that we think and act truly.

THE LIGHT OF REASON

FOURTHLY, it must be evident to all that as more than three hundred bishops at Lambeth debated the deepest problems of the day — racial and group tension, nuclear warfare, the problems of the family — that these debates were often charged with the deepest emotion. But our unity was never threatened, because we built, not chiefly on emotion, but on the calm and clear light of reason. Voices were not raised, arguments were never personal, and our fellowship, therefore, was never threatened.

The divisions of this world, national, class, and racial, always are accompanied by deep emotion. But emotion on these subjects, as we can observe in many American communities, is deeply divisive. Indeed, in some communities unity is an impossibility because people have in their emotional blocks lost the ability to communicate one with another. If we built on emotion, the end is conflict.

We need to give a larger place to the liberating, manly, and noble quality of reason. Of course we share with the rest of God's creation the emotional drives of life: fear, rage, and hunger. But part of what the Bible means when it speaks of our being made in God's image is that we can reason. By the calm, impersonal, unifying process of shared thought we are set free from the control of passion to find one another and the commonwealth of humanity. If we carefully search for truth, we will be led together to God, who is the source of all truth.

Let us not think that like children we can shout down other people and their wishes and interests. They are not ghosts, nor children to be frightened away. There is only one way for free men to overcome conflict, and that is by talking together in reasonable

self-control, and thus finding a third way which will lead to peace. Christians who believe in the God who is the source of all truth ought to be the first ones to claim this privilege of reason.

Therefore, we ask everyone in this nation to keep his voice down, his arguments impersonal, and to recognize "the stubborn depths of the problem, the passionate fears and resentments that divide men." We ask everyone to recognize that reason and not emotion will unite our torn communities, that discussion must be carried on by all without any note of superiority or servility, and that when we confront one another, we are to do so in a brotherly fashion.

WE ARE THE PEOPLE OF THE CHURCH

FINALLY, we speak about the Church, to which, by God's mercy, we all belong. We are the Church's people; but the Church is not ours. It is God's creation, the body of which Jesus Christ is the Head and all baptized people are the members. Nobody can destroy it, for it is built on a rock and the gates of hell shall not prevail against it. Our Lord Christ is mankind's one true hope of unity, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. By His redeeming love Christ has broken down the middle wall of partition between us, and has made us one in Him. And He has given us the honor of sharing that unity, and of continuing His reconciling work. The Church, when it truly understands itself, is thus the reconciling community in the life of the national community. And every parish or mission, however small, is the great Church at work in its neighborhood, a manifestation at the local level of the all-embracing love of Christ and of the world fellowship revealed in part at Lambeth.

In our world, as St. Paul wrote, two spirits contend one with another for the hearts of men. The first spirit is the self-centered spirit of man leading inevitably to hatred and division. The cries of "my class", "my race", "my clan" rend the world community. This is the spirit of the world; the spirit of pride, exclusiveness, and separation. *Now the works of the flesh,* says the Apostle, are . . .

hatred, variance, emulations, wrath, strife, seditions, heresies.

The other Spirit, ever guiding the Church (as we saw at Lambeth and know from this Convention) is the Spirit of God drawing men together. It is this Holy Spirit who leads us to love our brethren, who humbles our spirits as they are convicted of sin, who leads us to a unity not of our making. This Spirit raises us above self to see God's will and plan for all men. It is the Spirit of humility, of inclusiveness, and of love ever warring against our hard hearts. In our work of reconciliation we must never think of ourselves as alone, but always as guided and sustained by Christ Himself present and working in our midst. *But the fruit of the Spirit,* says St. Paul, *is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . . If we live in the Spirit, let us walk in the Spirit.*

We have spoken about five great truths that can help us to see and do God's will wherever we may be: The creative meeting of souls, the sacredness of law, God's judgment on our divisions, the light of reason, and the membership we share together in the Church guided by the Spirit.

We said at the beginning that we were not attempting to tell anybody what to do in his specific situation. Provided they have a true perspective, we believe that God's children are quite able to make the necessary, creative decisions which are part of our reconciling task. If we suffer in that endeavor, count it always a privilege to suffer for God and His truth. Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong.

1E. 118. 20M. Bo.

December 1, 1958

Mr. Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

We have decided to reproduce the Bishop's Pastoral Letter in New South, rather than order copies for individual distribution. We are considering reprinting it in conjunction with statements of Bishops of our Methodist and Catholic cousins.

All good regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls
Enclosure (cc of ltr. to Miss Sylvia McMurdoch)

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Va.
November 19, 1958

Dr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, 3, Georgia

Dear Fred,

I had occasion to telephone 281 the other day and asked Sylvia McMurdoch to write to you and let you know whether or not the Bishops' Pastoral letter was available and in what quantities. You may have already received her communication.

It was good to see you the other day. Thank you for everything. Please give my best to everybody in your office.

Sincerely,

Neal/e

Cornelius C. Tarplee

cc -

cc: Neil 'Tarplee

December 16, 1958

Dr. William G. Wright
The National Council of the Protestant
Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Dr. Wright:

Thank you so much for your letter and the check for $1,000 representing The National Council's 1958 grant for the work of the Southern Regional Council.

We greatly admire the leadership which The National Council and the Bishops of the Episcopal Church are giving in the field of race relations. Thus this annual contribution and the relationship it signifies are especially important to us.

With appreciation and every good wish to you and your associates.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosure - 1 (official receipt)

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HOME DEPARTMENT

Division of Domestic Missions and Church Expansion
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
Division of Racial Minorities

The Rev. William G. Wright, D.D., *Director*

December 11, 1958

Mr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

Enclosed is our check in the amount of $1,000.00 which is a grant from The National Council for ~~the year~~ 1958 to assist with the work of the Southern Regional Council.

CR
Rha
12/15/58

With kindest regards and best wishes for the coming Christmas Season, I am

Sincerely yours,

William G. Wright

William G. Wright

WGW/emh
Enc.

VIA AIR MAIL

December 19, 1958

Mr. Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship
The National Council of the Protestant
Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York'

Dear Neil:

Many thanks for stimulating the transmittal of our 1958 contribution from the Home Department. Dr. Wright sent it with a very welcome letter a few days ago.

I am also glad that you got such quick action from Arthur Walmsley and the Council on the contribution through Adam Yarmolinsky. I hope the interview was a favorable one and that an early contribution will be forthcoming. I need not tell you that I have plugged your program as hard as I can.

Keep me posted, and in turn I will pass along any information that comes my way.

Best wishes for the Christmas season.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P. O. Box 853, Lynchburg, Va.

December 10, 1958

Mr. Harold Fleming
Southern Regional Council
Room 432
63 Auburn Ave., N. E.
Atlanta 3, Georgia

Dear Harold:

Your telephone call threw a bombsheel into our midst. I telephoned New York and Arthur Walmsley was in session with members of the National Council in their organizational meeting and got permission to seek a gift from the source which you called about. I am catching an evening plane to meet with Yarmolinsky at Doubleday & Co. in the morning. Ever since we talked on the telephone I have been constructing a prospectus. Typewriters are at work every place I can cadge one, and I hope to staple this stuff together as I board the plane. Thanks for the lead, and we are hopefully making an approach with what we think is a very worthwhile proposal. We hope all our friends agree.

A letter from The Rt. Rev. George Murray, Suffragan Bishop of Alabama, informs me that he is engaged in a panel discussion in January in regard to school desegregation and race relations in general. The subject assigned him is "What Other Communities Have Done When Faced With This Problem". I am sending him a whole raft of material, including Southern Regional Council's report on Charlotte, Greensboro and Winston-Salem. The stuff I have on Washington has just been loaned to Al Ferrell in Washington. Will you have someone send real quickly any pertinent materials you have on the SRC shelves to The Rt. Rev. George Murray, D.D., 5 Carpenter House, 521 N. 20th Street, Birmingham 3, Alabama. Bishop Murray belongs in our camp and I believe he needs some encouragement cultivated. If there is any charge for the materials, will you please send me the bill.

Sent

Sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship

CCT:VM

Patterson is now joining Gov. Faubus in making necessary what the negro has asked for many years! Things do look interesting. C.T.

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
December 8, 1958

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

On my visit to "281" last week I was reminded of the fact that the contribution which the Episcopal Church makes to the Southern Regional Council comes through the Home Department, rather than the Department of Christian Social Relations. I should have remembered this, but overlooked it when I was talking to you. I got a chance to talk with the Rev. Dr. Tollie Caution, who said he would discuss the matter with the Director of the Department, the Rev. Dr. William G. Wright.

As I understand it, the thousand dollars that was included in the budget voted at Miami Beach was for each of the years 1959, 1960, and 1961. I understand further that you have not received the thousand dollars earmarked for 1958. Tollie will clear this matter with Dr. Wright and either let me know so that I can relay the information to you, or will write you directly.

I will write you later in regard to our telephone conversation of today.

Christmas greetings to the Flemings and to the people at the Southern Regional Council.

Sincerely,

Neil.

Cornelius C. Tarplee
Associate Secretary
Division of Christian
Citizenship

cc: Dr. Caution

January 27, 1959

Rev. Arthur Walmsley
Executive Secretary
Division of Church Citizenship
National Council of the Protestant
Episcopal Church
Church Missions House
281 Fourth Avenue
New York 10, New York

Dear Arthur:

As you know, James Dees of Trinity Episcopal Church in Statesville, North Carolina has become Chairman of the North Carolina Defenders of States' Rights - a new resistance group replacing the old Patriots. Bishop Penick of the Diocese of North Carolina has said that while Mr. Dees has a right to his pro-segregation views as an American citizen they are "at variance with the position of the Episcopal Church."

Recently Mr. Dees, upon reading a newspaper account of a speech delivered by Marion A. Wright, former President of SRC, wrote Mr. Wright saying, "Be assured that you do not stand for what the South stands for. If you are a Southerner then you have betrayed your heritage."

I thought you'd be interested in Mr. Wright's reply.

Best regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

January 27, 1959

Rev. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

As you know, James Dees of Trinity Episcopal Church in Statesville, North Carolina has become Chairman of the North Carolina Defenders of States' Rights - a new resistance group replacing the old Patriots. Bishop Penick of the Diocese of North Carolina has said that while Mr. Dees has a right to his pro-segregation views as an American citizen they are "at variance with the position of the Episcopal Church."

Recently Mr. Dees, upon reading a newspaper account of a speech delivered by Marion A. Wright, former President of SRC, wrote Mr. Wright saying, "Be assured that you do not stand for what the South stands for. If you are a Southerner then you have betrayed your heritage."

I thought you'd be interested in Mr. Wright's reply.

Best regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

HCF for 382

P.O. Box 853
Lynchburg, Virginia
February 20, 1959

Mr. Fred Routh
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred,

Thank you very much for the copies of Marion Wright's letter and for the copies of the news release in regard to Dr. Alford. His attack certainlyhas the sameness of point of view with the rest of the Southern reactionaries. Perhaps the most depressing thing about the article was that obviously nobody in the House really got him told. I suppose everyone was being quite cautious that he himself would not be thought to be a dupe of the Reds. And then, too, there probably were a great many people there who did not know much about what was being said one way or the other. I am sure we would agree that a person of Alford's stamp is not educable in this area but it would have been so important if Congress could have made clear witness to the fact that such remarks were too ridiculous on their face to be seriously considered in Congress.

Hoping to see you real soon, I am,

Most sincerely,

Neil.

Cornelius C. Tarplee
Associate Executive Secretary
Division of Christian Citizenship

February 24, 1959

Mr. Cornelius Tarplee
National Council of the
Protestant Episcopal Church
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Thank you for your letter of February 20, concerning Dale Alford's hysterical maiden speech in Congress. I understand that Mr. Alford, like Father Dees, is a member of our Church - Oh, the shame of it! If we extend his belief in guilt by association, think what that makes him; and worse, think what it makes us!

I was interested in your letter to Harold about SCEF and its new disciple. Thank you for advising us on this matter.

Best regards.

Cordially,

Frederick B. Routh
Assistant Director

FBR:ls

CONFIDENTIAL March 20, 1959

Mr. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

I am a shamefully long time responding to your confidential note about Mr. Melish and SCEF, but as you anticipated I can add nothing to your own sensitive understanding of the problems this might create.

My information is that the new position is, at least in large part, a fund-raising and promotion job. In such situations, we find one of the main headaches to be referrals -- e.g., "Bill is asking us for a contribution and suggested we check with you. What do you think of..."

You are wise to regard this situation warily. Without subscribing to the Know-Nothing charges, I think there are ample reasons for misgiving, based solely on the method of operation.

If, as I hope, you are going to be at the April interagency meeting, let's find an opportunity to discuss this then. Meanwhile, warm regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

THE NATIONAL COUNCIL

Protestant Episcopal Church

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
February 21, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

CONFIDENTIAL

Dear Harold,

When I was in New York last week, Arthur Walmsley told me of having had a visit from Bill Melish, who is now evidently working as a New York representative of the Southern Conference Educational Fund. I suppose you know something about Bill Melish's background. In Church circles his fight in Brooklyn has become legendary.

Arthur and I recognize the fact that this presents some problems in the Episcopal Church. Today I received a letter from Mr. Melish which is entirely friendly in its tone and also implies some anticipation of a continuing and cooperative relationship between us.

Melish is a very charming person and a dedicated liberal. Only two difficulties remain. One is that he has been thought of as one of the Episcopal Church's most leftist social action people, and the other is that his long court fight in Brooklyn, although possessing considerable righteous points of view in the beginning, has raised many problems in the minds of Church people.

There isn't anything I can think of right at the moment that you can do about this situation except to be informed of it and alerted to the fact that I might call on you for help and suggestions in working out a friendly relationship and yet not muddying the race relations picture with other complicating issues. It would appear to me that this could do immeasurable harm if the thing is not handled quite tactfully. If you have any thoughts on the subject, please pass them along to me. If you do not have any that you do not anticipate that I already know, just be assured that I am counting on you for possible support. Perhaps you and Fred will talk this matter over quite confidentially and for the moment if you could keep it strictly between yourselves I would certainly appreciate it.

Yours sincerely,

Neil

Cornelius C. Tarplee
Associate Executive Secretary
Division of Christian Citizenship

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

P.O. Box 853
Lynchburg, Virginia
April 20, 1959

Dr. Fred Routh
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Fred,

The religious leaders' conference on government contracts offers a singular opportunity and responsibility for the Church to hear and be heard in this vital area of concern. I am sure that you share an awareness of the importance of this meeting with those of us on the staff of the National Council's Department of Christian Social Relations. It seems to require the best leadership the Church has available and for this reason you are one of those invited. I hope you will make every effort to attend.

Sincerely,

Neil/ef

Cornelius C. Tarplee
Associate Executive Secretary
Division of Christian Citizenship

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED AUG 24 1959

P.O. Box 853
Lynchburg, Virginia
August 22, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Thank you very much for your prompt letter. After I wrote to Bill Andrews, he fired a letter back asking me to do an article for the Living Church. I will not, of course, use my name but we will at least get an article in in regard to this matter. I saw the New York Times series and I felt that the best that could be said for it was that information and notation that came from you. Thanks for telling me about McGill's forthcoming article. I will look for it.

I will try to send you a carbon of the article that I do for the Living Church and would appreciate your comment and criticism if you should have time.

Yours sincerely,

Neil.

Cornelius C. Tarplee
Associate Executive Secretary
Division of Christian Citizenship

September 2, 1959

The Rev. Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Mr. Tarplee:

The enclosed materials are sent in reply to your request for information on segregationist organizations within the Church:

1. The Wicklein article, which contains the most complete information on the Methodist Laymen's Union, giving numbers, names and other details. (This is in case you do not already have a copy of the series.)

2. News clip describing Dumas bill (Alabama legislature) permitting any Protestant church threatened with racial integration to withdraw from its national parent organization and retain local church property. Drafted by committee of Methodist Laymen's Union.

3. News clip from New Orleans States and Item re Citizens' Council urging that segregationists "begin organizing within their churches to take offensive against mixing of races."

4. News clip from Atlanta Daily World concerning opposition of Catholic laymen to pressure from the Holy See, the American bishops etc. for integration.

6. Copy of article, "Segregation in the Churches" by Dr. Wesley Shrader published in Esquire which contains information on church cooperation with segregation.

Sincerely,

Mrs. Ed. A. Albright
Adm. Sec., Research

MF-- Buck this correspondence to ~~LWD~~ for attention to Tarplee's request for information.

MA

MF

August 20, 1959

Mr. Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Good to hear from you again and to learn of the Rev. E. W. Andrews interest in pressure and reprisals. I am sending him today a copy of "Intimidation, Reprisal and Violence."

My impression is that the "resistance" organizations within the churches do not always use the name of the church or denomination. I know of no such Episcopal group except Dees'. The Methodists have the Laymen's Union centered in Alabama and the less powerful but more extreme Circuit Riders. I know of no formal Baptist organization, although there is widespread and vocal dissidence by individual Baptists and congregations.

In any case, I am asking our research staff to send you anything we may have in our files on the subject. You no doubt saw John Wicklein's series in the New York Times, and you might be on the alert for an article on the Southern churches and race by Ralph McGill, soon to appear in the New York Times Magazine.

I hope to see you at the Southern interagency meeting in September. Meanwhile, all the best.

Sincerely,

Harold C. Fleming
Executive Director

HCF/sl

THE NATIONAL COUNCIL
Protestant Episcopal Church
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK 10, N. Y.

RECEIVED AUG 20 1959

P.O. Box 853
Lynchburg, Virginia
August 19, 1959

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

The Executive Editor of The Living Church, The Rev. E. W. Andrews, 407 E. Michigan Avenue, Milwaukee 2, Wisconsin, has written to me in regard to a news release from Evanston reporting a lecture by Dr. Jackson, who I believe is in the Perkins School of Religion. In the course of his inquiry the subject of reprisals and pressures came up. I told him about the Southern Regional Council publication "Intimidation, Reprisal and Violence" and also told him I would ask you to send him a copy. As you probably know, The Living Church, although not an official organ of the Episcopal Church, is the most widely read church newspaper concerning itself with Episcopal Church news. If you would send a copy of the report to Bill Andrews, both he and I would appreciate it a great deal.

The assertion by Dr. Jackson that extreme segregationists in each denomination have organizations which operate under the name of their church in the interests of segregation interested me. The only such organization I can think of in the Episcopal Church is James Dees' Fellowship of Concerned Churchmen. As far as I can find out this organization wields little or no real power in the Councils of the Church and I can only think of one clergyman who might be a Dees supporter, although of course there may be more. The Grass Roots League in Charleston, South Carolina, while it is segregationist and probably fascist in essence, appears to be more anti-NCCC and I have even heard that it could be just one person. At any rate, I did not report it to Bill Andrews because it does not seem to be operating in the name of the Episcopal Church, although it has attacked a good many of the church's leaders.

Andrews may ask me to write an article along the line of the influence of segregationist organizations within the life of the church, with particular reference to the numbers, activities, and power of any organizations which use the name of the Church. As I say, Dees is the only one I know of. Do you know of any more, and what in the way of information can you supply me which I might not have? Hoping to see you really soon,

Most sincerely,

Neil

Cornelius C. Tarplee

September 22, 1959

Mr. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

It is going to be some time before we can firm up any specific proposal dealing with efforts to alleviate the educational crisis in Prince Edward County insofar as the Negro students are concerned. Local leadership is somewhat vague and indefinite as to what they feel is desired and there seems to be some real division of policy between local leadership and the State NAACP. Further consultation on the matter, however, strengthens our conviction that it would pay off disproportionately if, say, $300 could be made available to the Prince Edward County Christian Association. This would provide working funds for the only agency attempting to hold together the Negro community and strengthen the morale of the people involved. We are prepared to provide half of the needed funds; or $150 if we can find some other source for the remaining portion.

I think it would be particularly appropriate if a religious organization could become interested since the PECCA is religiously oriented. Any ideas, suggestions, or money that you may know of would be appreciated.

Sincerely,

Paul M. Rilling
Director of Field Activities

PMR/mf

October 21, 1959

Mr. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Many thanks for sharing the confidential matter enclosed. I agree with you that little can be done to counter this kind of reasoning. The important thing, I should think, is for Dr. Pepper to have as good an understanding as possible of such complaints.

Any of those Yankees want to study violence up there, it's all right by me.

Yours for noisier desperation,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures - 5.

(confidential corresp. between Bishop Cole of S.C., and Dr. Pepper, National Council Protestant Episcy Church. re: Violence Report)

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
October 13, 1959

Confidential

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Arthur Walmsley sent the enclosed on to me. I share it with you in confidence. While it seems to me that Arthur is right, there is nothing that I can think of in the nature of direct action that I might do. It certainly seems to me that we have a growing list of those who are making some kind of pious allusion to their "quiet work in the ministry of reconciliation".

Will you please return the correspondence to me when you have finished reading it, and I will restore it to Arthur's files.

Yours in quiet frustration,

Neil

December 14, 1959

The Rev. W. Carroll Brooke
Post Office Box 208
Staunton, Virginia

Dear Carroll:

Many, many thanks for following up so promptly the status of our contribution through the Home Department. Along with your letter this morning came one from Dr. William C. Wright (seems I got a bum steer about his changing positions) saying that the check for the 1959 contribution has been requisitioned. This helps to brighten the Christmas season!

Through John Morris and Neil Tarplee, I have been following the development of the Raleigh meeting and the Society toward which it points. All of you will have my best wishes -- and of course those of SRC -- as you gather on December 28.

Best regards and warm Christmas greetings from all of us on the staff.

Sincerely,

Harold C. Fleming
Executive Director

HCF/sm

REV. W. CARROLL BROOKE
POST OFFICE BOX 208
STAUNTON, VIRGINIA

11 December 1959

Mr. Harold C. Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold:

I was glad to talk with you this morning.

I called the Reverend Tollie Caution in New York and he told me that he was sure that the thousand dollars was in the budget for this year and that he would investigate the reason why it had not been sent as yet. I expect to hear from him and if there is any difficulty, I will let you know. I am sure to see him at Raleigh, North Carolina on December 28th, when we are having a group of concerned churchmen discuss the whole racial situation in the Church.

I hope that you have a wonderful Christmas Season. Please give my regards to the members of your staff.

Sincerely yours,

Carroll.

Dictated but not signed.

December 16, 1959

Dr. William G. Wright
Director
Home Department
The National Council of Protestant
Episcopal Church
281 Fourth Avenue
New York 10, New York

Dear Dr. Wright:

We are warmly appreciative of your letter of December 11 advising us that we may expect shortly a check for $1,000, representing a 1959 grant from the National Council.

The support which the Southorn Regional Council receives through the Home Department is deeply gratifying and encouraging to us. Although a copy was sent routinely some weeks ago, I am enclosing our most recent program report.

With all best wishes of the Season, I am

Sincerely,

Harold C. Fleming
Executive Director

H CF/mf
Enclosure - 1.

HOME DEPARTMENT
Division of Domestic Missions and Church Expansion
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
Division of Racial Minorities
•
The Rev. William G. Wright, D.D., *Director*

Protestant Episcopal Church

The National Council

December 11, 1959

Mr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

I have requisitioned a check from our Finance Department in the amount of $1,000.00 which is a grant from the National Council to assist with the work of the Southern Regional Council for the year 1959.

With kindest regards and best wishes for the coming Christmas Season, I am

Sincerely yours,

William G. Wright

WGW/emh

William G. Wright

Church Missions House, 281 Fourth Avenue, New York 10, N. Y. SPring 7·9100

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

SF-1201

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

(539 PME JAN27 60) AF486

SSF28 A NA510 PD FAX NEW YORK NY 27 508PME

HAROLD C FLEMING, SOUTHERN REGIONAL COUNCIL
63 AUBURN AVE NORTHEAST ATLA

SEND 200 COPIES CAMPBELL ARTICLE THIS ADDRESS
ARTHUR WALMSLEY.

10th

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SP 7-9100

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Check the class of service desired; otherwise this message will be sent as a full rate telegram
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WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

INTERNATIONAL SERVICE
Check the class of service desired; otherwise the message will be sent at the full rate
FULL RATE
LETTER TELEGRAM
SHIP RADIOGRAM

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			SOUTHERN REGIONAL COUNCIL	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

NIGHTLETTER

JANUARY 26, 1960

REV. ARTHUR W. WALMSLEY
281 PARK AVENUE, SOUTH
NEW YORK 10, NEW YORK

500 REPRINTS OF CAMPBELL ARTICLE WILL COST 65 DOLLARS.

READY IN THREE OR FOUR DAYS. ADVISE IF INTERESTED.

HAROLD C. FLEMING

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION

TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

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1960 JAN 26 PM 2 27

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

AA14 SSC08 /

A NA332 PD AR=FAX NEW YORK NY 26 149PME:

=HAROLD C FLEMING, SOUTHERN REGIONAL COUNCIL=

63 AUBURN AVE NORTHEAST ATLA=

=WOULD 500 COPIES REPRINT OF WILL CAMPBELL'S ARTICLE BE AVAILABLE. WHAT COST. BY WHAT TIME=

(THE REV) ARTHUR W WALMSLEY 281 PARK AVENUE SOUTH NEW YORK 10 NEW YORK=

=500 281 10.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

Encls: Official receipt; Confidential memo to Board - 3/10/60

March 11, 1960

Mr. Clifford L. Samuelson
Acting Director
The National Council of the Protestant
Episcopal Church
Home Department
281 Fourth Avenue
New York 10, New York

Dear Mr. Samuelson:

We are most grateful for the National Council's 1960 grant to the work of the Southern Regional Council, and for your thoughtfulness in requisitioning it at this time.

I am enclosing our official receipt and a copy of a memorandum to our board members which you may find of interest.

With appreciation and every good wish,

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf
Enclosures

HOME DEPARTMENT
Division of Domestic Missions and Church Expansion
Division of Town and Country
Division of College Work
Armed Forces Division
Aided Dioceses
Division of Racial Minorities
•
~~The Rev. William G. Wright, D.D., Director~~

Protestant Episcopal Church

The National Council

Get RHA Ag

March 2, 1960

Mr. Harold C. Fleming, Executive Director
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mr. Fleming:

CR RHA 3/9/60

A check in the amount of $1,000.00 has been requisitioned from our Finance Department to ~~be sent~~ direct to you. This money is a grant from the National Council for 1960 to assist with the work of the Southern Regional Council,Inc.

My esteem and cordial regards,

C. L. Samuelson

Clifford L. Samuelson
Acting Director

emh

March 11, 1960

Mr. Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Thanks for your letter with regard to the special report on the student protests. On checking with John Morris, I find that he did distribute it to the Southern bishops, as well as to social action chairmen. If he hadn't, we would most certainly have followed your suggestion.

Don't talk to me about banks of snow and wishing you were in Atlanta. We just went without lights or heat for three days as a result of an ice storm. Maybe St. Helena's Island will be warm; hope to see you there, if not sooner.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
March 4, 1960

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

The Special Report on the Student Protest Movement arrived today. As a matter of fact, I received one also from John Morris. I imagine this means that John has sent copies of the report to all the members of ESCRU. This is fine but there are certain leaders, especially the Southern bishops, who would not be on that list. I am sending them a copy of the CORE booklet entitled "Cracking the Color Line" with a covering letter stating that the booklet is for information about one of the organizations taking the lead in the movement. If you would send a copy of the Special Report to each of the Southern bishops, I am sure they would appreciate it.

Looking out my window at the banks of snow piled up on the streets of Lynchburg makes me wish my office was located in Atlanta, where I am sure the sun always shines.

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

May 27, 1960

Mr. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Thank you for your letter about the sessions at Gould Farm this summer. I appreciate your thinking of me and only wish I were in position to put myself in nomination. But regretfully I don't see any prospect of my being able to go away for a two-week stretch.

You have undoubtedly been in touch with such specialists in hardship as Will Campbell, John Morris, Gene Cox, and the like. Therefore, I won't try to suggest hard pressed clergymen whom they know better than I do.

I might say that I feel any of the State Councils on Human Relations will be worthy of consideration, most especially those in the hard-core situations. Bob Hughes would be an especially deserving possibility. It might also be good to consider the Rev. L. F. Griffin of Prince Edward County; I don't know him but those who do depict him as an earnest if unsophisticated leader working under extreme tensions. As a final thought, what about somebody from Koinonia?

I hope these random suggestions will be of some use.

Cordially,

Harold C. Fleming
Executive Director

HCF/mf

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
May 21, 1960

Ask Bev Cox

Mr. Harold Fleming
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Bob Hughes
Alice Spearman
L F Griffin
Koinonia

Dear Harold,

The Rev. John Snow, who has just become the Director of the Gould Farm, has arranged for three two week conferences beginning on June 27, July 11, and July 25 for clergy and laity from the South. The conferences will be multi-denominational and multi-racial in composition. They are designed to provide both physical and spiritual re-creation for those who have served in various leadership roles in tension areas. Various nationally known scholars, among them both theologians and social scientists, will visit the farm to provide opportunities for consultation and the delegates will have ample time to discuss, analyze and evaluate their experiences and professional problems.

There will be ample free time and opportunity for both outdoor work and play. The enclosed tentative description and design of the sessions will provide more detail.

Will you please nominate five or ten or even more persons whom you think would be interested in spending two weeks in such a beautiful setting, broadening their fellowship with people of kindred concern and deepening their understanding of the racial crisis by sharing their concerns and insights with each other? If you will send me the names and addresses very quickly, Mr. Snow and I will be able to invite them right away.

We are engaging in no publicity and the people receiving invitations will be written personal letters, thus affording them an opportunity to accept and attend without publicity or needless explanation as to the detailed activities of the conference.

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

P.S. We hope you will place your own name in nomination if you can possibly attend.

Gould Farm is planning a series of three two week retreat-conferences during the summer, the first from June 27-July 9, for the purpose of giving men and women who are deeply involved in the tensions of the South's integration conflict an opportunity to meet with one another as an integrated group to discussin a free atmosphere, their particular situations, and to work and pray and eat and relax together in remarkably beautiful surroundings.

Gould Farm is a multi-denominational Christian community situated on a 500 acre farm in the Berkshire mountains of Western Massachusetts. The community itself is best described in a paragraph by James Luther Adams, Professor of Religious Ethics at Harvard Divinity School.

"Gould Farm has been a haven not only for those who in sickness of spirit desperately needed the fellowship that is new life, but also for those who, like many refugees from Europe, needed a place to get new bearings, a new start in a strange land. Here one meets people who have been hospitalized and who require a half-way station on the road to complete recovery. Or one meets the young man or woman whose doctor believes he requires the social contacts he has been avoiding, the person who has had a shattering experience of bereavement, the women who on becoming blind must learn to read Braille, the mother who needs temporary relief from over-heavey responsibility; the person impeded by physical handicap, a taxi-driver recovering from alcoholism, the gifted young Negro musician who has been suffering from the indignities of segregation....Gould Farm is a unique institution. If it did not already exist, it would have to be invented."

Always a haven for people in crisis and always concerned with issues of social justice, Gould Farm wishes to extend its hospitality and its concern in the name of Christ to those men and women in the South, both Negro and white, who are working under such pressure to see that God's will be done. The farm community has never set a minimum dollar cost on its services; those who can pay, pay a small sum; those who can't have been welcome anyway. As a consequence, the work of the farm, the gardening, animal care, cooking, cleaning, and maintenance, is shared equally by all. Meals are common.

The retreat-conference will take place within the ongoing life of the farm and will, in part, consist of participation in this common life. However, we are planning to have a series of outstanding speakers on various issues of the integration problem as a stimulus to daily small group discussion of these issues. We are planning to consider the following issues in the first conference: The legal aspects of the integration conflict, the theology of integration, the ethics of integration in terms of its strategy and goals, the problem of an individual's keeping his identity under severe stress, the problem of communication and solidarity among people taking isolated stands on integration. We hope to find speakers sufficiently involved in the integration struggle so that their material will be concrete, specific, and relevant. There will be opportunities, too, for give and take discussion with the speakers.

In addition to this, there is available good swimming and trout fishing on the Farm, and music, theatre, ballet, etc. within a short distance.

The cost to the Farm per person is $55.00 a week, but the usual Farm policy holds. Pay as much as you can, and if you can't pay anything come anyway, and if you can't afford transportation write Mr. Tarplee or Mr. Snow to see about car pools or other means of transportation.

In some instances it will be possible to count wives into our twenty people, but accommodations for couples are limited, Those who apply first will be considered first.

LWD ✓
Cheers
MF

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
May 31, 1960

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Thank you very much for your letter in regard to the Gould Farm project. I too am sorry that you are not able to be with us. If we succeed in getting the speakers we have asked we should have some pretty creative seminars.

I have written to Will and John. I should have written Gene Cox but his address wasn't immediately available. The suggestions you make are certainly valuable ones and I will see that the people you mention get invitations.

I understand that Leslie Dunbar did a magnificent job in Washington. I also understand that the bishops would not necessarily reveal themselves as the next group that would be leading the sit-ins. It might be that we have to take a few more bastions of cultural conservatism before our leaders order the charge. But they "shall return". Anyway, Arthur Walmsley and Almon Pepper both felt that Les did a very masterful job. We are most grateful to him. I have written him, but maybe you also will tell him how much we appreciate it.

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

BC: Fred B. Routh

August 19, 1960

Mr. Cornelius C. Tarplee
The National Council of the Protestant
Episcopal Church
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Your letter was most welcome, and I hope you'll forgive my delay in replying; this summer has turned out to be a 4-ring circus for all of us here.

I'm delighted to hear of the progress you're making with the Intergroup Relations Committee. Naturally, I want to do anything I can to help this cause along. If an opportunity arises to do this through the Consultant Service Program, you'll be the first to know. Something Fred didn't know, however, is that this project is rapidly fading away financially and, as of now, no renewed support is in sight. So I can't say that the prospects for the kind of arrangement Fred suggested are very bright.

On the other hand, as you and I know, conferences and speaking engagements are never-ending -- and some of them pay expenses. I'll keep an eye peeled for such occasions that might serve a dual purpose for you in the lower South.

Meanwhile, I'll hope for an early opportunity to compare notes with you. Until then, my best

As ever,

Harold C. Fleming
Executive Director

HCF/mf

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
July 31, 1960

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia,

Dear Harold,

You have probably heard from me or from Tom Pettigrew about the Intergroup Relations Committee of the Episcopal Church which has now just completed its second meeting. I am quite delighted with what this committee is doing and I believe that for the first time we see our way clear to getting some things done in a very decided way in the Church as a result of their recommendations. In case I didn't tell you, the personnel of that committee is: Tom Pettigrew, Chairman; Kenneth Clark, Vice Chairman; Will D. Campbell, Mascot; Fred B. Routh and Thurgood Marshall. I am sure that you will recognize in this a right potent committee and it is already beginning to function in a way that people in the Church will be able to hear what these men have to say.

The reason for this letter is not only to rejoice with you about this development which should strengthen the hands of all concerned, but to mention to you something which Fred Routh suggested at the last meeting, held July 16 and 17. We are, among other things, beginning to clamor for an adequate budget which we have lacked for nearly four years now. I think we have worked out at least a tentative budget which should equip us to do some much needed things. When I reported to the committee on the basis of the very limited budgetary resources, I suggested that several trips to the South would perhaps have been very profitable but that I thought we should watch our expenses very carefully. Fred suggested that I mention this to you and that there might arise an opportunity from time to time to combine trips that I should make with help that I could conceivably give to SRC in the nature of consultative services.

I made note of this remark and am writing to you in the course of taking care of the things that came up in the meeting which fell my lot to do something about. If this provides any opportunity which might be of mutual help, please let me know, and if it does not, there is no harm done and I can easily bide my time until such circumstance occurs which might conceivably make such an arrangement helpful to both of us.

When I get back to my office I am going to send you a copy of the tentative budget for the office of Intergroup Relations which our Committee has decided to importune General Convention in 1961 for the years 62,63, and 64. I know that you will consider my sharing the document with you quite confidential.

Hope you are having a fine summer and all is going well with you. I will be looking forward to seeing you at our fall meeting.

Most sincerely,

Ned

Cornelius C. Tarplee

PR✓
MF

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
September 3, 1960

Mr. Harold Fleming
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Harold,

Thank you very much for your letter of August 19. The point that Fred Routh was making was the kind of killing two birds with one stone sort of thing that you mention as an alternative in the opportunity for conferences and speaking engagements. I certainly hope that this is going to be a temporary thing and that we are going to get a decent budget through the next General Convention. But in the meanwhile, we must work along as best we can. Of course if there is any crisis, I can go ahead and make the trip and then we will find the money for it later. Even though we go beyond our budget occasionally, we have had in recent months the kind of support that allows us to do so without feeling that any serious harm has been done. This represents a certain amount of gain it seems to me in the attitude of our central office in regard to the race relations problem. Even if you do not run across speaking engagements in which the expense check is pickedup, I would be more than glad to meet any engagements which I can that give me an opportunity to help with discussions in regard to race relations, help with general persuasion, and also to gain additional insights.

I am looking forward to seeing you at the conference in Atlanta on the 13th and 14th. Thanks again for everything.

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

Yes - return to PA Tody!

September 8, 1960

Mr. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Your Jacksonville report was superb, especially considering the brevity of your stay. You'd make a top-flight reporter.

I am intrigued by your allusion to the news -- disseminating plan that failed for want of $1,000. When you get a chance, please amplify. Although we were in touch with Bill Williams, we heard nothing of this. If the need was as crucial as you suggest, we might well have been able to help find the means to meet it.

Your conclusions and recommendations are most persuasive. I hope others will also find them so.

Best regards.

Sincerely,

Harold C. Fleming
Executive Director

HCF/mf

Memo . . . FROM THE DESK OF
. . . . HAROLD C. FLEMING . . . .

MF - Circulate Targle's memo to PR, CWD, JC, & show to BM when he comes. BM

Dear Neil:

Your Jacksonville report was superb, especially considering the brevity of your stay. You'd make a top-flight reporter.

I am intrigued by your allusion to the news-disseminating plan that failed for want of $1,000. When you get a chance, please amplify. Although we were in touch with Bill Williams, we heard nothing of this. If the need was as crucial as you suggest, we might well have been able to help ~~meet it~~ find the means to meet it.

Your conclusions and recommendations are most persuasive. I hope others will also find them so.

Best regards

Sincerely,
HCF

CONFIDENTIAL

JACKSONVILLE, September 2, 1960

City Background

J acksonville, nicknamed the gateway to Florida, is a busy seaport city, railroad terminal, and highway center, located in northeast Florida near the mouth of the St. John's River. It is the principal north Florida city -- a city which is very much unlike the south Florida tourist cities. The power structure has been largely made up of old Florida and Georgia families. It has been more cosmopolitan since World War II and industrial and commercial expansion has, of course, encouraged the advent of many people from all the states.

The city is estimated to contain over 300,000 people, with a Negro population of about 110,000. World War II opened a phase of growth for the city which is still in full swing. The city nearly tripled in size since the depression era.

As a seaport town, Jacksonville has always possessed a sprawling, rough waterfront. Its slum area and the tough Bay Street section have been an aesthetic eyesore and a real vice problem. At one time Jacksonville was reported to have led the nation in per capita homicide rate. The prohibition era witnessed a very active commerce in bootlegging, rum running, gansterism, and was accompanied by periods in which corruption of law enforcement officials was a major civic problem.

During the twenties and thirties a better than average domestic relations court, a Big Brother organization, a prosperous and active Boy Scout program, and a fair city recreation plan provided for good citizen development, largely for the whites. Negro recreational facilities were scarce. Slum clearance, housing developments and such improvements, lagged noticeably. The basic ingredients of racial trouble have evidently been present since the great fire in Jacksonville's

early history. The fact that there has been little turmoil in the past has been largely due to the absence of vigorous and aggressive Negro leadership, generally repressive administration, and rigorous segregation laws, rather than to the healthy development of character-building facilities, good housing, and wholesome communication.

The phenomenal population expansion, brought much of the urban sprawl to the already unplanned city. Beautiful suburbs like San Jose, Ortega and Venetia contrasted cruelly with the squalor of the Negro ghetto, the blowzy expanse of Bay Street brothels and dingy drinking establishments catering to the city's many underprivileged. Now the city's belated but amazing development of freeways and wide bridges and viaducts which are the pride of the present administration, has added an immense dimension of isolation, compartmentalization, and tighter compression of living space, squeezing out almost the last of what meagre recreational facilities had been developed in Negro areas.

At least five Negro youth gangs have fought each other through the labyrinth of city streets. They number now 3,000 dedicated junior hoods — tough, truculent, and without aspiration other than to live dangerously in the underworld. This element for the moment at least, is not engaged in fraternal mayhem, but is mobilized against the white community and police.

The city administration, headed by Hayden Burns, the mayor, is conservative and segregationist. Standing pat on a "business-as-usual" philosophy, total segregation and pointing to the modern freeway system and expanding industry as the marks of progress; the mayor ran a strong race in the gubernatorial primary just past but was defeated. Strongly opposed to the enlightened, moderate policies of Governor Collins, the mayor makes no secret of his unwillingness to cooperate with the Governor's recommendations in the interest of interracial

communication, peace and justice. Says the mayor, "The formation of interracial committees or commissions only lead to more integration attempts." The city is prepared at best to meet its problems with dubiously partial law enforcement and punitive measures.

Situational Background

In general the NAACP and other Negro betterment groups in Jacksonville have not been blessed with abundant leadership nor large numbers, although the Youth Council has been strong and active. The Northeast Florida Council on Human Relations has done good work in proportion to its size but has struggled with meagre numbers, almost non-existent budget and, of course, with small community sympathy. As far as I know, only about two clergy, these Episcopalians, have given freely of their time and influence as Council members. The ministerial group has been active in pressing for an interracial commission.

Last winter the sit-in movement and its associated activities reached crisis proportions in Tallahassee, the state Capitol about 150 miles away. Last year, strong protest by Negroes and liberal whites accomplished something in gaining negotiations with Sears and Roebuck over the lack of Negro eating facilities in that store. A little activity has been noted in Negroes seeking admission to presently white schools.

About two weeks before the outburst of violence, sit-in activities and street picketing began by a well-trained group of Negro youngsters.

The Story

White Citizens Council members and assorted toughs among the whites began to heckle the demonstrators. As the number of hecklers grew, they became increasingly belligerent — many of them displaying clubs and other weapons. The police

stood by. Among the sit-in leaders was a Florida State youngster, Parker by name, who had some relationship with the Episcopal Church while at Tallahassee. I do not believe he was a member. Being white, he drew much of the fire from the hostile segregationists. On Friday and Saturday of last week end, several incidents occurred. A Negro woman about twenty-three years old who wanted to help the sit-in people, joined them. When she was jostled her temper flared and unlike the trained sit-in personnel, she struck back. This precipitated an outbreak of violence. I did not learn of the consequence of the action to the woman in question, but the effect upon the Negro youth gang was immediate. They too, made their appearance, armed for combat. For three days Parker was escorted out of stores under the protection of the Negro gangs.

The young people engaged in the sit-in operation were, on occasion, put to flight by their tormentors. They ran back into the Negro area where they were interrogated by members of the Negro gangs. The gangs moved into the sit-in and demonstration area and took the place of the original protestors. With a remark like "Little girl, that big sign is too heavy for you, let me take it while you go home and rest," the hard boys supplanted the non-violent. Fighting broke out all over the area. The section around Hemming Park became a civic battle ground. The police at first stood by as can be seen on the television screen, but later made wholesale arrests, among them Parker. One white man stood most of one day near Hemming Park bearing a loaded shot gun and was apparently not molested by police.

The Negro gangs then began to roam across the city committing acts of vandalism, throwing Molotov cocktails, destroying property and assaulting whomever they could reach among the whites. The local judge began handing down harsh sentences to those arrested and promised a mounting severity if the disorder continued. Young Parker was sentenced to ninety days on the road and remanded to jail,

where he was incarcerated with several of his attackers. He was attacked in the jail itself. He received a broken jaw, several teeth were knocked out, and his head injuries included a possible skull fracture. His assailant, a construction worker, was fined an additional twenty-five dollars.

Almost immediately Parker became a symbol to the Negro gangs demanding revenge.

Mrs. Ruby Hurley, Southeastern Regional Director of the NAACP arrived early in the period of disorders and set about with her helpers to persuade the gangs to desist. After several days and currently they feel that the gangs are at least under control barring further incendiary incidents.

The only death known to have occurred was that of a Negro about twenty-seven years old reported to be a car thief just released from prison, who died in the wreck of a stolen auto after being chased by police and shot at by several filling station attendants. The first report was that the man was not struck by bullets and that no firearms were found in the car. Later it was discovered that a .25 calibre slug was lodged in his head. Medical authorities say he could have died either from chest injuries sustained in the wreck or from the bullet.

News Blackout

The town is served by two newspapers. The morning paper is the Florida Times Union, published by interests very influential in state political circles. The Times Union is very conservative and segregationist. The second, an afternoon paper, is more moderate in tone. However, a virtual news blackout in regard to the sit-ins and preliminary activities prevailed as far as the papers were concerned. Emergency arrangements were made to provide news bulletins aiming at presenting the unbiased facts to the populace. For the lack of the needed $1200 this plan could not be put into effect. The television coverage of the events was good. Pictures of Negro sit-in demonstrators being pursued by numbers of armed white men

and pictures of the police standing by in the presence of threatened violence and preliminary altercations are preserved on the television films.

Although the Mayor of the city denies that a race riot has taken place, there are in addition to the television films, eyewitnesses to the disturbances who were sufficiently impressed with what they say to be convinced that the encounter was violent enough to be considered extremely grave. One witness was taken ill with an attack of nausea at the violence of the spectacle.

Mrs. Hurley is of the opinion that the situation in Jacksonville is potentially worse than either Detroit or New York, both of which she saw. Asked if she thought this could produce a chain reaction in the South, she said that she was not at all sure but what we might already be witnessing it with the bombings in Chattanooga, cross burnings in Alabama and serious tension elsewhere.

This Saturday the city of Jacksonville plays host to two professional football teams, the Chicago Bears and the Washington Redskins. The game is for charity, state legislators are attending, and the Chicago Bears number Negroes on their playing roster. Rumor persists in large volume that visits to the city of Klansmen and other violence groups are coming under the guise of attending the game. The gangs are evidently prepared for this, as they were a few days ago when another rumor of coming Klansmen failed to materialize. Negro leaders feel that trouble can be arrested at the game, but that after the game, as the spectators leave the stadium, they will pass through a Negro section. With heavy traffic and frequent stops, inebriated, and adventurous persons could precipitate real crises.

For this reason, Bill Williams of the State Council on Human Relations, Canon McCloskey and Mrs. Hurley are this morning waiting for the sheriff, who is the most able, wise, and perceptive law officer on the scene, to urge that his offices be committed to calling off the game. Later Governor Collins will be called with the

same request. Since he has articulated a policy of non-interference and since the game is a major civic project, there appears small likelihood that he will take such steps unless he interprets the sheriff's decision as a local appeal for the use of state authority. At any rate, there is a good chance that the concern expressed by the three representatives of responsible human relations agencies might have the effect of reinforcing the police substantially or even of activating the National Guard, which is already on a stand-by basis.

The Church -- Background, Activities, Resources

The church in the Diocese of Florida has given strong leadership in the area of race relations through a few devoted, capable and courageous priests. As in other southern areas, most of the clergy have been from discreet to most circumspect. Preeminent in active leadership have been Dean Blanchard (now Bishop of Southern Ohio), Canon Robert McCloskey, Executive Director of Christian Social relations, the Rev. Harry Douglas, the Rev. Harcourt Waller, and the Rev. David Brooks.

The Bishop has done or said very little, but has given quiet support to the men who for their convictions have often been under pressure. He has felt strong pressures from powerful and numerous lay people who have sought to keep the church out of the racial picture. So far he has not visibly yielded to such pressure.

In the Jacksonville situation Canon McCloskey has given active and forthright leadership. Active in the ministerial group, the Council on Human Relations, and in vital touch with the Negro community, he is and has been able to provide valuable resources to the concerned groups, accurate information to the clergy and the bishop. Courageous and imaginative, his place in the councils of human relations practitioners has been and remains strategic and effective.

At the present time the Bishop has marked concern. He welcomes the interracial

groups who meet at the Diocesan offices, one of the few places in the city where they can meet. He is in a strategic spot to make a significant statement which will be heard and to assume really creative leadership. There is a hint that he will shortly do so.

The clergy of the city have met to hear a report as to the situation from Canon McCloskey and they are all standing by to assist if anything further develops. At the moment, everything seems to be done that can be done.

My Activities

In attendance as a staff member of the Christian Social Relations Leadership Training Institute at Colorado Springs, I was following closely news reports of the Jacksonville incident when on Monday morning, August 29, Canon McCloskey called to let me know that he was deeply involved in the situation, doing what he could and watching developments carefully. He did not make a request for me to come but said that he would be able to brief me on the situation if I found I could come to Jacksonville.

I changed my travel plans to include a stop in Jacksonville. En route I changed planes in Atlanta and while there called Harold Fleming, Director of the Southern Regional Council. He asked me to call him if I found anything they could do. He also told me that Bill Williams, state director of the Florida Council on Human Relations had left Junaluska, N.C. and hastened to Jacksonville. Mrs. Ruby Hurley, Southeastern Regional Director of NAACP was also there.

Upon arriving in Jacksonville, Canon McCloskey gave me the story of the occurrences to date. Bill Williams came to Canon McCloskey's house, and I was able to talk with Ruby Hurley on the telephone. It developed that she had a tremendous concern for what the Labor Day week end with the scheduled exhibition football game might portend. She related that the Civil Rights Commission and the Department

of Justice had received carefully prepared reports from her and that both were taking cognizance of the situation. She felt the Governor should be apprised of the potential dangers of the weekend and asked to consider calling off the game. I suggested that we discuss the matter and perhaps through the church get his ear via telephone. Accordingly, Canon McCloskey, Bill Williams, Ruby Hurley and I met until 2:00 a.m. discussing the matter from every angle.

When I left this morning (September 2) the three were to go to the sheriff for an interview on the situation and then telephone the governor. Ruby will stay on the job in Jacksonville as long as she can be spared from other situations and continue to try to control the Negro groups. She considers the situation the gravest development yet in the south.

Estimate of what can be done.

There appears to be nothing left to do as far as the church at large is concerned except to keep a careful watch on the situation. Locally the church, along with other churches and agencies, is pressing for the formation of an interracial commission. As a matter of fact, a tentative unofficial interracial group is already meeting. The Governor had been a very much committed layman, and will give careful consideration to church counsel and will receive all of the information at the church's disposal through Canon McCloskey. Actually, this is an important point because, as in other such incidents, public information is often biased, garbled, or partially obscured and official information is slanted toward the administration. This was true in regard to the first information reaching the governor in the Tallahassee incident and so it seems it is in Jacksonville.

Long range needs revealed by the situation seems to indicate that (1) someone in the church familiar with the resources, the personnel, and the methods of human relations agencies should visit crisis areas immediately, as they develop.

(2) Funds should be available for emergency use. A little over a thousand dollars might well have provided vital information to the community and assured prompter more appropriate action through a better informed public opinion. (3) The clergy should be informed in other areas as to what has been done in such areas of crisis without naming specific instances.

The Rev. Cornelius C. Tarplee
Associate Secretary for Intergroup Relations

Division of Christian Citizenship

Date of writing: September 2, 1960

Revised and typed: September 4 and 5, 1960

The National Council
Protestant Episcopal Church
P.O. Box 859
Lynchburg, Virginia
September 15, 1960

Mr. Harold Fleming
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Harold,

Thank you very much for the nice things you said about my report. It might be that since I grew up in Jacksonville I had some small advantage in terms of background. In regard to the plan for disseminating news which I mentioned in the report, Bob McCloskey told me that since there was a virtual blackout of reliable news during the crisis and only the administration views got into the papers, they had a linotype and press lined up and ready to go and that if they had had $1200 they would have had hand out bulletins printed each day. I believe that he tried to get some money through somebody like Louis Wolfson, but failed. It might be that Bill Williams didn't know anything about this, since I believe it was perhaps a ministerial concern. I am sorry that I didn't check too closely as to what group was working on the project. I believe I will suggest to McCloskey that in the event of more crises like this, he should get in touch with you all. He would be able to give you a pretty good story as to the situation. Then you might be able to make suggestions to him. I am personally not convinced that news dissemination plans like this would have been the best thing under the circumstances in Jacksonville, but I am sure that Bob could amplify and point out more about it. Incidentally, I am convinced that Ruby Hurley did a tremendous job and things would have been a great deal worse if she had not been there.

Sincerely,

Neil.

Cornelius C. Tarplee

281 Park Avenue South, New York 10, N. Y. SPring 7-9100

November 28, 1960

The Rev. John G. Harrell
Executive Secretary
Audio-Visual Division
The National Council
Protestant Episcopal Church
28 Havemeyer Place
Greenwich, Connecticut

Dear Mr. Harrell:

I am sorry but we do not have any pictures concerning the sit-in demonstrations.

May I suggest you write Miss Donna McGinty, New South Writer Service, Box 7274, Station C, Atlanta. She has a number of pictures of this type available and I am certain one would be availalbe at a reasonable price.

If we can be of additional help in this or any other matter, please let us know.

Sincerely,

John Constable
Director of Information

JC:lec

The National Council
Protestant Episcopal Church

November 23, 1960

Southern Regional Council
5 Forsythe Street
Atlanta, Georgia

Gentlemen:

We are preparing a traveling exhibit on America's youth culture. One serious area of concern among teen-agers are the social issues which they find themselves involved in. We would like to portray this phase of their culture by including a photograph taken during the sit-in demonstrations. Do you have a photograph of such demonstrations which includes either boys or girls of senior high age? We would very much appreciate receiving from you an 8 x 10 glossy print from which our exhibit designer can work. If you are able to supply us with such a picture, please indicate also the cost involved for us.

Thank you for your kind and prompt attention.

Very truly yours,

John G. Harrell

The Rev. John G. Harrell
Executive Secretary
Audio-Visual Division

JGH:nr

Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. TOwnsend 9·7290

Donna McGinty

New South Writer Ser.

Box 7274
Station C
At

MF-
Please handle
thus & return
H for reply.

File

The National Council
Protestant Episcopal Church

P.O. Bo

P.O. Box 853
Lynchburg, Virginia
December 5, 1960

Mr. Harold Fleming
Southern Regional Council
5 Forsyth Street, N.W., Room 201
Atlanta 3, Georgia

Dear Harold,

If I keep on being complimentary and enthusiastic about the things you all are putting out you will become convinced that I am suffering from softening of the brain, or worse still the heart, but it seems to me that the report published on November 30 listed L-21 and titled "Public Schools and Community Development" by H. McKinley Conway, Jr, is a most excellent and effective piece of reporting. It speaks to an important segment of the power structure of southern communities.

Will you kindly send copies of it to the following several people here in Lynchburg. These people are very important moderates on the Lynchburg scene and are already showing signs of thinking in the direction of the report. Lynchburg has been booming and today is facing two or three small financial crises. It seems to me that this city is psychologically prepared to take some small hesitant and tottering steps forward. But there is a chance that they will be forward. The people whom I would love to have receive the report are:

Mr. Henry McWane, Lynchburg, Foundry
Mr. O.B. Newton, C.B. Fleet Company
Mr. Robert Morrison, City Manager
Mr. Lightfoot Scruggs, Editor News and Daily Advance
Mr. Lawrence McWane, Executive Secretary, Chamber of Commerce
Mr. Morris Whittaker, Chairman School Board, Morrison Sign Co.

Sent 12/8/60 mt

Thank you very much.

Sincerely,

Neil.

The Reverend
Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

April 28, 1961

Reverend Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Many thanks for your letter of April 25. You are one of the people who I have learned to be glad is here. I am genuinely pleased to have your good wishes.

The copies of Ben Muse's book have been sent.

Best wishes.

Sincerely, yours,

Leslie W. Dunbar
Executive Director

LWD/mf

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
April 25, 1961

Dr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street
Atlanta 3, Georgia

Dear Les,

We have all been following the change in leadership at the Southern Regional Council with tremendous interest. I am personally delighted that Harold has gone to such a wonderful job and am also, as I know all of us are, sorry that he is leaving SRC. However, I am perfectly sincere in saying that I am delighted with the choice of successor and know that SRC's work will continue in the same splendid vein and will be enriched further by your particular talents exercised in the position of top leadership.

In order to save time, postage, stationery, and energy, may I request two copies of Ben Muse's book in this letter? Please send the bill to me.

Hoping to see you before long.

Sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

May 17, 1961

Mr. Cornelius C. Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Your suggestion of distributing Ben Muse's book among Virginia clergymen was interesting. What number do you think would be involved? The item is rather too expensive for us to distribute free except for a most advantageous purpose. On the other hand we might, as you suggest, look for outside subsidy. If any money is to be spent on free distribution, I am not sure that there will not be more justification in some of the lower South states. At any rate, I am glad to hear that you are planning to recommend it to the Episcopal bishops in Virginia and to your seminary and book stores. Let me have your other ideas.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mf
Enclosure - 1.

cc: Mr. Benjamin Muse

My nephew, Robert Talbott, is, I think, a young man of excellent quality and promise; unfortunately, his record would not convince anyone of this, though a personal meeting might. He is now 22 or 23. His high school grades were bad. After graduation, he was sent to military school for a year of college preparation; for an innocent bot stupid prank he was expelled. He next attended American University for two years, ending in Spring 1960, and I understand his grades were fairly good. This past year he took some night courses at Johns Hopkins which, for a few months, selling securities and, more recently, working in a bank, where he is presently employed as some sort of trainee.

Bob's difficulties in finding himself are, I believe in large part due to the lack of paternal direction. His father was about 50 when Bob was born, suffered a crippling heart attack when Bob was 11 or 12, and died a year or so later.

Bob has, in compensation, developed assiduously but unplannedly his own resources. He has planted and nursed one of the most beautiful apple and cherry orchards you will see -- more than 100 trees. He is an experienced outdoorsman, an amateur car mechanic of real skill, a guitarist and folk singer, and almost an expert at antique restoration (he worked after school and summers for a craftsman). He also writes quite well.

Bob is a quiet, gentle man, of good appearance and poise. He is an Episcopalian. He reads a good bit, is perceptive about people and his environment, and has good intelligence.

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
May 5, 1961

Dr. Leslie Dunbar
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Les,

Thank you very much for your note of April 28, together with the memorandum. A friend of mine who is a veteran liberal here in Lynchburg and has been quite active in state politics for quite a number of years was fascinated with Muse's book. She read it at a sitting and says that she thinks every clergyman in the state of Virginia should have a copy. Of course if the book were put into the hands of all the clergy, there is real question as to how many would read it. But it seems to me that the suggestions is a good one and I would like to help you pursue the thought if you think it is worthwhile. Perhaps a foundation might consider this, or some of the denominational heads might be willing to consider it if we could get the book at a discount. Failing to do this, we can at least recommend it very strongly. I am planning to do this anyway in regard to the Episcopal bishops in this state, our seminary in Alexandria, several of the book stores, etc. If you have any thoughts on this subject, let me know.

In regard to your memorandum, could you give me a little bit more information about your nephew: what his interests are, his career plans, competences, etc. There might possibly be something but I am not quite clear whether he is looking for permanent work or summer employment.

Most sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

August 14, 1961

The Rev. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neal:

When Carroll Brooke was down several weeks ago for the Executive Committee meeting, we discussed the contribution from the Episcopal Church. He particularly mentioned that the budget for the triennium would be approved this year, and suggested that I contact you to determine if we are in the budget, under what department, and if not, what should be done about it. He assumed that this matter would be covered automatically, but thought it best that we have you check on it for us. The latest information we have, which you no doubt know, is that our contribution comes from the Division of Domestic and Foreign Missionary Society, Home Department, Clifford L. Samuelson, Acting Director.

We will deeply appreciate anything you can do in this regard.

Seldom see you any more, and hope an early opportunity will change this. Best wishes to you and Lynchburg,

Sincerely,

Paul Anthony
Executive Assistant

PA/sm

August 15, 1961

The Rev. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

Thank you for your warm letter. I hope SRC will continue to justify your trust.

The date of the next interagency meeting is unsettled. It turns out that the people goofed a bit, inasmuch as the announced date conflicts with Yom Kippur. You ought to be hearing soon, if not already, regarding a changed date.

Glad to hear that you may soon be coming South.

Best wishes,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/sm

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
August 12, 1961

Dr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Les,

It seems to me that it has been some time since I dropped you a line. Your letter to the SRC board provides me with an opportunity for greetings and brief comment. I get the very real impression that you are providing to the SRC your own particular and valuable contribution after Harold Fleming provided it with his unique contribution. It seems to me that both of you have much to give it and that the whole life and work of the council will be rounded and deepened by both contributions, as indeed it was by George Mitchell's.

The presence of the minutes of the interagency meeting conference in New Orleans on my desk not only reminds me that I missed what was evidently a fruitful and delightful experience, but the date of the next meeting falls right in the middle of General Convention which means that I will miss that meeting too.

I hope that I will have occasion to visit in your direction before too long. In the meanwhile, congratulations on the work you are doing and best wishes for your continued success.

Sincerely,

Neil

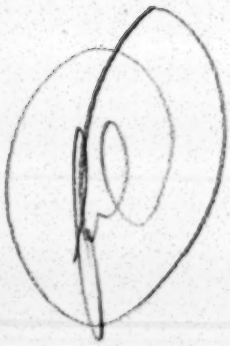
Cornelius C. Tarplee

281 Park Avenue South, New York 10, N. Y. SPring 7-9100

Religion
Tarplee

The National Council

Protestant Episcopal Church



P.O. Box 853
Lynchburg, Virginia
August 29, 1961

Dr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Leslie,

Thank you very much for your note of August 15. I am glad to hear that there may be a change in date of the next interagency meeting, because I hate to miss these meetings. I will look for word of the new date.

Incidentally, I have not been able to do anything about your nephew but will certainly keep his name in mind if anything should materialize.

Best regards,

Sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

281 Park Avenue South, New York 10, N. Y. SPring 7-9100

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
August 29, 1961

Mr. Paul Anthony
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Paul,

I have tried to keep a rather close watch on the Episcopal Church's contribution to the Southern Regional Council. The Rt. Rev. Daniel Corrigan is the new director of the Home Department. I have tried from time to time to see if there was any possibility of getting the amount of our contribution raised. The general feeling is that, while it is recognized that what we give is not very great and is more token than anything else, it would be better to leave things as they are. As I understand it, the contribution will probably go through as usual.

Frankly, and off the record, we are expecting that there will be some attempts to attack the budget and our membership in National Council of Churches and soforth, by the John Birch sympathizers in General Convention. Whether this will materialize or not remains to be seen.

Sincerely,

Neil

Cornelius C. Tarplee
Associate Secretary for
Intergroup Relations

December 22, 1961

The Rt. Rev. Daniel Corrigan, D.D.
Executive Secretary
The National Council of the Protestant
Episcopal Church
281 Park Avenue South
New York 10, New York

Dear Bishop Corrigan:

The Council is deeply grateful to the National Council of the Protestant Episcopal Church for the $1,000. contribution received December 11, 1961 toward its 1961 budget.

Kindly express the Council's appreciation to the proper authorities for this fine expression of continued interest and support of its program.

Enclosed is an official receipt for your records.

Sincerely yours,

Ruth House Alexander
Secretary-Treasurer

RHA/hs
Enclosure (Receipt - $1,000.)

HOME DEPARTMENT
Division of Domestic Missions and Church Expansion
The Rt. Rev. Daniel Corrigan, D.D., *Executive Secretary*
Associates
The Rev. W. Francis Allison
The Rev. Tollie L. Caution, Sr., D.D.
The Rev. William Davidson
Marvin C. Josephson
Olive Mae Mulica
The Rev. Clifford L. Samuelson

Protestant Episcopal Church
The National Council

December 6, 1961

Ruth House Alexander,
Secretary-Treasurer
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Miss Alexander:

We have requested our Finance Department to forward a check to you in the amount of $1000.00. This money is our 1961 Grant to assist with the work of the Council.

Faithfully yours,

+ Daniel Corrigan

DC:cw

Daniel Corrigan

Church Missions House, 281 Park Avenue South, New York 10, N.Y. SPring 7·9100

January 25, 1962

The Reverend Arthur E. Walmsley
Executive Secretary
Division of Christian Citizenship
The National Council
Protestant Episcopal Church
Church Missions House
281 Park Avenue South
New York 10, New York

Dear Arthur:

It is heartening news to know that the Southern Regional Council continues to be included in the Episcopal budget. For, as I am sure you understand, this contribution is not only helpful financially but has great value to us as an indication of support.

Thanks also for sharing your report prepared for the right wing. The document is well done, and we appreciate the thoughtful compliment to SRC. For a brief time at least, I am afraid these groups are going to have an exaggerated importance; though an importance considerably deflated by sensible responses such as yours.

With best wishes,

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD;mbb

bcc: The Rev. W. Carroll Brooke
Enc. Copy of Rev. E. Walmsley's letter
of Jan. 8, 1962 to LWD

The National Council
Protestant Episcopal Church

January 8, 1962

Mr. Leslie W. Dunbar
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Les:

In a recent note to me, Carroll Brooke raised the question of the Episcopal Church's contribution to the Southern Regional Council. The $1,000. a year item continues to be included in the grants authorized by our General Convention and you should be receiving word about this as well as the annual contribution in due time.

You may be interested in the rationale given for this grant in the document prepared to answer charges brought by our right wing extremists at the time of the General Convention.

With best regards.

Sincerely yours,

Arthur

(The Rev.) Arthur E. Walmsley
Executive Secretary
DIVISION OF CHRISTIAN CITIZENSHIP

AEW/nb
Enc.

cc: The Rev. W. Carroll Brooke

cf. p14

Prepared by the
Joint Committee on
Program and Budget

Detroit, Michigan
September 26, 1961

THE EPISCOPAL CHURCH AND THE NATIONAL COUNCIL OF CHURCHES, THE WORLD COUNCIL OF CHURCHES, AND OTHER INTERDENOMINATIONAL AGENCIES

THE NATIONAL COUNCIL OF CHURCHES

The National Council of Churches developed as the natural result of Christian communions and denominations working together for more than 130 years and was organized in 1950 by officially authorized denominational representatives, including those of our own Church. Incorporated under the laws of the State of New York, it is an agent of the more than thirty denominations which established it. These denominations control its policies.

The Council's constitution provides for a General Assembly of official delegates from member denominations meeting every three years. A General Board of 210 members, the delegated representatives of the churches, meets quarterly as the executive body. It is responsible to and reports to each of the communions which established it as their agency for cooperation and is subject to their review. It is controlled by the member churches and exists for the purpose of making possible services to the nation and the world which would be impossible for member churches working alone.

The National Council of Churches is and always has been unalterably opposed to communism. The General Board, meeting in Seattle June 4, 1959, reaffirmed "the consistent position of the National Council of Churches expressed in many official actions opposing the evils, the violence and the violation of human rights by communist and other tyrannies."

The National Council of Churches is forbidden by its constitution to determine theological matters, which are the sole concern of its member churches.

The National Council of Churches is forbidden by its constitution to exercise any authority or administrative control over the churches or to prescribe any form of church government.

The member churches express through the Council their belief that all political organizations are under the judgment of God.

The member churches in some aid and relief programs authorize agencies of the National Council of Churches to engage directly to accomplish more effectively the work the churches, themselves, wish to accomplish.

In sum, the Council makes it possible for regular church-going Americans to exchange wisdom on church work and to manifest through the Council their single purpose in witnessing to their faith in Christ in many realms of life.

BUDGET APPROPRIATIONS FOR NATIONAL COUNCIL OF CHURCHES AND ITS AGENCIES

Following is a COMPLETE list of the items in the PECUSA annual budget for 1962-64 for the NATIONAL COUNCIL OF CHURCHES or any one of its agencies. Each one of these appropriations is carefully scrutinized and evaluated by trusted boards of members of the Episcopal Church.

Budget Page No.		
	HOME DEPARTMENT	
10	Division of Armed Forces - Far East Cooperative Command	$ 5,000

This item goes toward the purpose of renting places on piers or in central city areas of the Far East which can be used for special church pastoral counseling centers for U.S. servicemen and women. The counselors for these stations are provided by respective denominations through their own resources.

Budget
Page No.

HOME DEPARTMENT (continued)

12 Administration of Home Mission Department $ 3,000

This is the Episcopal Church's share in maintaining this department. Through cooperation much is accomplished in Cuban refugee relief, traveling schools for migrants, college work, Indian work, research and training, etc., which would be impossible financially for the PECUSA to do alone.

Department of Migrant Work 3,020

Maintains a program of cooperative Christian ministry to migratory farm laborers through state and local councils of churches and, on behalf of member churches, works with private and government agencies to deal with social and moral problems in this field.

Department of Town and Country 1,670

A central clearing house for denominational experts in this field, and the representative of non-Roman Christendom in meeting and dealing with secular agencies in the field of problems of rural and small community life and work.

Research and Survey 2,975

The Episcopal Church, having used this agency's effective research projects on Orientals on the West Coast, Spanish Americans in the Southwest, Puerto Ricans in metropolitan areas, urban industrial problems, etc., has benefited extensively - far beyond our meager contribution - and has saved a great deal of money through this method of pooled research.

Committee on Indian Work 3,165

Through a cooperative Christian program at government Indian Schools, liaison with the Bureau of Indian Affairs and its agencies, research on American Indian life, training and promoting the national fellowship of Indian workers, great economies are effected.

Budget
Page No.

HOME DEPARTMENT (continued)

12 Commission on Higher Education and Department of Campus Christian Life — $ 1,200 / 2,200

The Commission on Higher Education is the central clearing house for all aspects of the relationship of member churches to the field of higher education, a source of valuable information, and a means of contact with secular national educational agencies, research groups and foundations. Its Department of Campus Christian Life is concerned with actual campus ministries (as distinct from, for example, such problems as financing and operating church-related colleges) and provides for joint planning by denominational college work executives, the development of local joint projects, and technical research in this area.

Faculty Christian Fellowship — 1,000

For the continuing development of an ecumenical fellowship of concerned Christian faculty members in colleges and universities and for research in the field of the relationship of Christianity to the various educational disciplines and the role of university professors in the mission of the Church.

National Student Christian Federation — 5,000

A federation under National Council of Churches auspices of denominational divisions of college work and other student Christian movements, it provides for mutual encounter, argument, discovery, learning, and fellowship, for special projects (e.g. African Students Emergency Aid Program), and for increasingly effective ecumenical education.

Committee on Friendly Relations Among Foreign Students — 700

One of the oldest and most useful agencies in this country working among foreign students, this agency provides much valuable information, leadership and service which would be virtually unattainable if each communion worked separately.

Budget
Page No.

OVERSEAS DEPARTMENT

15 Division of Foreign Missions Administration $ 9,449

This appropriation is for the New York office of this foreign missionary arm of the National Council of Churches comprising 70 missions boards and related agencies representing 32 denominations.

Alaska Committee 110

A clearing house for PECUSA and other mission board executives who are responsible for Alaskan work.

Africa Committee 990

A clearing house where PECUSA and other mission board executives correlate work for Africa.

Christian Medical Council 400

This is the functional committee of the Division of Foreign Missions, which has been of great help to PECUSA personnel in obtaining hospital appointments and scholarships for graduate study in America.

Committee on Cooperation in Latin America 2,000

Since one-half of PECUSA's overseas work is in this area, it is imperative to be represented on this board, representing 27 denominations, to correlate missionary work in Latin American countries.

CCLA - Evangelical Confederation in Brazil 650

A national Christian council of representatives of the major mission boards in Brazil.

Far Eastern Office 2,000

Area committee office serving as clearing house for PECUSA and 41 other mission boards in correlating work in Hong Kong, Taiwan, Japan, Okinawa, Korea, the Philippines and Southeast Asia.

Budget
Page No.

OVERSEAS DEPARTMENT (continued)

15 Far Eastern Office - China Consultation $ 500

A clearing house for common problems of denominational mission boards for the 15-20 million Chinese outside of Mainland China.

Southern Asia & Near East 130

Area committee clearing houses for India, Pakistan, Ceylon, as well as Middle East.

Committee on World Literacy & Christian Literature 2,000

Coordinates the work of 40 mission boards and prepares and distributes Christian literature and trains leaders in its use.

Rural Missions Cooperating Committee 200

Same as Committee on World Literacy & Christian Literature above, except for rural church leaders in North America.

Missionary Research Committee 500

Comprising 100,000 catalogued items housed at Union Theological Seminary, this is the major Christian international library in the world and is of inestimable help to every mission board research project.

DEPARTMENT OF CHRISTIAN EDUCATION

19 Commission on General Education 10,000

Rigidly following the principle of doing only those things which the denominations cannot do alone or can do better together than separately, this commission is an invaluable clearing house for information and agency for interdenominational planning in areas of children's work, youth work, adult work, curriculum development, leadership training, camps and conferences, religion in public school education, weekday religious education on released time, etc. Through pooling of insights and knowledge costly mistakes are avoided.

Budget
Page No.

DEPARTMENT OF CHRISTIAN EDUCATION (continued)

19 Joint Commission on Missionary Education $ 2,567

A clearing house and joint planning center, like the above, but in the field of missionary education. Owns and operates the Friendship Press, publishing one million dollars worth of Christian Education literature a year. Planning is shared and literature used not only in fields of the Episcopal Church's Department of Christian Education all over America, but also by Overseas, several areas of Home Department missions, and the General Division of Women's Work.

United Christian Youth Movement 1,383

An area of the work of the Commission on General Education paralleling the work listed two paragraphs above, but in the area of youth, where in the National Council of Churches a certain autonomy of structure has been maintained, as in certain of our own diocesan structures. Hence the separate appropriation for similar benefits received.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

22 Department of International Affairs 250

A service and research project of direct benefit to our Church in providing up-to-date information about the United Nations and assistance in organizing our United Nations seminars.

Department of Racial and Cultural Relations 750

An opportunity to share with persons from other communions with interests and program similar to our own in the annual institute for study, the annual retreat, and regional conferences throughout the year.

Department of Social Welfare 2,000

About 250 Episcopalians from diocesan departments and social agencies participate in the program devoted to the social welfare interests of Episcopalians, benefiting from the cooperative services and field program which makes them possible at far less expense than would be possible otherwise.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS (continued)

22 Department of the Urban Church $ 2,250

Organizes conferences and regional training institutes of great benefit in studying ways and means for ministering more effectively in this crucial area of our modern culture. Provides leaders and speakers for our Episcopal diocesan and other regional conferences. The opportunity to study and work together on such projects suitable to the Episcopal Church's expressed goals makes possible a far greater achievement than if our communion were to work alone in isolation.

Bureau of Research and Survey 1,000

This serves not only our Episcopal Church Department of Christian Social Relations, but also several other of our own Departments in such areas as: the role of the Church in helping delinquent youth, the effective city church, church statistics, and various projects in Christian Education. Through this resource we are able to extend and increase the effectiveness of our approach in crucial fields of society.

Southern Project on Race Relations 1,000

Provides the Reverend William Campbell with office and travel for his direct work in cooperation with churches in the South. He is a member of the Episcopal Church's Advisory Committee on Intergroup Relations and is widely used by Episcopal churches in the South.

Pastoral Services 600

Provides valuable information and assistance in special fields: chaplaincy in hospitals, penal institutions, homes for the aged, and other agencies providing custodial care. Supervises placement of chaplains in federal prisons and makes recommendations in various state institutions.

DEPARTMENT OF PROMOTION

24 Department of Stewardship & Benevolence 2,000

A central agency doing an appreciable and valuable amount of statistical work ("Statistics of Giving", "Stewardship Facts", "Stewardship in Contemporary Theology") on church support, assembling basic material prepared by stewardship divisions of all communions and providing the Episcopal Church with useful exchange information and making such informational films as "The Will of Augusta Nash", which we never could afford to undertake alone.

Budget
Page No.

DEPARTMENT OF PROMOTION (continued)

24 Broadcasting and Film Commission $ 5,000

An interdenominational radio and television operation in which it is imperative that the Episcopal Church cooperate, as the radio networks give time more readily, and many TV channels give only, to the cooperative body. Produces several basic programs such as "Look Up and Live," a program for youth; and "Frontiers of Faith." Also provides services such as placement of individuals and events of the Episcopal Church in broadcasts and telecasts; these include PECUSA leaders, teachers and missionaries from home and foreign fields who are included in newscasts and other programs to reach a secular audience otherwise impossible to reach.

GENERAL DIVISION OF WOMEN'S WORK

26 United Church Women 1,500

Women of all communions share in such world-wide activities as the World Day of Prayer, World Community Day, etc. Leadership provided in joint programs of leadership training, Christian Social Relations, Evangelism, Service, etc. (Note: This is independently financed by a legacy.)

GENERAL DIVISION OF LAYMEN'S WORK

27 Central Department of Evangelism 500

Similar to above, but for missionary outreach among men.

UNIT OF THEOLOGICAL EDUCATION AND CHURCH VOCATION

29 Department of the Ministry 1,400

Research and experimental programs in methods of recruiting and training of the clergy. Consultations in the field are carried on by such men as the Rev. Canon Theodore O. Wedel.

Interseminary Movement 1,500

This interdenominational seminary agency sponsors the National Interseminary Conference every three years and regional conferences each year to wrestle with questions of faith and order on seminary faculty and student levels.

Budget
Page No.

ADMINISTRATION

34 General Administration $ 40,000

This directly supports: (1) General Administration, (2) General Assembly, General Board & Committees, (3) Budget Office, (4) Office of Organization & Management, (5) Office for Councils of Churches, (6) Research & Survey, (7) A small amount for central service costs. The requested figure is based upon a formula, with other member churches moving faster than the PECUSA toward full amount requested by 1964. The PECUSA has made no increase in a decade of rising costs.

Faith & Order Studies Program 3,500

This has been made a continuing department of the National Council of Churches.

32 Washington Office 1,200

For the cost of maintaining an office for the National Council of Churches in the nation's capital. It is in no sense a lobby. This is for the purpose of: Giving prompt and authoritative notice to participating communions regarding pending legislation, governmental directives, and other developments affecting the churches and their agencies; and securing for Episcopal Church administrators offical interpretations of legislative and administrative acts. This is done through a regular newsletter. The office also acts as an agency to advise the government with vital information regarding the churches and their programs.

TOTAL APPROPRIATION TO THE NCC AND ITS AGENCIES $ 126,259

The total amount of $126,259 appropriated for all programs and services received from the National Council of Churches represents a modest contribution in proportion to the value received in actual help. Beyond this is the inestimable value of good will involved in sharing with our Christian brethen in study and works which go far to demonstrate Christian love. By such action we seek to combat godless communism and secular materialism.

APPROPRIATIONS TO THE WORLD COUNCIL AND ITS AGENCIES

The Episcopal Church also contributes to the WORLD COUNCIL OF CHURCHES and its work through the following items in the annual budgets of 1962-64:

Budget Page No.		
	OVERSEAS DEPARTMENT	
13	Africa - Theological Education	$ 7,700
	This appropriation (pro-rated among the communions according to their share of Christian work in Africa) is for administration through the International Missionary Council of the project of training African theological students by leaders such as the Episcopal Church's Dean James Hopewell (on leave of absence from Cuttington College, Liberia) through the proper allocating of income from the Rockefeller Fund grants for this purpose.	
15	Mountain Rest & Furlough Cottages	400
	For furloughed and retired missionary personnel.	
	International Missionary Council	7,000
	At New Delhi in November this will probably become the missionary arm of the World Council of Churches, sponsoring the entire mission program, including the Theological Education Fund and recruiting and training program for the indigenous clergy mentioned above.	
	ADMINISTRATION	
34	World Council of Churches	63,750
	Because of vastly expanding mission work around the globe, it is necessary to add one additional person in each department and an executive assistant for the General Secretary. 178 member churches will contribute to a new annual budget to be proposed at the New Delhi meeting in the amount of $760,000.	

Budget
Page No.

ADMINISTRATION (continued)

34 Travel for Delegates to Interdenominational Agencies $ 10,000

For travel of official delegates of the Episcopal Church, to official meetings of the National Council of Churches and the World Council of Churches. This figure, a cutback of $5,500 from the 1961 appropriation, will allow only travel to General National Council of Churches Board, triennial General National Council of Churches General Assemblies of the World Council of Churches, annual meeting of the U.S. conference of the World Council of Churches, and the major working committees of the World Council of Churches. For the important representation of the PECUSA at the various unit meetings and conferences delegates are forced to pay their own way or find other subsidy.

TOTAL APPROPRIATION TO THE WCC AND ITS AGENCIES $ 88,850

Considering the vast program throughout the world, this total of $88,850 for total allocations from the Episcopal Church to the World Council of Churches is a comparatively modest payment for the many services to the member churches, which if by-passed would necessitate a far greater expenditure on a go-it-alone policy.

WORLD RELIEF AND INTERCHURCH AID

In addition to appropriations to the National Council of Churches and the World Council of Churches for their work, there are several items of WORLD RELIEF AND INTERCHURCH AID which are not given to the National or World Councils of Churches, but which represent a "hiring" of Church World Service to act, in cooperation with the World Council of Churches, as an agency for the Episcopal Church to accomplish jobs of a relief and aid nature which the Episcopal Church desires to accomplish abroad. Because of the emergency character of many of these items, a budget cannot be drawn up in advance. However, it can be stated that a little over one third of the $400,000 World Relief and InterChurch Aid appropriation will be administered in this fashion, using Church World Service as the agent. The remaining approximately two thirds will be directly administered by our own Church. (See page 17 below)

A summary of the most recent figures available, the amounts allocated for the year 1960 (see page 38 of the 1960 Annual Report of the Episcopal Church), will indicate the character of the good works throughout the world for which the portion of the $373,522 appropriated that year was used to work through Church World Service.

WORLD RELIEF AND INTER CHURCH AID

Service to Refugees & Immigrants (+$51,000 from P.B.'s Fund)	$32,000
Health Program	1,000
Scholarship Program	2,500
Youth Work Camp Program	4,000
Fraternal Workers	1,000
Ecumenical Staff Service	8,000
Special Projects	8,309
Immigration Program(+$13,000 from P.B.'s Fund)	20,000
Central Relief Operations	20,000
Relief Program in Asia(+$26,000 from P.B.'s Fund)	20,000
Relief Program in Europe(+$3,000 from P.B.'s Fund)	5,000
Promotional Services	1,600
Staff Services	10,500
Share Our Surplus Program(+$22,300 from P.B.'s Fund)	0
Ecumenical Scholarship Exchange	3,500
	$137,409

THE ABOVE TOTALS OF $126,259, $88,850, and $137,409 -- A GRAND TOTAL OF $352,518 - ARE A COMPLETE LISTING OF ALL BUDGETED ITEMS IN ANY WAY CONNECTED WITH THE NATIONAL COUNCIL OF CHURCHES, THE WORLD COUNCIL OF CHURCHES, OR CHURCH WORLD SERVICE.

BUDGET APPROPRIATIONS TO INTERDENOMINATIONAL AGENCIES NOT A PART OF THE NATIONAL OR WORLD COUNCIL OF CHURCHES

The following items in the annual budget for 1962-64 are to be appropriated to separate worthwhile organizations which are not a part of the National or World Councils of Churches.

Budget Page No.		
	HOME DEPARTMENT	
12	Christian Rural Fellowship	$ 500

A world-wide interdenominational fellowship co-ordinated through Agricultural Mission, Inc., which provides for liaison and interchange among various denominational organizations, including the Rural Workers Fellowship of the Episcopal Church. It renders specific service in publishing, among several other publications, significant papers on Christian life and work in relation to rural social and economic changes.

	Council of Southern Mountain Workers	100

A unique voluntary association of people and programs representing religion, government, and other philanthropic and social agencies concerned with the quality of life in the Southern Appalachian region and with the contribution of life from this region to the world. Because the Council is regional in focus of interest and relates to no single jurisdiction, the support comes from a national source. It supports an annual conference to re-inspire and better equip leaders and unite them in purpose and operation, publishes Mountain Life and Work, and carries on a full-scale program to help Mountain people.

	Southern Regional Council	1,000

An association of prominent southern citizens who have done a tremendous work in the reconciliation of races in the south. They are dedicated to the economic, social, and cultural betterment of the people of the southern region, and have made an excellent record in this field. The Episcopal Church's token contribution is to encourage them in their work.

Budget
Page No.

HOME DEPARTMENT (continued)

12 World Student Christian Federation $ 2,000
"Life and Mission of the Church" 1,000

The World Student Christian Federation is the oldest of the great international ecumenical bodies developing significant Christian work among students for the first time in such places as Indonesia and parts of Africa and carrying on its work in over 50 countries. The special project of the "Life & Mission of the Church" is a particular, long-range study and research into the nature and needs of the mission of the Christian Church in this generation in a revolutionary world.

OVERSEAS DEPARTMENT

13 Japan International Christian University 23,140

An ecumenical project shared by all Christian bodies working in Japan. Unlike most Japanese universities, this is small in size and gives personal and special training to students. Bishop Yashiro and the Rev. Kenneth Heim consider this an extremely important part of the Episcopal Church's Christian witness in Japan, the value in good will received far outweighing the amount of money involved.

DEPARTMENT OF CHRISTIAN EDUCATION

19 Council for Religion in Independent Schools 200

A modest organization, but the only one of its kind, working interdenominationally on the matter of religion in the preparatory and parochial schools. Headmasters of Episcopal Church schools have urged the Church to continue at least this much support.

Budget
Page No.

DEPARTMENT OF CHRISTIAN EDUCATION

19 World Council of Christian Education $ 1,000

The World Council of Christian Education and Sunday School Association is not yet a part of the World Council of Churches, but hopefully will become so in the future. In the past five years it has held seven curriculum development consultations in various regions, out of which have grown a joint curriculum for the various churches in the Middle East, an African curriculum, a new curriculum for India, and one for the Chinese of the Dispersion - particularly in Taiwan, Hong Kong, and the Pacific Southwest.

PROMOTION DEPARTMENT

24 Religion in American Life 4,000

A national group of advertisers to provide posters, bill-boards, bus and subway ads, radio and television spots, and advertisements in national magazines.

OTHER APPROPRIATIONS

34 American Bible Society 10,000

This society prints the Bible in 1165 languages and dialects. Its annual operating cost is in excess of $4,000,000. It distributes thirteen and a half million copies of the Bible or portions thereof in the U.S.A. and nine and a half million overseas each year. The recipient of income from grants and bequests, the society is dependent upon denominational sources for $1,500,000 annually. The Episcopal Church and its members provide only $21,000 (including the above figure) of the $75,000 which the society requests of us.

Budget
Page No.

WORLD RELIEF AND INTERCHURCH AID

33 (1960 figures used below are the only ones available because of emergency character of many of these appropriations preventing exact budgeting.)

Anglican Churches Overseas

Central Office of the Anglican Communion	$ 8,500
St. Augustine's College in Canterbury	17,734
Province of the West Indies	5,000
Anglican Mission in Korea(+$5,425 from P.B.'s Fund)	10,000
Church of India,Pakistan,Burma and Ceylon	10,800
Diocese of Hong Kong(+$7,000 from P.B.'s Fund)	-0-
Diocese of Gibraltar	3,000
Bishop of Mauritius(+$3,000 from P.B.'s Fund)	-0-
Church of South Africa(+$5,991.30 from P.B.'s Fund)	-0-
Bishop of Nandyal(+$1,000 from P.B.'s Fund)	-0-
Scholarships for Overseas Students (+$5,000 from P.B.'s Fund)	45,000
	$100,034

Related Churches

Old Catholic Church in Germany	$ 2,500
Old Catholic Church in Holland	3,000
Old Catholic Church in Austria	4,500
Old Catholics in Poland(+$3,000 from P.B.'s Fund)	-0-
International Church News	300
Church of South India(+$2,000 from P.B.'s Fund)	9,180
Episcopal Reformed Church of Spain	6,280
Lusitanian Church of Portugal	6,330
Philippine Independent Church (+$520 from P.B.'s Fund)	27,500
	$ 59,590

Eastern Churches

Orthodox in the West	$ 10,500
Orthodox in the East	2,000
Orthodox in Greece(+$3,500 from P.B.'s Fund)	4,000
Ecumenical Patriarchate	5,000
St. Vladimir's Seminary in N.Y.C.	10,000
Home for Aged Orthodox in Paris (+$500 from P.B.'s Fund)	-0-
Mar Thoma Church, India	2,850
Coptic Church, Ethiopia	1,400
	$ 35,750

Budget
Page No.

WORLD RELIEF AND INTERCHURCH AID (continued)

33 Resettlement & Other Direct Relief Projects

Episcopal Refugee Resettlement Program	$ 20,633
Refugee Children in Summer Camps Overseas (+$2,500 from P.B.'s Fund)	-0-
International Y.M.C.A.(+$2,500 from P.B.'s Fund)	2,500
International Social Service (+$2,500 from P.B.'s Fund)	2,500
Cuban Refugee Program(+$2,000 from P.B.'s Fund)	-0-
World Student Christian Federation	1,500
	$ 27,133

Miscellaneous

Heifer Project, Inc.(+$3,000 from P.B.'s Fund)	$ -0-
McAll Mission, France(+$2,000 from P.B.'s Fund)	-0-
Earthquake Victims in Chile(+$14,039 from P.B.'s Fund)	-0-
Designated Gifts, etc.(+$2,980 from P.B.'s Fund)	1,429
Les Recontres De Germatin, France	4,000
International Christian Youth Exchange	1,000
World Student Christian Federation	360
Personal Appeals	914
	$ 7,703

Total World Relief & Interchurch Aid Budgeted Items not going thru National or World Council of Churches Agencies.	$230,209

March 14, 1962

free
Natl Conciliating Ch

Rev. Cornelius Tarplee
P. O. Box 853
Lynchburg, Virginia

Dear Neil:

I'll do it on May 4. Let me have any further details you may think I need.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD:nm

The National Council
Protestant Episcopal Church

P.O. Box 853
Lynchburg, Virginia
March 23, 1962

Dr. Leslie Dunbar
Southern Regional Council
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Les,

Thank you very much for the note of acceptance of the speaking date at Monteagle for May 4. I will pass on any information that I think will be helpful as our plans develop.

Meanwhile, I expect to be seeing you on April 5 and we can talk more about it.

Most sincerely,

Nil

Cornelius C. Tarplee
AssociateSecretary for
Intergroup Relations

281 Park Avenue South, New York 10, N. Y. SPring 7-9100

File: "Religious Organizations - Nat'l Council Protestant Episcopal Church"

December 30 1963

Mr. James P. Morton
Associate Secretary for Urban Work
The National Council
Episcopal Church Center
815 Second Avenue
New York 17, New York

Dear Jim:

I would like very much to be at the conference in February, but it's foolish for me to say that I will be able to be there throughout. I want to make a suggestion to you, however; it really is such a good one that you ought to regard it as a gift.

I want to suggest that in lieu of me we send to the conference, with your permission, Mr. Pat Watters, our recently appointed Director of Information. Prior to coming with us in November, Pat had been for several years the featured columnist of the editorial page of the Atlanta Journal, and for several years previous had been the Atlanta Journal's City Editor. With this background Pat will be able to contribute to a conference on the sticky problems of a southern metropolis much more than could I. Coincidentally, he is also, as two of his first undertakings with us, working on topics much akin to the conference. He is supervising the preparation of a special report we hope to get out in the next couple months reviewing the churches influence in the South for and against civil rights; and he is beginning to work, himself, on his study of the problems encountered by rural migrants to the southern city.

I have checked with Pat, and he will be able to attend at the time of the conference.

And even though I cannot be a formal member of the conference, I hope to see something of you and the others while you are here.

All best wishes.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

THE NATIONAL COUNCIL Episcopal Church Center, 815 Second Avenue, New York 17, N. Y. • TN 7-8400

December 13, 1963

Mr. Leslie Dunbar
Southern Regional Council
No. 5 Forsyth Street - Room 201
Atlanta 3, Georgia

Dear Mr. Dunbar:

This past June several southeastern churchmen (lay and clergy) met in New York to begin plans for a seminar on the church and the southern metropolis, to be held in Atlanta in February 1964. This conference will be the fourth in a series of five regional conferences on metropolitan planning which are designed to involve every Bishop in the Episcopal Church.

The job was just as complicated and subtle as we had feared, and the first meeting gave way to a second consultation which was held a few weeks ago at Emory University. Now we are in better shape ... thanks to such trouble shooters as Leslie Dunbar (this dear friend, you will perceive, is a form letter!) and Dr. Melvin Kennedy and Father Theodore Gibson and Cornelius Tarplee (plus half a dozen others). I should qualify this: we will be in better shape <u>if</u> we are able to implement their specific recommendation.

To wit: would you be able to come to the conference as our guest but also in the official capacity of resource person? We <u>don't</u> expect you to prepare a special assignment or presentation. Instead, we hope that you will participate in a workshop of some ten persons and contribute to its progress by your professional experience - in other words, act as a consultant within the work group. As you can see from the enclosed statement of purpose, we intend to assess the specific role of the church in dealing with the urgent political, economic, racial, and institutional problems that beset every metropolitan community. But to accomplish this purpose, it is essential that every study group contains two or three experts who can both sharpen the discussion if it veers into abstractions and generally insist that the participants face facts!

The conference will be held at the Hilton Inn, Atlanta Airport, 4-6 February. We expect, of course, to cover all of your expenses of transportation and maintenance. The sessions

Mr. Leslie Dunbar December 13, 1963

will end at 2 p.m. on Thursday the 6th. To give you some idea of the scope of the conference, I enclose a photocopy of the letter of invitation that the Presiding Bishop sent to each of the 19 dioceses of the southeast. We expect approximately one hundred delegates and we hope to have an additional thirty consultants and staff.

This is asking a great deal. However, the dimension of the crisis in our cities requires of ua all an immense response that is intelligent and bold and affirmative. We need your help very much, and we hope that you can be with us.

Sincerely yours,

James Morton

James P. Morton
Associate Secretary
for Urband Work.

JPM/ mm
Encl:

Leslie — please please please plan to bed in at the Hilton Inn so you are immune to your phone!

Jim

THE NATIONAL COUNCIL Episcopal Church Center, 815 Second Avenue, New York 17, N. Y. • TN 7-8400

October 7, 1963

The Rt. Rev. _____
Diocese of _____
_____
_____

Dear Bishop _____:

You will recall that the last General Convention determined through Resolution No. 13 from the Report of the Joint Committee on Program and Budget that our Church on the national level assist the dioceses in initiating a program for new work in the inner city.

As we study the reports of the Federal Census Bureau, as well as those of our own General Division of Research and Field Study, it is clear that the inner city does not exist in isolation, but rather that its specific characteristics arise through the total complex of economic, sociological, cultural and geographic factors within the several metropolitan regions which today comprise our country. This is to say that an effective and realistic strategy for the inner city Church must spring from a thorough knowledge of the dymanics of change and movement in areas that are seldom smaller than an individual diocese and often are within the perimeter of two or three contiguous dioceses.

This primary focus of the General Convention on the inner city Church arose from the conviction that here is revealed the interdependent situation in which we all live; and that our failure there or success here is an accurate prediction of our total future. More recently, the manifesto from Toronto even further underscores that the "keynotes of our time. . . are interdependence and mutual responsibility."

The immensity of this task, therefore, requires the earnest cooperation of all who are in positions of authority and leadership. The will of General Convention cannot possibly be fulfilled without your support and creative assistance. It is initially to the episcopate itself, located in each metropolitan region, that we come for help that you may share with us the complexities of your own fast-changing urban situation. To this end we have established over a two year period a series of five conferences that will involve the total episcopate and, hopefully, the key lay and clerical persons within the several jurisdictions. Earlier this year we have had three such conferences of some one hundred participants each, centered in Chicago, New York and San Francisco. Bishop Emrich, Bishop Hines and Bishop Warnecke stood at the helm of these conferences and were assisted by a staff of resource persons in theology, sociology and city planning, and the various aspects of our total ministry. Early in 1964 we project the two final conferences to cover the regions of the Southeast and of the Western Plains.

This letter is to invite you to the southeastern conference which will be held in Atlanta on February 4, 5 and 6, 1964. This particular conference was planned in Atlanta by a group of bishops, priests and lay people from the southeast under the chairmanship of Bishop Hines.

In addition to yourself, would you please send to us the names of _____ persons within your Diocese to whom you personally look for leadership and effective support in this area, in order that we may invite them. These persons may variously be your assistant bishops, archdeacons, laymen or laywomen on your Diocesan Council, or priests or laity within your jurisdiction. Also, should you wish to invite a non-Episcopalian who is known to you for his special knowledge and experience in this area, we would be glad for you to include his name. We are prepared to pay as much of the transportation and maintenance expenses as will be necessary for you and all of your delegation. To this conference we are inviting fourteen bishops from Province IV, four from Province III, one from Province VII, and their delegates.

Clearly this is a huge undertaking. The fact of industrialization and urbanization is the reality of life in our century - which requires a creative, intelligent and wholehearted response from us all.

We hope that you personally will be present for this conference and that you will supply us with the names of those whom you wish us to invite to come with you as soon as possible.

Faithfully yours,

Arthur Lichtenberger
PRESIDING BISHOP

Frederick J. Warnecke
Chairman, Dept. of Christian
Social Relations

John E. Hines
Chairman, Home Department

P.S.
Please send replies to:
James P. Morton, Associate Secretary for Urban Work,
National Council

Statement of Purpose of the Conference

The basic idea of the Metropolitan Planning Conferences is to provide an opportunity for church people to view the church and its mission against the social and economic reality of the metropolis. Underlying the idea is the observation that throughout this nation's metropolitan regions there are critical human problems more or less unattended by people of concern - problems which have both their causes and their effects within the totality of the metropolitan community.

The essence of the problem is that our basis for effective and responsible participation in the government of a metropolitan region is fragmented: there is no one local government encompassing the totality. At the same time, however, within this same totality of contiguous land, people actually live in a high state of dependence upon one another. It is this condition of interdependency which, ultimately, gives meaning to the word "neighbor". And because one's neighbor lives in this larger community it becomes the special task and challenge of the Church to sensitize its communicants to this reality.

To facilitate the purposes of this conference, we have "designed" a metropolitan region called Metabagdad. It is a metropolitan area in two southeastern states (and in two dioceses) with a present population of 200,000 which expects to grow to nearly 300,000 by the year 1980. To help the participants visualize Metabagdad, we have prepared several maps and other documents which are described in the Conference Assignment. Through the examination of this data we will confront a variety of problem situations which will help to reveal the nature of the larger community. We will be examining the structure and work of the Church with respect to this community; and we will address ourselves to the theological implications of cultural change.

A Brief Description of the Metropolis of Metabagdad

Politically speaking, Metabagdad is not a single unit of government. It straddles the Menausee River which is the dividing line between the states of South and North Missalina. (It involves, therefore, two dioceses.) It is composed of two cities, parts of four counties, dozens of townships, and a number of separately incorporated towns and villages.

By means of interstate compact devices there is a Metropolitan Transportation Authority which is responsible for the operation of busses, existing and future bridges, for highway planning, and for the operation of the Metropolitan Airport--a facility shared with the Higgins Air Force Base. There is also a metropolitan Sewer and Water Commission.

In the company with much of the rest of the South, Metabagdad was nearly brought to its economic knees by the devastating combination of the cotton price crash of 1920 and the boll weevil. In 1925, cotton still brought in some 40 per cent of the area's cash farm income. And, as recently as 1935, it was still at 37 per cent. But it was falling fast. In 1957, it was down to 14 per cent.

In the meantime, however, southern leadership wasn't sitting around wringing its hands. Electrification via TWA and the REA boosted a technological agricultural revolution which was launched in the late 1930's. As tractors moved onto the farms, yield per acre increased--and people moved to the urban centers. Metabagdad began to grow.

in 1950 the metropolitan population was just barely 100,000. Today it exceeds 200,000. In 1980, by the most conservative estimate, it is expected to be close to the 300,000 mark. There are many, however, who expect it to reach the half million mark by 1980.

Metabagdad is a bustling, busy center. The recent advances in livestock production have people talking about a thousand-pound beef animal at twelve months of age; a ton of beef per acre of pasture. Southern Pine timber production has resulted in the development of paper and pulp manufacturing; furniture building; newsprint, fiber-board. Textile supplies and clothing are important local industries. Responsible industrial leaders are predicting that manufacturing employment in Metabagdad may be up by as much as 150 per cent by the year 1980. The area is attracting new young leadership, much of it geared into the research and development operations of the space age.

New subdivisions are springing up and with them come the demand for more schools, more shopping centers, more facilities of all kinds. Unlike many northern urban concentrations, Metabagdad's problems are those of growing pains. New developments are straining the existing water supply systems. Old main streets are proving inadequate to meet growing traffic congestion--despite valiant efforts at creating systems of one-way streets and coordinating the traffic signals.

Peripheral growth is taxing the patience of both the newcomers and the old-timers, the latter still holding the municipal and county reins of government and somewhat resentful of the "pushiness" of the young upstarts.

And besetting the whole, like a cloud that won't go away, is the problem of racial integration. As the old forms of separation are being removed, there is a concern that new ones may arise. As busses, lunch counters and public restrooms have been desegregated, residential areas have become more segregated.

Overall, though, there is a determination that the problems, whatever they are, will be solved.

The Conference Assignment

(A SIMULATION)

Prologue

In the fall of 1963 the Southeast Chapter of the American Institute of Planners held its Annual Meeting in Tolland City, South Missalina. The principal speaker at the meeting was Mr. Herbert H. Gray, a well known planning consultant from Tulsa. Smith, an Episcopalian layman, has been working fairly extensively with the Episcopal Churches of several midwestern cities, bringing church leadership into contact with city planning and urban renewal officials. He was invited to talk about his experiences with this sort of dialogue.

A number of the professional planners working for various agencies in the metropolitan area are Episcopalian, by persuasion if not by active participation. Responding to Gray's presentation, it occurred to them that the Episcopal Church in the greater Tolland City area was not particularly "hep" to the problems of the area and they thought it should be.

Subsequently, a small committee of the planners approached the Bishops of North and South Missalina urging that they appoint a joint committee of clergy and lay people from the two dioceses to consider some of the problems and what the church might be doing about them. The Bishops agreed to do this with the stipulation that the planners would make available some material that the committee might have before it. The planners accepted the assignment. They produced several maps, a table showing present and projected population, a general description of the community, and a list of what they considered to be some of the "hot spots" of problems facing the metropolis.

For awhile they debated preparing detailed descriptions of those problems; but, on the advice of a psychologist from the State University who specializes in group dynamics, they decided it would be a better thing to have the committee itself detail the problems.

As a final piece of preparation, they coerced the Archdeacon of the Diocese of South Missalina into preparing brief descriptions of all the Episcopal churches in the area. *

*

Your group is the appointed Committee. You will begin work by taking one of the identified "hot spots" and preparing a detailed description of this problem. To facilitate the start of the work, the planners have listed some questions that would help. They have also taken one of the problems and prepared such a description as an example.

When all the Problem Descriptions have been prepared, the Bishops have asked the Committee to do two more things with respect to them: (1) To consider the implications of these problems with respect to the moral decisions which must be made by a Christian living in the metropolis; and (2) to consider what this might mean for the work, the program and the structure of the Episcopal Church in the Tolland City metropolitan area.

* The Archdeacon has since moved to California.

-more-

THE PROBLEM "HOT SPOTS" IN METABAGDAD

The following problems are identified as current ones in the metropolitan area, ones for which decisions will be made in the near future:

1. Interstate Highway 95 now terminates where it intersects with the East-West Highway (1-60). It must be extended southerly, and two alternate routes are being considered. In addition, the Tolland County Highway Commission has recently designated Lamar and Pickens Roads as the new through-truck route for East-West US 40 traffic. This proposal would carry the traffic south of the city along the southern boundary of Homewood and into the village of Westwood.

2. It is proposed that, with the merger of city and county health and welfare programs the Tolland City Hospital will be closed and a new city-county medical center will be built five and a half miles from the center of the city.

3. The administration is increasingly concerned about its relief load, and the new Director of Welfare is known to be a hard-headed administrator. His first official act was to create a new position, Welfare Claims Analist. He appointed thereto a retired Army colonel whose service work was in counter-espionage.

4. The easterly border of Nestorville was subdivided in the 1940's, but as yet is not built up. Nestorville officials feel the lot sizes are too small for present-day residential needs, and new subdivision regulations are proposed which would have the minimum lot size at 15,000 square feet.

5. Six miles northwest from the center of Pierce Landing is a state mental hospital. The state proposes to acquire ten to fifteen acres of adjoining land for an expansion program. For the past five years, county officials have been petitioning the state to close the hospital and to make the land available to the county for individual development.

6. Higgins Air Force Base is expanding its operation and much of the required new housing will have to be provided off the Base. Within the next four years, some 2,000 additional officers and their families are expected to be on the scene.

7. A strike is pending at the Rice County Paper Corporation.

-more-

8. Two annexation cases are in the news. Pierce Landing is considering annexing four square miles toward the east...and the people in Belmont Heights are screaming. Echoes come back from Rice County where residents are protesting the annexation of a northerly six square miles to the village of Lambeth. In the Rice County situation, the present non-incorporated parts would prefer to organize themselves into a town.

9. The Pierce County Planning Commission has been asked to draft new building codes which would "prohibit the continuance of substandard residential building in the county." The N.A.A.C.P. has indicated concern that the new codes require such high land development costs that Negroes would be unable to build in the county.

10. A new cattle feed lot to handle from 50 to 60 thousand head is proposed for the area just to the west of the present limits of Tolland City.

11. Recall petitions are being circulated in Tolland City in protest to a "secret meeting" in which the city council voted to authorize the city's recreation commission and the community relations committee to work out a plan for "controlled desegration of public recreation facilities."

12. The North Missalina State Board of Education is reviewing its school aid payments to Landu County. A preliminary investigation reveals that there may have been overpayments because of falsification of pupil attendance records.

13. The Storm Troopers, an auto-borne gang of teenagers from Tolland City, have been using the links of the Country Club golf course for moonlight obstacle-course racing.

14. In the Metabagdad area are two major higher educational facilities. One is a streetcar college located in Tolland City on the former campus of the State University which has recently purchased property and has constructed several units in suburbia. The old facility which has been taken over by the city as a municipal college is poorly financed and is in bad physical condition. The students at City College are from both states and are wholly non-resident. The faculty lives throughout the metropolitan area and also commutes.

15. The labor force in the older textile establishments over the past six years has been reduced by 15 per cent, and there is some discussion of increasing automation in wood products which would further reduce employment, especially in unskilled areas.

File - Rel. Orgs
Protestant Episcopal
Church.

June 29, 1965

The Rev. Cornelius C. Tarplee
Associate Secretary
Executive Council
Protestant Episcopal Church
815 Second Avenue
New York, New York

Dear Neil:

I plan to come up next Wednesday on Delta #720, arriving at Washington National at 3:05 p.m. If you could have me picked up I would be grateful. If you would rather pick me up later in the afternoon, I could quite conveniently find things to do for a short while in Washington, and could be picked up at a place of your convenience. In other words, I am in your hands. I shall be able to spend only one night, and, indeed, must catch a plane the next day at 12:40 p.m., for Nashville. If this presents problems for you, and well it might, perhaps you would prefer if I rented a car at the airport and arrange my own arrival and departure. Please let me know.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 TN 7-8400

June 22, 1965

Dr. Leslie W. Dunbar
Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta, Georgia 30303

Dear Les:

I have just about firmed up all the arrangements for the "Southern Clergy Conference on Civil Rights" at Airlie House, July 6-9.

If you have made your travel arrangements, and could let me know what they are I will be happy to have you picked up. Also, please let me know if you can spend more than one night with us.

Again, glad to know that you are coming, and look forward to seeing you.

Best always.

Sincerely,

DIVISION OF CHRISTIAN CITIZENSHIP

Neil

(The Rev.) Cornelius C. Tarplee
Associate Secretary

CCT/wjl

WASHINGTON CATHEDRAL + MOUNT SAINT ALBAN + WASHINGTON, D. C., 20016 + TEL. 966-3500

Rec'd 6/10/65

June 8, 1965

Dr. Leslie Dunbar

FOR YOUR INFORMATION

File

A copy of the tentative program will be mailed to you within a few days.

We are pleased to invite you to a conference to be held at Airlie House near Warrenton, Virginia beginning on July 6 and closing with lunch on July 9. The conference is entitled "A Southern Clergy Conference on Civil Rights," and is jointly sponsored by the Executive Council of the Protestant Episcopal Church and the Washington Cathedral.

The request for the conference and help in planning it comes from southern leadership. Since the climate in the South in regard to race relations is changing, there may very well be possible and necessary changes in the role of local clergy and the church. The role and function of civil rights groups, government agencies and mass media also needs discussion and evaluation. Pertinent questions and information need to be articulated by such groups and by the clergy in dialogue. The conference is planned to supply an opportunity for such dialogue in an off the record meeting where maximum freedom of expression is encouraged.

Representatives of government agencies, civil rights groups and mass media will have time on the program and will be expected to provide information as to the program and aims of their respective agency. Other resource persons will also be present to explain specific program points of view and to hear critical comments or questions.

Those attending the conference will be expected at the Washington Cathedral to attend a reception between 3:00 and 4:00 p.m., on July 6. After the reception a bus will transfer the conference personnel to Airlie House. Bus transportation will be provided from Airlie House to the Washington National Airport at 1:30 p.m., on July 9.

We hope that your parish or your bishop can find some financial assistance - perhaps your travel expense.

WASHINGTON CATHEDRAL + MOUNT SAINT ALBAN + WASHINGTON, D. C. 20016 + TEL. 966-3500

If this proves impossible, please confer with us as to your needs. We will do all in our power to make your attendance possible. Please communicate with us through the Rev. Cornelius C. Tarplee, Episcopal Church Center, 815 Second Avenue, New York, New York 10017, who is serving in a staff capacity.

Because the time is short, we would appreciate your very early reply.

Most sincerely,

W. H. Marmion

(The Rt. Rev.) William H. Marmion, Chairman
Department of Christian Social Relations

Michael Hamilton

(The Rev.) Michael Hamilton
Canon, Washington Cathedral

WHM:MH/wjl

Rec'd 6/14/65

TENTATIVE PROGRAM

SOUTHERN CLERGY CONFERENCE ON CIVIL RIGHTS

July 6-9, 1965
AIRLIE HOUSE, WARRENTON, VIRGINIA

TUESDAY, July 6

3:00 - 4:00 P.M.	Reception - Washington Cathedral, College of Preachers
4:00	Bus leaves for Airlie House
8:00	Introduction - Michael Hamilton, Canon Washington Cathedral
8:30	Small groups - What are the local implications of recent developments in the South?
10:00	Brief reports from groups

WEDNESDAY, July 7

9:15 - 10:30 A.M.	Mr. Rutledge H. Pearson, President, Jacksonville, NAACP - "What the People are Seeking"
	A Southern Christian Leadership Conference representative (speaker invited) (30 minutes each and questions)
11:00 - 12:30	Small groups discussion - Evaluate the role of the militants in answering the demands of the people.
1:30 - 3:30	Dr. Robert Spike, Executive Director, National Council of Churches' Commission on Religion and Race
	The Rt. Rev. Paul Moore, Suffragan Bishop of Washington, and Chairman of the Delta Ministry (30 minutes each - 60 minutes questions)
3:30 - 6:00	FREE TIME
7:30 - 8:30	Presentation: Dr. Leslie Dunbar, Director, Southern Regional Conference "What is happening in the South"
8:30 - 10:00	Small groups - What are the implications of this?

THURSDAY, July 8

9:15 - 10:30 Government Program -

Representatives from the offices of:

- The Honorable Leroy Collins
- Executive Office of the President, Council on Equal Opportunity
- U.S. Civil Rights Commission

11:00 - 12:30 Small groups - "What is the role of the community, the church, and local leaders in the government programs?

1:30 - 3:30 Mass Media -

Mr. Ben Franklin, New York Times Correspondent
Mr. Emory Jackson, Publisher, Birmingham World
(30 minutes each - 30 minutes conversation)
(30 minute forum)

8:00 - 10:00 The Rt. Rev. Kilmer Myers, Suffragan Bishop of Michigan - General church involvement

The Rev. William Campbell, Church of the Advent, Williamston, N.C. - Dilemma of the local church

FRIDAY, July 9

9:15 - 10:30 Small groups discussing the role of the church, community and individuals in preparing for:

a - possible crisis
b - in the midst of crisis
c - after crisis

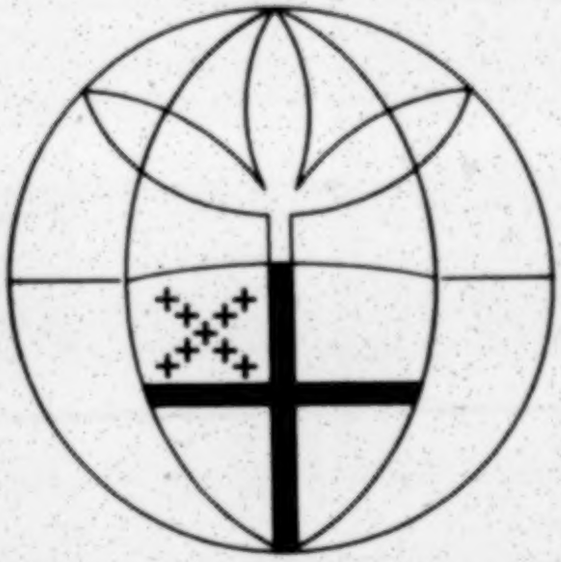
11:00 - 12:30 Reports and summary

STAFF

The Rev. Michael Hamilton
The Rev. Arthur E. Walmsley
The Rev. Cornelius C. Tarplee
The Rev. Thomas B. Allen
The Rev. B. Bradshaw Minturn

6/9/65
wjl

506094



THE DEPARTMENT OF
CHRISTIAN SOCIAL RELATIONS,
EPISCOPAL CHURCH CENTER

815 Second Avenue, New York, N. Y. 10017

For Your Information

Cornelius C. Taylor

Religious Orgs. Nat. Council Prot. Episcopal Church - Cornelius Tarplee

June 4, 1965

The Rev. Cornelius C. Tarplee
Associate Secretary
Executive Council of the Episcopal Church
815 Second Avenue
New York, New York

Dear Neil:

Having never had a class in Sociology I winced at the label you are putting in my talk. But that is the way of the world, I suppose, or the blindness of the church, maybe.

I'll be there.

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

Free
Religious org.

January 21, 1964

The National Council of the
Protestant Episcopal Church, U.S.A.
The Domestic & Foreign Missionary Society
815 Second Avenue
New York 17, New York

Gentlemen:

This is to acknowledge your contribution of $1,000.00 to the general operations of the Council. We are most appreciative for your continued support to our program. Your support is a source of encouragement to us here as we try to implement an informative and effective program in this area.

We trust that you will enjoy the continuous flow of studies and reports from the Council and that they are of some benefit to you.

Thank you kindly.

Sincerely yours,

Vernon E. Jordan, Jr.
Assistant to the
Executive Director

VEJ:nm

Enclosure
Official receipt -- SRC

Rec'd 7/6/65

Rel. Ag. Nat'l Council Protestant Episcopal Church

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 TN 7-8400

July 2, 1965

Dr. Leslie W. Dunbar
Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta, Georgia 30303

Dear Dr. Dunbar:

Thank you for your letter of June 29 concerning your travel arrangements.

This does create somewhat of a problem as someone would have to leave during the afternoon session in order to be at the airport in time to pick you up. Therefore, I have taken the liberty of reserving a car for you from Hertz-Rent-a-Car to be left at National Airport, Washington, D.C. on Wednesday, July 7, to be returned at the airport on Thursday, July 9.

For your convenience I am enclosing a copy of directions by automobile to Airlie House. I am also enclosing a letter of authorization from the Council.

Hope this meets with your approval.

Most sincerely,

DIVISION OF CHRISTIAN CITIZENSHIP

Willie J. Linton

(Mrs.) Willie J. Linton
Secretary to Fr. Tarplee

Encls. (2)

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 TN 7-8400

PA
MJ

June 3, 1965

Dr. Leslie Dunbar
Director
Southern Regional Conference
5 Forsyth Street, N.W.
Atlanta, Georgia

Dear Les:

We were pleased to hear that you have accepted the invitation to speak to our Clergy Conference on Civil Rights scheduled for Airlie House July 6-9. Although we would love to have you come for the whole conference, you are probably in the usual rush and will be able to come only for your presentation. That is scheduled for Wednesday evening, 7:30 - 8:30. Small groups will discuss the implications of your talk. You might be able to stay over long enough to hear the group reports.

Your talk which we have labeled "Sociological Presentation" is conceived of in a role similar to that which you have filled before. Principally we are thinking of some of the developments as a product of the southern historical situation; why conflicts occur; what they might be expected to accomplish and what are some of the ways crises might be understood and interpreted.

We can have someone meet you at the airport if you will let me know when you plan to arrive and which airport. We will also arrange for sleeping quarters if you can spend one or more nights with us.

Will you please tell Paul Anthony that I will be in Portland, Oregon on the 16th and will miss the

(more)

Dr. Leslie Dunbar June 3, 1965

Southern Interagency meeting.

I look forward to seeing you early in July.

Most sincerely,

DIVISION OF CHRISTIAN CITIZENSHIP

Neil.

(The Rev.) Cornelius C. Tarplee
Associate Secretary

CCT/wjl

LESSOR:

PAGE 2

THE *HERTZ* CORPORATION

RENTAL AGREEMENT No. 8167826

1622 "L" STREET, N.W.
WASHINGTON 6, D. C.
PHONE: 296-6500

Bill — Bill Nat'l Council Protestant Episc Church

1830

CAR CHECKED IN AT (CITY) 830-11 STA. NO.

TIME IN -7 JUL '65 16 40

TIME OUT

TO BE PAID BY: EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH 815 SECOND AVENUE NEW YORK N.Y. DRIVER: DR. LESLIE W. DUNBAR

CAR LIC. NO. RA 454 STATE

CAR MAKE Cora BODY STYLE

MILEAGE IN 8233

MILEAGE OUT 8114

MILES DRIVEN 119

MILEAGE DETERMINED BY READING FACTORY-INSTALLED ODOMETER

HRS. @ 25		
DAYS @ 6.00	9	
WKS. @ 30.00		
MILES @ .04	10	71
SUBTOTAL	19	71
20%	3	94
SUBTOTAL	15	77
INTERCITY FEE		
TOT. RENTAL OR MINIMUM CHG.	15	77
TAX		
COLLIS. DAMAGE WAIVER	1	
TOTAL CHARGES	16	77
LESS: GAS-REPRS.		
NET DUE	16	77
NET DUE	16	77

CHARGE CARD: HTZ | AMEX | CB | DIN | ATC | OTHER:

No. Letter of auth

DRIVER'S LICENSE NO. 2737479 STATE GA EXPIRES 1/69

DEPOSIT $ None

CAR TO BE CHECKED IN AT WNAP STA. NO. VEHICLE NO. 1096

CAR WILL BE RETURNED BY 7/8/65

CAR RENTED AT (CITY) WNAP AREA & LOCATION NO. 1830-11 OWNING CITY DC

I HAVE READ THE TERMS & CONDITIONS ON PAGE 1 (OTHER SIDE) AND PAGE 2 OF THIS RENTAL AGREEMENT AND AGREE THERETO:

X J. M. Dunbar

COLLISION DAMAGE WAIVER

BY HIS INITIAL, Customer agrees to pay a fee of $1 per day or fraction thereof (with a maximum of $5 per week), and Lessor agrees to waive all claims against Customer for the first $100 of damage by collision to vehicle while it is used, operated or driven in conformity with this Rental Agreement, but notwithstanding payment of said fee, Customer shall be fully liable for all collision damage if vehicle is used, operated or driven in violation of any of the provisions of this Rental Agreement.

INITIAL HERE ▶ JWD

LOCAL ADDRESS Airlie Warrenton PHONE NO. R/A PREPARED BY (LAST NAME) Sell

FOR *HERTZ* USE ONLY

CASH REFUND	GAS-OIL REPAIRS	$
	DEPOSIT	$

RENTAL AGREEMENT No. 8167826

POSTED TO DAILY REPORT

PAID BY (✓) CASH | CHECK | CHARGE

R/A COMPUTED BY (LAST NAME)

1830 WASHINGTON

Get there and back — SAFELY!

HERTZ RENT A CAR

CUSTOMER IS LIABLE FOR ALL PARKING & TRAFFIC VIOLATIONS.
SHOW RENTAL AGREEMENT NO. ON ALL CORRESPONDENCE.

404 (10/64)

PAGE 2

☐ INTERCITY DISPATCH REPORT - Owning City OR ☐ INTRACITY CHECK-IN - Sending Station

P A ✓
MI-file

file - Rel. Orgs.
Nat'l. Council of Protestant Episcopal Church

P R O G R A M

SOUTHERN CLERGY CONFERENCE ON CIVIL RIGHTS
July 6-9, 1965
AIRLIE HOUSE, WARRENTON, VIRGINIA

TUESDAY, July 6

3:00 - 4:00 P.M.	Reception - Washington Cathedral, College of Preachers
4:00	Bus leaves for Airlie House
8:00	Introduction - The Rev. Michael Hamilton, Canon Washington Cathedral
8:30	Small groups - What are the local implications of recent developments in the South?
10:00	Brief reports from groups

WEDNESDAY, July 7

9:15 - 10:30 A.M.	Mr. Rutledge H. Pearson, President, Jacksonville NAACP - "WHAT THE PEOPLE ARE SEEKING"
	The Rev. Henri A. Stines, Director Southern Field Service Program, Episcopal Society for Cultural and Racial Unity - "STRATEGY AND AIMS OF THE CIVIL RIGHTS MOVEMENT"
11:00 - 12:30	Small groups discussion - Evaluate the role of the militants in answering the demands of the people
1:30 - 3:30	Dr. Robert Spike, Executive Director, Commission on Religion and Race, National Council of Churches
	The Rt. Rev. Paul Moore, Suffragan Bishop of Washington, and Chairman of the Delta Ministry (30 minutes each - 60 minutes questions)
3:30 - 6:00	FREE TIME
7:30 - 8:30	Dr. Leslie Dunbar, Director, Southern Regional Council, Inc. "WHAT IS HAPPENING IN THE SOUTH"
8:30 - 10:00	Small groups - What are the implications of this?

THURSDAY, July 8

9:15 - 10:30 A.M.	Government Programs - - Mr. John Purdy, Associate General Counsel, Community Relations Service - Mr. Wiley A. Branton, Executive Secretary Executive Office of the President, Council on Equal Opportunity - Mr. Louis L. Mitchell, U.S. Civil Rights Commission
11:00 - 12:30	Small groups - "What is the role of the community, the church, and local leaders in the government programs?
1:30 - 3:30	Mass Media - Mr. Ben Franklin, New York Times Correspondent Mr. Emory O. Jackson, Managing Editor, Birmingham World (30 minutes each - 30 minutes conversation) - (30 minute forum)
8:00 - 10:00	The Rt. Rev. Kilmer Myers, Suffragan Bishop of Michigan - "General Church Involvement" The Rev. William Campbell, Church of the Advent, Williamston, N.C. - "Dilemma of the Local Church"

FRIDAY, July 9

9:15 - 10:30	Small groups discussing the role of the church, community and individuals in preparing for: a - possible crisis b - actual crisis c - the aftermath of crisis
11:00 - 12:30	Reports and Summary

STAFF

The Rev. Michael Hamilton
The Rev. Arthur E. Walmsley
The Rev. Cornelius C. Tarplee
The Rev. Thomas B. Allen
The Rev. B. Bradshaw Minturn

Rel. orgs - Natl Council Protestant Episcopal Church

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 TN 7-8400

FYI
MJ - file

The enclosed summary of Post Meeting Reactions might be of interest to you.

Thanks again for your part in the conference.

Cornelius C. Tarplee

(The Rev.) Cornelius C. Tarplee
DIVISION OF CHRISTIAN CITIZENSHIP

SUMMARY OF PMR'S -- SOUTHERN CLERGY CONFERENCE ON CIVIL RIGHTS
Airlie House, Warrenton, Virginia
July 6-9, 1965

Thirty-one of the fifty clergymen present at the Southern Clergy Conference on Civil Rights wrote Post Meeting Responses. None of them indicated that they completely disliked the Conference but there were many dislikes and comments expressed. Only one of them was able to express complete satisfaction with the experience, and said that for the first time he felt that he was not alone.

The "likes" covered a vast range of responses. Most common was the feeling that the Conference provided an opportunity for clergy facing the same problems to get together to meet each other face-to-face in a sympathetic environment and also for them, as a group at last, to meet the persons who had only been "names" to them -- the staff of the Executive Council and The Delta Ministry, government officials and newsmen. Comments on this experience seemed to indicate a prior lack of communication both between the "Pros" and the clergy and even the clergy with each other. While one person said that this Conference was too late and therefore shouldn't have been held, three others indicated that this was the first time they had understood the goals of the Civil Rights Movement. One said that this was the first time he had seen the involvements, dimensions and perplexities in the over-all picture, another said that he hadn't had his mind changed but that his understanding had been "broadened".

Some of the quotes indicating the lack of communication are these: "I was astonished at my own ignorance." "I had a deep resentment of ESCRU, particularly in any activity it might have in my direction". Apparently the Conference changed his mind on this point. "This is the first time in my life I have ever talked with a negro (sic) on the level of social equality."

There was general agreement that the Conference had been well planned and was of real value. One man summed it up by writing, "No one was forced to depart from or be disloyal to his persuasion, but the opportunity was given to face the truth."

The dislikes ran the usual conference range: the location was "too swanky", and the prayers and Eucharist were "cursory and perfunctory". Several men did not understand why they had been invited and others felt that the whole idea was to "hush-hush" and

that they were being included in something that should have been for the general public. Mention was also made that no recognition was given to the work being done by the "quiet men" of the Church.

Expression was given to opposing points of view on the small group sessions. Some thought them too long, others not long enough. Undoubtedly this depended upon the sensitivity of the person writing the report because the pros and cons, with reference to the group discussions, seemed about evenly divided.

One man felt that it would have been helpful if the group had been able to question the speaker and enter into debate with him rather than going into "gaseous" discussion groups. He also felt that the "boys from the basement states" should have been permitted to "open up publicly" rather than within the protection of the small group.

There was a division of opinion concerning the value of the speakers. Several said that they had never been reached as they were by Bishop Myers, another said he thought Bishop Moore was ill-prepared, several said they thought the presence of the newsmen was helpful but apparently there was lack of preparation on their part, too. One man thought that there was not enough factual material presented; another said that there was so much that he couldn't digest it all.

The composition of the group came in for lengthy comment by many writers. It was the consensus of the group that laymen should have been included. The question was raised as to why no more Negroes had been included. Many felt that Southern Bishops should have been included ("Isn't this an Episcopal Church?"). It was felt that there was a lack of the voice of "the loyal opposition", and also the absence of anyone with another communion's point of view.

file - Rel. Orgs
Nat'l Council
Prot. Episcopal Church.

July 13, 1965

The Rev. Cornelius C. Tarplee
Associate Secretary
Division of Christian Citizenship
Executive Council of the Episcopal Church
815 Second Avenue
New York, New York

Dear Neil:

It was enjoyable.

My expenses were:

Airplane: (Atlanta-Washington-Atlanta)	$83.37
Airport transportation: (Atlanta)	2.70
	$86.07

Sincerely yours,

Leslie W. Dunbar
Executive Director

LWD/mmj

Rels. Orgs - Nat'l Council Protest. Episcopal Church.

file

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 TN 7-8400

July 23, 1965

Dr. Leslie W. Dunbar
Executive Director
Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta, Georgia 30303

Dear Les:

Please excuse my tardiness in answering your good letter. We have been working in conjunction with our co-sponsor, the Washington Cathedral. Mike Hamilton was hard to reach and we have been working out the matter of honoraria. Our budget compels us to be quite modest in this matter but we do want to make a tangible gesture of our appreciation for the good work our speakers did.

Of all the speakers, more people were impressed with what you had to say. As for me, it is always a great pleasure to work with you and to have one more opportunity of a visit.

My best wishes to you in your new position. Please let me know when you will be in New York and how to reach you. Perhaps we can get together for lunch now and then.

Most sincerely,

DIVISION OF CHRISTIAN CITIZENSHIP

Cornelius C. Tarplee

(The Rev.) Cornelius C. Tarplee
Associate Secretary

CCT/br
ENCLOSURE

File - Rel. orgs - Episcopal Church (National Council of)

PA - My - files

March 31, 1967

Mrs. Robert M. Webb
Acting Director
Department of Christian Social Relations
Executive Council
Episcopal Church
815 Second Avenue
New York, New York 10017

Dear Mrs. Webb:

Thank you very much for the copies of the actions taken by official bodies of the Episcopal Church. They are well reasoned, sound, and indeed exciting statements. It is very encouraging to see the Episcopal Church taking this action.

As I have indicated to Arthur, we would like to be of any possible help to the Department of Christian Social Relations in implementing the positions taken in these statements. I am sharing them with the Managing Editor of our quarterly magazine, New South, with the suggestion that he consider requesting your permission to reprint them.

With every good wish,

Sincerely,

PA/mmj

Paul Anthony
Executive Director

Rec'd 3/29/67

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 TN 7-8400

March 22, 1967

Mr. Paul Anthony
Southern Regional Council
5 Forsyth Street
Atlanta 3, Georgia

Dear Mr. ~~Anthony~~ Paul:

I enclose three recent actions taken by official bodies of the Episcopal Church. The first, in the buff pamphlet, is a broad long-range position statement on Population, Poverty, and Peace taken by the House of Bishops in October. The second, also on the buff pamphlet, is a December action of the Executive Council on Maximum Feasible Participation.

The third action, in the separate mimeographed paper, is the one we are calling to your particular attention at this time. It is a comprehensive position statement regarding the Episcopal Church's response to the Black Power controversy and our course of action on the issues which gave rise to the Black Power movements. We have already begun work for the implementation of these specific actions.

We are thoroughly aware, however, of the inability of the Episcopal Church to undertake effective unilateral program to affect such major national issues. We are hopeful that other organizations having similar goals will allow us to join with them in work toward these goals.

We welcome your comments and suggestions. The second document is now being printed and both documents are available in multiple copies for study by you and your colleagues. If their contents are suggestive of any directions which might be helpful, we will be grateful for your interest.

Sincerely yours,

Arthur

The Rev. Arthur E. Walmsley
Acting Associate Director
Department of Christian Social Relations

Muriel S. Webb

Muriel S. Webb (Mrs. Robt. M.)
Acting Director
Department of Christian Social Relations

Enclosures

FOR A.M. RELEASE
SUNDAY FEBRUARY 19

EXECUTIVE COUNCIL / **THE EPISCOPAL CHURCH** 815 SECOND AVENUE, NEW YORK, N.Y. 10017/TN 7-8400

DOUGLAS A. BUSHY
Public Relations Officer

NEW YORK, N.Y., February 17, 1967 -- The Episcopal Church's Executive Council has taken another major step towards focusing its members' attention on the crucial problems of white and black relationships in the United States today. By adopting the document, Negro Americans and Mutual Responsibility and Interdependence, and the resolutions based on it without dissent, the Council related its major concept, MRI, directly with the continuing racial crises of frustration in the nations' cities.

Among other items, the paper calls for a national housing policy, "which would prohibit all forms of discrimination in the purchase, sale and rental of residential property." The Council further urges the 90th Congress to make available substantial sums "to turn a skirmish into a full-scale war against poverty" and adequate appropriations to be spent particularly on community action programs now suffering serious cut-backs.

The paper (full text attached) is the result of a four months study authorized by the Council, and was introduced to the Council by the Chairman of the Council's department of Christian Social Relations, the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

The Council also adopted the highest budget in the Church's history to carry out its work and programs at home and overseas, the sum of $13,656,963., for 1967.

-30-

THE NEGRO AMERICAN AND MUTUAL RESPONSIBILITY AND INTERDEPENDENCE

> "Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity...The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience." Mutual Responsibility and Interdependence in the Body of Christ.

The concept of Mutual Responsibility and Interdependence addresses itself to the revitalization of the Church, and more particularly, the Anglican Communion, far and near. On its more obvious level, it has been received as an effort to provide more equitable sharing of the financial, human, and other resources of prosperous nations and churches with those which are struggling and developing. It has produced linkages which transcend cultures and national boundaries.

The implications of the MRI document for life in our own church and nation have been given only limited expression. Within both church and nation, communities of white privilege exist alongside communities of black poverty, second-class citizenship, and frustration. Surely, the need for this interdependence here at home is as real -- and as pressing. If, as the MRI document asserts, the "keynotes of our time are equality, interdependence, and mutual responsibility," there is no more appropriate place to begin than within our own country, in our own church practices and structures.

The history of the Negro in America from 1619 until the present is the unholy record of a systematic exclusion of people - on the arbitrary basis of color - from the most elementary of human rights, the right to live in dignity as a man. For a majority of Negroes in this country, words

such as "personal freedom," "liberty," "law and order," "justice," and "equality" have not had the bearing on reality that they have had for the majority of the white people in the community. Few Negroes have achieved positions where their rights have had to be respected by whites, many are powerless to do anything about their predicament.

It is against this background that we must understand why the "black power" slogan has such appeal to the beaten and downtrodden masses of ghetto dwellers, and why the refrain is being picked up by numbers of middle-class Negroes as well. One of the reasons why the slogan "black power" evokes so much emotion is that the term means many different things to different people. Following are a few interpretations of the phrase:

1. Black power may represent the nurturing of pride among Negroes in their cultural heritage, in their negritude - a drive for self-realization, self-identity, and dignity through consciousness of group history - which seeks to elevate the black man to a position of dignity on a par with other men.
2. Black power may mean the effort within the black ghetto to build communal solidarity, to create a power force capable of changing the conditions of urban life.
3. Black power may mean repudiation of the theory of non-violence and a call to all Negroes to defend themselves against their oppressors.
4. Black power may mean rejection of integration as a goal or a strategy, brought on by the realization among ghetto people that the methods of white-dominated civil rights organizations will not improve the conditions of their lives.

5. Black power may be seen as an attempt to show the black masses that they must express themselves militantly, aggressively, and in their own ways, realizing that community leadership will not respond to gentle, single voices.
6. Black power may mean racial supremacy, black nationalism, violent insurrection, and "Burn, baby, burn."

As the term has been used by its advocates, it may mean any one or a combination of the above. When one evaluates the conditions of the urban ghetto today, it is not difficult to understand why such a slogan would have emerged. While the exponents of black power, such as Stokely Carmichael, have not attracted large followings, recent events have reinforced the separation between whites and Negroes in American life in many areas.

If our society is to face realistically the problems of the Negro sector of the culture, it must recognize and encourage the legitimacy of Negroes developing those modes of power expression - political, economic, and social - that are utilized by other groupings in the culture, and have been so used by other long-since assimilated low-income ethnic groups. For most ghetto poor of this generation, and perhaps for many of the next, a strategy of individual mobility is irrelevant.

The emergence of the black power slogan is probably due as much to the ineffectiveness of civil rights organizations as it is to the general worsening of living conditions. The civil rights movement, in many areas of our nation, has failed to produce through its strategies a solution to

the Negro's traditional powerless, subservient position in American culture. In fact, this failure often has made it easier for injustices to be perpetuated among the black masses.

The fact is that for the Negroes who live in the ghetto, conditions are probably worse today than they were ten years ago. Recent statistics prepared by the United States Department of Labor show a larger proportion of Negroes are unemployed now than in 1954; the gap between the average wage of the average white worker and those of the average Negro worker is widening. Slum housing is as bad, if not worse, because of crowding. And in many areas schooling is as segregated - and as inferior - as when the Supreme Court struck down the separate-but-equal doctrine.

The urgent cry to find a base of political and social power in the ghetto is symptomatic of the lack of faith in white people, and in the organization in which whites have played such a prominent role. Because the ghetto community has not had the opportunity to develop spokesmen who are heard it is not difficult to understand why black power organizations have become a rallying point for the oppressed community, particularly among its young and militant fringe.

In the period between 1954 and 1965 there was an impressive record of change in the area of <u>civil</u> rights. <u>Legal</u> separation on the basis of race was stricken down in the fields of education, employment, voting rights, and access to community facilities - if not in the field of housing. Yet the actual living conditions of the majority of Negro Americans have not changed in any appreciable way commensurate with those of the white community.

Nowhere is this more apparent than in the churches. Interaction between the "Negro denominations" and those which are predominantly white is still limited. The status of most Negro clergy in our own church remains one of unequal opportunity. In the development of urban strategies, the major denominations have failed to enlist the indigenous black leadership which has been there all along. The denominations have continued to use their financial resources largely in support of white leadership in declining inner city churches.

In view of the fact, as emphasized above, that the slogan "Black Power" means so many widely different things to different people, it is not for the Church to affirm or condemn this phrase. To act constructively, the Church should concentrate on removing the conditions, in church and society, which perpetuate any inferior status and which have given rise to black power as a slogan and a style of operation. The Church should encourage efforts by all excluded people, Negroes and others, to organize for development and participation in society. The Church should speak and act directly to curb any open animosity and violence which have greeted the efforts of Negroes, individually or in groups, to assume a full and free place in society. The Gospel, which affirms human unity in the Person of Christ, is the essential prerequisite for the achievement of a society of justice and equal opportunity and for a church life which gives equal place to all members apart from racial distinctions. Integration without equal opportunity is not enough.

The following resolutions are therefore recommended (and are adopted):

<u>Whereas</u>, The Executive Council of the Episcopal Church recognizes

that the removal of social, economic, cultural and political conditions which perpetuate second-class citizenship for any citizens requires a wide range of effort on the part of the entire community; that the Church has a substantial part to play in such an effort; that at the heart of the struggle is an effort to support Negroes to achieve self-identification, self-respect and self-reliance; and that this is an essential element of Mutual Responsibility and Interdependence, at home or anywhere else, now therefore be it

Resolved, That the Executive Council pledges itself to constructive efforts to assure that Negro churchmen attain positions of leadership within the life of our own Church, in accordance with the statement concerning the non-discriminatory placement of clergy adopted by the House of Bishops at Glacier Park, Montana, in October, 1965; that to this end, the Presiding Bishop is requested, in the responsible selection of qualified personnel, to continue his efforts to appoint Negro clergymen and other professional persons to top executive positions on the staff of the Executive Council, in particular to the urban program of the Church, and to establish means whereby Negroes may advise in the selection of, as well as appointment to, advisory bodies and other positions of national scope; that the staff of the Joint Urban program be directed to assist bishops in pilot dioceses to recruit and appoint Negroes wherever feasible as pilot diocese coordinators and to other positions of key responsibility in diocesan affairs; and that the officers of the Council are requested to offer cooperation to diocesan bishops in developing means of securing

the placement of a significant number of Negro clergy in major parishes; and be it further

Resolved, That the Executive Council, having committed itself to the support of and collaboration with community organizations of the indigenous poor, declares this to be a matter of high priority and, having recommended to General Convention that it make substantial provisions in the next triennial budget for this ministry, urges the dioceses and parishes of the Church to include funds for this purpose in their budget as a matter of urgent priority; and be it further

Resolved, That, recognizing that inadequate schools have contributed materially to discrimination in employment for Negroes and especially among Negro adolescents and young adults, the Executive Council urges the Church to support and, if necessary, initiate efforts which will lead to a substantial up-grading of all schools, particularly those largely attended by the Negro poor and other under-privileged groups, and requests the Department of Christian Education to devise programs by which parishes, dioceses, and individual churchmen can participate in such efforts; in view of the serious needs of public education throughout the nation, the Council recommends that a major goal of the Church should be to contribute through support of and leadership in public education to the creation of a society of equal opportunity free from discrimination, and be it further

Resolved, That, recognizing that the continuation of ghettoes and the continued deterioration of our central cities as well as the expansion of all-white suburban developments calls for a national housing policy which

will invest a larger share of available funds in housing for the poor than in housing for middle-or-upper-income groups, in all of which discrimination shall be prohibited, the Executive Council urges the Church to support such national housing policies, reminds parishes and church-related institutions that federal law makes it possible for the churches to participate in the creation of not-for-profit housing for the poor; that the technical services of Urban America, Inc. are available to this end, and hopes that the Church will seek such participation in the creation of new and rehabilitated housing, and be it further

Resolved, That the Executive Council calls for a national housing policy which will prohibit all forms of discrimination in the purchase, sale and rental of residential property, and be it further

Resolved, That the Executive Council urges that the 90th Congress make available substantial appropriations to turn a skirmish into a full-scale war against poverty and advocates adequate appropriations to be spent particularly on community action programs now suffering serious cut-backs, and be it further

Resolved, That in recognition of the crucial role which the private sector of the economy must play in eliminating exploitation and discrimination in employment, the Executive Council calls upon all communicants of the Episcopal Church, especially leaders in finance, industry, education and labor, to use their talents and best efforts to create employment opportunities for Negroes and special training programs to offset lack of skill resulting from past and present discrimination, and be it further

Resolved, That because economic growth in recent years has been accompanied by serious disparity between the incomes of rich and poor, the Executive Council records itself in favor of the study of possible social welfare legislation in the appropriate areas which will guarantee a decent standard of living for those who cannot be employed and provision of supplemental allowances for the under-employed who cannot attain an adequate standard of living; and Church people are urged to consider the need for comprehensive social and economic policies and legislation to eliminate poverty and to communicate their points of view to members of Congress, realizing that the achievement of such goals may involve them in personal sacrifice, especially by their willingness to pay higher taxes, and be it further

Resolved, That in order that the members of the Episcopal Church may be assisted to give disciplined and informed consideration to and take appropriate action on the issues dealt with in these resolutions, the Executive Council instructs the Departments of Christian Education and Christian Social Relations to prepare study-action programs based on these resolutions for use in the parishes of the Church, and to offer consultative services on the use of these programs in dioceses and parishes.

February 16, 1967

POPULATION, POVERTY, and PEACE

A Statement of the House of Bishops of the Episcopal Church October, 1966

THE WAR ON POVERTY—

Maximum Feasible Participation of the Poor

A Resolution Adopted by the Executive Council of the Episcopal Church on December 14, 1966

POPULATION, POVERTY, AND PEACE

A Statement of the House of Bishops of the Episcopal Church
October, 1966

AT THE BEGINNING of the Christian era, there were three hundred million human beings on the earth. Not until 1820 did that figure reach one billion. A hundred years later, it doubled to two billion. In forty more years, in 1960, it passed three billion. By the year 2000, it should be well above six billion or twice as many people as are living today. Every year the world's population grows by 50-60 million people, roughly the population of France, or the United Kingdom, or the whole Roman Empire at the time Christ was born.

These figures have become commonplace. It is nearly impossible to clothe them in flesh and blood, or to comprehend the stark facts of the human tragedy around the globe which accompany them. Two thirds of the present world population live in nutritional deficiency. One billion men, women, and children, daily suffer crippling hunger. Food production has not kept pace with population in the underdeveloped nations. Food supply will have to be more than *doubled* in the next two decades merely to preserve the present subsistence level. Thus, catastrophic famine is likely in the early 1970's in India, Pakistan, and China, followed in a few short years, by Indonesia, Iran, Turkey, Egypt, and by 1980, in most of the other countries of Asia, Africa, and Latin America.

THE POPULATION EXPLOSION— THREAT TO STABILITY, GROWTH, AND PEACE

However extensive the promotion of family planning, in the near future the explosive population growth will bring the world shortly to a food crisis of mammoth proportions, one which poses inescapable threats to the stability and growth of the nations and to the peace of the whole world.

Few citizens with a concern for public affairs can have escaped a presentation of these facts. Yet they recede into the background of our consciences, simultaneously perceived and ignored with that same detachment with which we regard the possibility of nuclear war. It is not that men are notably callous about human suffering, failing through lack of moral courage to grasp the personal, family, and community tragedies hidden in these bare statistics. It is not that Christians, and others who affirm the solidarity of mankind, have not sought, through governments, through the United Nations, and by a wealth of voluntary effort, to minister within the calamitous conditions we confront.

Rather, the issues have not yet become the major agenda of mankind or of the Church.

God, who created human life, wills that we give ourselves to the relief of suffering and to the cause of justice and peace. That truth is central to our Gospel. The command, "Feed the hungry," then, must have an overriding priority in our corporate and personal lives.

THINGS THE CHURCH CAN DO

All the answers to the problems of over-population, hunger, and poverty are not known. But these are things which the Church can do.

Meet human need wherever encountered

To obey the will of our Lord, let us give primary stress to meeting human need wherever encountered in our missionary enterprise overseas thru the use of both new and existing resources of personnel and facilities for the development of agriculture, welfare and medical services, education, and economic growth. Let us conduct our programs in a manner which is indigenous both in methodology and the human resources developed. Let us undertake these efforts in concert with other Anglicans, other Christians, other religious and secular agencies, in these lands; and, thus, by such effort in meeting human need, make real the meaning and intent of "Mutual Responsibility and Interdependence."

Affirm and support programs of population control

We affirm, also, and support programs of population control, recognizing and proclaiming that the population explosion has become a world crisis in which personal responsibility affects all strata of society. Family planning is not only for those who are poor, but also for all who would accept social responsibility seriously. We therefore support the availability to all of legitimate birth control services within the United States, and the creation overseas of pilot programs which may persuade people and governments that such programs on a larger scale are practical and effective.

Increase giving to the Presiding Bishop's Fund for World Relief

As a practical measure, we encourage substantially increased gifts to the Presiding Bishop's Fund for World Relief in 1967. The Fund represents extremely modest support when compared either with the vastness of world need or with the affluence of our people.

But a strengthened Fund would make it possible to initiate and strengthen programs for attacking root causes of hunger. By joining our efforts with those of other churches with which we are allied in programs of relief and inter-church aid through Church World Service and the World Council of Churches, much could be done in agricultural and rural development, sanitation, health and medical services, urban community development, leadership training, teacher training, and development of schools and education.

Develop a new concern for development aid

It is also high time that as a people we become alert to the social and political vacuums around the world which are waiting to be filled and to the dangerous irrelevance of military means for filling them. It is ironical that the tremendous success of the Marshall Plan in the filling of vacuums in postwar Europe has been the prelude, not to enhancement of the concept of development aid and its massive application, but to a net decrease in public monies devoted by the United States to this purpose. The present crisis is no less urgent than the crisis of postwar Europe twenty years ago. The time has come when we must make a frontal attack upon the scepticism that surrounds the concept of mutual aid. "The haves" among the nations must be aroused to use their substance willingly and wisely to help "the have-nots."

Our Gross National Product steadily increases, yet the percentage devoted to international development dangerously declines. The present expenditure of prosperous nations for development aid is now about three-tenths of one percent. A new thrust is essential if we are to vindicate our national affirmations of concern for justice and peace among the nations.

As bishops, we are prepared to pledge that in our own dioceses we will wrestle with these issues and urge our people to face their responsibilities in combating global poverty with the affluence and abundance which God has given us and for which we are called to be faithful stewards.

Search for religious initiatives for peace

We recognize the link between problems of peace and of economic growth. The nations of the world are spending $200 billion annually on armaments. As bishops of the Episcopal Church, we request the Presiding Bishop to initiate immediately conversations with the leadership of the World Council of Churches, the Provinces of the Anglican Communion, and His Holiness, Pope Paul VI, to bring together a worldwide gathering of Christians, Jews, Moslems, and leaders of Eastern religions, in search of religious initiatives for peace.

We would further hope that the Anglican Communion would appoint a non-governmental representative to the United Nations as an extension of the office of the Executive Officer of the Anglican Communion to assist provinces of our communion in finding their role in the quest for peace and the elimination of poverty.

The Executive Council of the Church, when feasible and appropriate, should press for the recruitment of volunteers to serve in Church-sponsored and in voluntary governmental and international programs. The parishes should aid in recruiting for those institutions and agencies which serve the wider mission of the Church.

Work for a society of equal opportunity

We further pledge the resources of the Church to achieve a society of equal opportunity for all citizens. The issues of poverty and human

rights are inseparable, both at home and abroad. While there has been progress in correcting the unlawful denial of voting rights and access to public accommodations for all citizens, nevertheless, lack of jobs, inadequate education, and blighted housing, cause frustration and despair in minority groups. This leads to the further unlawful acts of the few. We regard with deep concern the subsequent hostility of large sections of the white community. Sensitivity to human suffering and indignities has turned in many places to rejection. Yet only a society concerned for the dignity of every citizen can respond with creativity to the demands of a changing world.

As a bishop is consecrated, he is called upon to "be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." We share our concern with the Church. For in these matters, so relevant to life today, we are all under the judgment and the will of our blessed Lord who taught us that in sharing and in serving our fellow-man we serve Him.

THE WAR ON POVERTY

Maximum Feasible Participation of the Poor

A Resolution Adopted by the Executive Council of the Episcopal Church on December 14, 1966.

Whereas, The House of Bishops, in its position Statement on Poverty, issued in St. Louis in October 1964, has set forth the general principles of the Church's participation in nation-wide efforts to eliminate poverty from American society; and

Whereas, Dioceses, parishes and Church-related agencies share in such efforts at every level through their offering of man-power, buildings, and programs financed both from local and national Church funds, and by active cooperation with the Office of Economic Opportunity and other concerned agencies of the Federal, State, and local Governments; and

Whereas, Serious questions have been raised about the effective implementation of the principle and legal requirement that the poor themselves must participate to a very significant extent (at least by one-third in number of members) in the planning and execution of anti-poverty programs, so that the vicious cycle of dependency may be broken and self-determination of all citizens in a democratic society of inter-dependence may be achieved, therefore be it

Resolved, That the Executive Council

1. Record their conviction that the War against Poverty can be successful only if the programs on the State and local levels are initiated, planned, and administered by persons of integrity, ability, and concern, including the maximum feasible number of poor persons from the area being served, such persons to be selected democratically by the community being served. They should participate in the initiation, planning, and administration of all programs.

2. Call upon involved governmental officials at all levels to assure that all anti-poverty programs are so initiated, planned, and administered.

3. Urge clergymen and laymen to become personally involved in such programs by offering their services and by urging appointing officials to disregard political considerations and secure the best available people, including a significant number of representative members of the poor, to initiate, plan, and administer such programs.

4. Urge clergymen and laymen to stress, in their own parish-centered programs and in Church-related health and welfare agencies, the active participation of representative members of the poor at all levels.

5. Again re-state their commitment to collaborate on an interdenominational and community-wide basis in efforts which will enable the poor to organize so that they can mobilize for self-help and the achievement of social justice, a sense of dignity, and a proper standard of living.

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 Second Avenue, New York, New York 10017

1P 017 60M

File
Episcopal Church
(filed as: Nat'l Council of)
Posted in Money book 11/28/67 mj

November 21, 1967

Mrs. Robert M. Webb, Acting Director
Department of Christian Social Relations
Executive Council of the Episcopal Church
815 Second Avenue
New York, New York 10017

Dear Mrs. Webb:

This will acknowledge with our very sincere appreciation the contribution of $1,000 from the Department of Christian Social Relations.

Near the end of the year each year our budget becomes strained and these contributions make a tremendous difference. If possible this vote of confidence, especially at this time, is even more important.

Sincerely yours,

Paul Anthony
Executive Director

PA/km

Enclosure - Receipt

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

November 16, 1967

Southern Regional Council
5 Forsyth Street, N.W.
Atlanta, Georgia 30303

Dear Sirs:

11-20-67
Kathy

Enclosed please find a check for $1,000 which was earmarked for you in the 1968 Budget of the Department of Christian Social Relations of the Executive Council of the Episcopal Church.

With this check, please accept our commendation on your continuing work of reconciliation and your persistent efforts for better relationships between the races, a goal we share.

Sincerely yours,

Muriel S. Webb

Muriel S. Webb (Mrs. Robt.M.)
Acting Director
Department of Christian Social Relations

MSW:sm

Enclosure - check

✓ Posted in Money book

file Nat'l Councils Protestant Episcy Church

June 12, 1968

Mr. Leon E. Modeste, ACSW Director
General Convention Special Program
Executive Council of the Episcopal Church
815 Second Avenue
New York, New York 10017

Dear Mr. Modeste:

This will acknowledge, with sincere appreciation, the contribution of $1,000 from the General Convention Special Program of the Episcopal Church.

We have long felt a close tie with the Episcopal Church and the Executive Council, and this vote of confidence, as well as the funds, is especially important to us.

I can assure you the funds were needed, and we shall make every effort to use them wisely and within keeping with the spirit in which they were given.

Sincerely,

Paul Anthony
Executive Director

PA/mmj
Enclosure - 1. (Official receipt)

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 SECOND AVENUE, NEW YORK, N.Y. 10017 (212) 867-8400

June 4, 1968

Dear Mr. Anthony:

It is my privilege, on behalf of the Presiding Bishop, to send you the enclosed check for $1,000, as a contribution from the Episcopal Church to the work of the Southern Regional Council.

I enclose also an agreement form, which would normally be completed by an applicant before a grant was made. In order to avoid holding up funds which are needed immediately, we will not follow this procedure in this case, but instead will ask you to return this form to us as soon as possible.

1000 00
6-12-68
Km
Domestic & Foreign Missions Society

Yours very truly,

Leon E. Modeste

LEM/vms
Encls.

Leon E. Modeste, ACSW
Director
GENERAL CONVENTION SPECIAL PROGRAM

Mr. Paul Anthony
Executive Director
Southern Regional Council, Inc.
5 Forsyth Street
Atlanta, Georgia 30303

cc. The Rt. Rev. Randolph R. Claiborne, Jr.

Agreement with the General Convention Special Program

Applicant: Southern Regional Council

Address : 5 Forsyth Street, N. W., Atlanta, Georgia 30303

We have read, understand, and accept the eight conditions under which grants can be made by the General Convention Special Program ("Guidelines for Applicants", February 26, 1968, Section II-A). In particular, we accept the provisions that:

a. the proposed program be administered without regard to race, creed, or ethnic origin;

b. the proposed program not involve or advocate the use of violence;

c. a semi-annual financial accounting be made; and that

d. an annual report be given, evaluating the progress made toward the purposes and ends of the program.

We understand that the General Convention Special Program will exercise no supervision or control over the program, once funded.

On behalf of the applicant organization, we agree to accept these conditions.

Signed : Paul H. Heaney

Executive Director

Position: Southern Regional Council

5 Forsyth Street, N. W., Atlanta, Georgia 30303

Date : June 12, 1968

August 26, 1969

Mr. Elias W. Saleeby
Controller
Executive Council of the Episcopal
Church
815 Second Avenue
New York, New York 10017

Dear Mr. Saleeby:

If we have not done so, we should have sent you a copy of the enclosed audit for the calendar year 1968.

We continue to be grateful to the Executive Council for its support.

Sincerely,

Paul Anthony
Executive Director

PA/mmj
Enclosure - 1.

EXECUTIVE COUNCIL of the EPISCOPAL CHURCH
815 SECOND AVENUE/NEW YORK, NEW YORK 10017/(212) 867-8400
Cable Address: FENALONG, N.Y.

Rec'd 8/25/69

August 22, 1969

Southern Regional Council, Inc.
c/o Mr. Paul Anthony,
Executive Director
5 Forsyth Street
Atlanta, Georgia 30303

Amount of Grant:	$ 1,000.00
Matching Funds :	-
Total Remitted	$ 1,000.00

Gentlemen:

Our records indicate that final payment was made (for the above captioned grant) on June 11, 1968.

It is our policy to request that grant recipients provide us with certified financial statements at the end of their latest fiscal year. This is required in addition to the financial statements you have already submitted to us.

Looking forward to your earliest reply, I remain,

Sincerely yours,

Elias W. Saleeby
Controller

THE PRESIDING BISHOP, The Right Rev. John E. Hines; THE FIRST VICE PRESIDENT and DEPUTY FOR PROGRAM, The Right Rev. Stephen Bayne; DEPUTY FOR OVERSEAS RELATIONS, The Right Rev. J. Brooke Mosley; VICE PRESIDENT-ADMINISTRATION, Warren H. Turner, Jr; TREASURER, Lindley M. Franklin, Jr; SECRETARY, The Rev. Canon Charles M. Guilbert; DIRECTOR, SERVICE TO DIOCESES, Walker Taylor, Jr; DIRECTOR, PROFESSIONAL LEADERSHIP DEVELOPMENT, Mrs. Robert N. Rodenmayer; DIRECTOR, EXPERIMENTAL AND SPECIALIZED SERVICES, Mrs. Robert M. Webb; DIRECTOR, GENERAL CONVENTION SPECIAL PROGRAM, Leon E. Modeste; DIRECTOR, COMMUNICATION, William G. Moore.

Rec'd 4/26 2 Neil Tarplee

TR-file
MJ-file

MEMORANDUM

TO: Staff of Southern Regional Conference on Race Relations

The Rt. Rev. William Marmion
The Rev. Will Campbell
Mrs. Sarah Patton Boyle
Miss Emma Lou Benignus
Mrs. E. E. Rucker
Mrs. Cornelia Haynes
The Rev. Tollie Caution
The Rev. John Gray
The Rev. Arthur Walmsley
The Rev. Cornelius Tarplee

Consultants and Speakers:
The Rt. Rev. William Marmion
The Rev. Will Campbell
Dr. Leslie Dunbar
The Rev. Thomas Thrasher

1. Pre Conference Planning Session. It is hoped that all staff people, with the exception of the Rev. Thomas Thrasher and Dr. Leslie Dunbar, will arrive in time for final planning of the conference to be held Thursday night and Friday morning, May 3 and 4. Arrangements have been made for the staff personnel to be served dinner at 6:30 Thursday and breakfast the following morning.

2. Staff Responsibilities. The Rev. John Gray will be the moderator of the discussion groups. Under his leadership the final list of delegates will be divided into discussion groups during the time of the pre-conference planning. Chairmen and reporters will be selected from among the personnel of the planning committee and other delegates. National Council staff in attendance will be asked to serve as resource persons, particularly charged with the responsibility of providing information in regard to the general church's position on race, resources of National Council and information concerning the church's program relevant to the problem of race relations such as leadership training, materials, joint participation by various departments and general divisions.

3. Participation by the five staff persons from 281. The rationale for asking a comparatively large number of personnel from 281 in this initial regional strategy conference is: (1) in order that there might be an adequate flow of information concerning program and resources of the general church to the lay leadership of the South, (2) that representatives of various deeply concerned departments and divisions have an opportunity for first hand acquaintance with the problems of church and race as they present themselves to the minds of southern leadership. The experience should provide date in the following areas: (a) leadership training needs, potential and strategic opportunities, (b) a first hand look at the various points of view, leadership potentials and attitudes in various sections; (c) a look at the emotional dimensions involved as church people attempt to relate meaningfully to demands in the area of race and prejudice.

~~TENTATIVE~~ PROGRAM

REGIONAL CONFERENCE ON THE CHURCH AND RACE

Conference chairman: the Rt. Rev. William H. Marmion

Friday

Noon	Lunch
1:30	Welcome, introductions, orientation
	Presentation on the Church's Position, by Bishop Louttit
2:30	Small group discussions "What the situation is in local areas;
4:00	What the Church's teaching means in those settings".
4:00	Plenary session - reporting from groups of most helpful examples
5:00	Break
6:00	Dinner
7:30	Evening Session "A Description of the Current Situation in the South" suggested speaker, Leslie Dunbar
8:30	A Panel of Discussants drawn from the Conference, representing Law, Business, Education, Public Accommodations, and Housewives
9:30	Evening Prayer

Saturday

8:00	Breakfast
9:00	Prayers
	Address, "A Christian View of Current History" suggested speaker Will D. Campbell
10:00	Forum or discussion
10:30	Coffee
11:00	~~Address,~~ "The Effects of Segregation on People" ~~suggested speaker Kenneth B. Clark~~
12:00	Discussion
12:45	Lunch
	Free period
3:30	~~Address, "A Southern Newspaper Man's View of the Church's Role" suggested speaker Ralph McGill~~
5:00	Break
6:00	Supper
7:30	Round Tables "What is the Church's Role
9:00	Reporters from Round Tables meet to categorize findings, looking forward to a drafting of plans for action
10:00	Devotions

Sunday

8:00	Breakfast
9:00	Workshop to consider plans for action based on Round Tables
10:30	Break
11:00	Holy Communion and Sermon, ~~Bishop Hines~~, preacher The Rev. Thomas Thrasher
12:15	Lunch and adjournment

The National Council
Protestant Episcopal Church

Background Paper on the Student "Sit-in" Protest Movement in the Light of the Church's Authoritative Statements.

TO: Members of the Protestant Episcopal Church

FROM: The Division of Racial Minorities
The Division of Christian Citizenship

"By three tests it can be known whether Democracy is true to its own root principle: by the depth of its concern for justice to individuals; by the careful regard which it pays to the rights of minorities; by the scrupulous respect which it offers to whatever can present itself in the name of individual conscience. Of these the last is the most vital of all. Society may have to protect itself against fanatical faddists; but respect to the conscientious objector is, broadly speaking, a hall-mark of true democracy."

Essays in Christian Politics
William Temple

SUMMARY

1. THE LEGAL ASPECT OF THE PROTESTS. The legal issues of this movement are still cloudy and will remain so until they have been tested in the courts. Their ultimate resolution cannot be predicted with certainty. The demonstrations are clearly not simple instances of lawless behavior, but a means of testing both law and the unwritten mores by which separation of the races is maintained. (Pages 2-4)

II. CHRISTIAN CONSCIENCE AND CIVIL DISOBEDIENCE. Christian teaching concerning duty to the state and its law has been consistent through the centuries. But Christian teaching supports the right of civil disobedience in certain circumstances. Civil disobedience might even be a means to exalt the dignity of the law. One of the sources of the present demonstrations is the Church's teaching about the dignity of all men before God. (Pages 4-9)

III. POSITIVE COURSES OF ACTION FOR CHURCHMEN. The impact of these protests has been nationwide. A variety of types of action are incumbent upon Churchmen wherever they live. (Pages 9-14)

Church Missions House, 281 Park Avenue South, New York 10, N.Y. SPring 7 · 9100

1. THE LEGAL ASPECT OF THE PROTESTS

The legal issues raised by the "sit-in" protests are still cloudy, and will remain so until they have been tested through the courts, despite widespread opinion that they simply constitute lawless acts against public order. Some of the legal questions presented are matters of local or state law only, and involve such matters as the scope and meaning of statutory language, the applicability of the common law rule that innkeepers and common carriers are obliged to serve everyone who applies for service, or the right of a proprietor to order patrons from the premises although their original entry was lawful and authorized. Most of the protests thus far have involved "sit-ins" in lunch counters and restaurants. Such establishments have traditionally been held not to be subject to the common law duties of innkeepers, and are generally considered free to refuse service to whomever they please.[1]

On the other hand, such protests may raise as yet undecided issues under the United States Constitution. It is well established that the prohibitions of the Fourteenth Amendment concerning equal protection of the law and the right not to be denied life, liberty or property without due process of law are prohibitory only against such action as may fairly be said to be that of one of the states of the union. Such prohibitions are not applicable to merely private conduct, however wrongful or discriminatory.[2]

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1 See, e.g., State v. Clyburn, 247N.C. 455, 101 S.E. 2nd 295 (1958), where several Negroes sought service in the white section of an ice cream parlor. They were refused service and ordered out, and arrested when they refused to leave. The Supreme Court of North Carolina sustained their conviction on a charge of trespass.

2 Civil Rights Cases, 109 U.S. 3 (1883)

Nevertheless, the definition of "state action" raises serious legal problems. It has been held that the use of state courts to enforce private restrictive covenants which attempt to exclude certain races from the ownership of real property is "state action," since the intervention of the state judiciary is sufficient action by the state to fall within the Constitutional prohibition.[3] Thus, the use of state judicial machinery to enforce the discriminatory practices of private individuals and to protect a discriminatory use of private property, whether in an action brought by the proprietor or by the state for violation of criminal trespass or similar statutes, may soon be challenged as state action taken in contravention of the Fourteenth Amendment to the Constitution.

Furthermore, the protests have not been confined to local restaurants alone. Sit-ins involving municipally supported libraries and art galleries, and in eating places operated in conjunction with inter-state commerce facilities, raise additional Constitutional questions, the ultimate determination of which may differ from that reached in a case arising out of a restaurant sit-in.

It is conceivable that questions of free speech and assembly may be raised. While these rights cannot be suppressed under the guise of the maintenance of order, the power to preserve order is not thereby displaced by giving a speaker or group complet license.[4] Public officials are entitled to exercise reasonable discretion in the maintenance of public order. The extent of this discretion has not been finally determined by the courts, but it is clear that it cannot and should not be abused or used as a cloak for repression or persecution.

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3 Shelley v. Kraemer, 334 U.S. 1 (1948)

4 Cf., Feiner v. New York, 340 U.S. 315 (1951)

The ultimate resolution of these legal issues cannot be predicted with certainty, and it will be some time before they can be full tested in the courts. The fundamental point is that the demonstrations are clearly not simple instances of lawless behavior, but are tests of both law and the unwritten mores by which separation of the races is maintained. Whatever the law in a particular community and state, it is apparent that any legal suppression over and above that necessary to maintain public order will serve to intensify rather than overcome the growing assertion by Negroes of their rights to human dignity and equal treatment. This is necessarily true, since the issue is more than a cup of coffee at a lunch counter. It is one of treatment as a full and dignified human being; of treatment as one for whom Christ suffered and died upon the Cross.

II. CHRISTIAN CONSCIENCE AND CIVIL DISOBEDIENCE[5]

a. Christian teaching supports the right of civil disobedience under certain circumstances.

In many communities, these demonstrations do, in fact, represent the breaking of local and state laws. It is a profound issue of Christian ethical behavior when Negro Churchmen, and whites supporting them, as a matter of conscience defy the law and local mores.

Christian teaching concerning duty to the state and its law has been consistent through the centuries. From the New Testament[6]

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5 The basic issues of a Christian understanding of freedom and responsibility are relevantly discussed by Stephen F. Bayne Jr., in Christian Living, pp. 3-48 on "Freedom and the Free Man," pp. 229-243, "The Churchman and Minorities," and pp.259-276, "The Churchman and the State."

6 Romans 13:1-4, Hebrews 13:17, I Peter 2:13-17

to modern times, and under a variety of forms of government, the Church has maintained that duly constituted authority is a structure appointed by God for the common good, and that Christians ought to honor and obey the laws of the land. Article XXXVII of the Articles of Religion enjoins "respectful obedience to the Civil Authority, regularly and legitimately constituted."

It was this principle which led the General Convention of 1958 to resolve that the Church should "call upon its members to face seriously their obligation to conform to Federal and Supreme Court orders in regard to giving to all students equal access to our public schools"; and the House of Bishops, in its pastoral letter of the same year, made an identical plea. "The people of this land," the bishops wrote,

> "do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts. It is for this reason that Christians are taught to honor government and to pray for all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice. Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation."

In this same pastoral letter, however, the Bishops recognized that there are occasions when Christians must "obey God rather than men,"[7] and that in these instances an open violation of the law as a matter of conscience is not only permissible but imperative. But, by way of defining the circumstances under which such disobedience is justified, the bishops said:

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7 Acts 5:29

"It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never, is it right when the disobedience is the expression of a lower ethical standard than the law would enforce."

As a demonstration of this principle, the General Convention in 1958 commended the Church of the Province of South Africa for its witness in calling upon church members to ignore the provisions of the "church clause" of the "Native Laws Amendment Act" forbidding interracial worship.[8]

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8 "WHEREAS, the Lambeth Conference of 1958 has condemned discrimination of any kind on the grounds of race or color alone, and has urged that members of all races be allowed:

a. A fair and just share in the government of their country;

b. A fair and just share in the control, development, and rewards of the natural resources of their country, including advancement to the highest level of attainment;

c. The right to associate freely in worship, education, in industry, in recreation, and in all other departments of the common life; and

WHEREAS, the Bishops of the Church of the Province of South Africa "for the gravest reasons of conscience" have called on the members of the Church to ignore the provisions of the "Church clause" of the Native Laws Amendment Act, which allows for the forbidding of interracial worship; therefore be it

RESOLVED, 1. That this General Convention of the Protestant Episcopal Church, commends the witness of the Church of the Province of South Africa in the face of the doctrine and practice of apartheid;

2. That we encourage the Church of the Province of South Africa in its resistance to the attempts of the Government of the Union of South Africa to enforce apartheid in the life of the Church;

3. That we ask our Church people to inform themselves concerning the Church of the Province of South Africa;

4. That we ask the continued prayers of all our Church people for the Church of the Province of South Africa and for all the people of the Union of South Africa."

It is not easy for the Christian to choose between these conflicting obligations. Ideally, the areas of his obligation should coincide and reinforce one another. But, as Bishop Bayne points out in Christian Living,[9]

> "We do not live in an ideal world, and it will often happen that we cannot completely resolve conflicts (between obligations). The conscientious man, at such a time, chooses his highest obligation, for he knows that the adventure of freedom is not without risk and pain, yet he also knows that the event is in the hands of God--that the final accounting of freedom is not made by an adding machine but by a loving Father, who draws us to himself through all our choices honestly and bravely made, whether or not they are clear and perfect choices."

The central concern here is Christian conscience. In commenting on the right of the individual believer to object to military service, Bishop Bayne argues that at least in that circumstance, the state itself recognizes the supremacy of the Christian's loyalty to God over its own claims upon the individual.[10]

> "If the right of the pacifist and the conscientious objector to freedom from military service were simply a favor granted him by the government, both he and all the rest of us would be on perilous ground. But this is exactly what that right is not. What really happens is that the state recognizes an inherent right, arising out of the obligation of conscience, and a duty which mankind owes to itself to recognize and respect its own nature, as God has created us. If the state were to violate this, the Church would of necessity set itself uncompromisingly against that violation. A higher law is involved--higher because it is given in our creation and not established by some earthly legislature--and our loyalty is always to the highest laws we know."

b. Civil disobedience can be a means of affirming the dignity of of the law.

The current student protest movement is not based simply on local issues of law, not simply on the matter of a cup of coffee,

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9 Page 33

10 ibid, p. 274

but on the assertion of the inherent dignity of the human person in the face of established mores, frequently reinforced by laws, which impose an arbitrary separation based soley on race. In seeking a more perfect freedom the student movement in its origins thus rests on a high Christian doctrine of man and his vocation.

Certain laws so degrade the individual that they threaten the dignity of the law itself. The remarkable characteristic of most of the sit-in protests has been the orderly way in which they have been conducted. A statement from the National Student Christian Federation says in part:

> "Civil disobedience and passive resistance in response to what we feel to be an unjust civil order are, to the extent which we are willing to accept the legal punitive consequences of our disobedience, an affirmation of the rule of law. On the one hand, we vigorously protest the unequal enforcement of the law; on the other hand, we share with those participating in the demonstrations the conviction that the law must be enforced. Civil disobedience can be a means to demonstrate not against the rule of law or custom, but against the wrongness of particular laws or customs; it can be used responsibly, and with restraint as a vehicle for seeking a less discriminatory civil order but not for the destruction of the civil order itself." 11

Negro student leaders in Nashville, Tennessee, for example, demonstrated their intentions by instructing the participants not to strike back or to curse if abused, to be friendly and courteous at all time, and to eschew violence. The peaceful intent thus shown, and the abusive treatment received by these students, provoked the following statement from a group of Vanderbilt University faculty members:

> "We distinguish both morally and legally between perpetrators of actual violence who defy the peaceful traditions of this community by reviling, beating, and otherwise persecuting their fellow men, and citizens who peacefully and lawfully assert their

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11 Letter to Christian Students, March 6, 1960

rights. We think the law must be equitably enforced as well as equally observed. It follows that when members of one group and their supporters are arrested on narrow legal grounds while, at the same time, individuals who commit acts of violence against them are suffered to act freely, the law itself is being used unjustly." 12

c. Present demonstrations are an outgrowth of Christian teaching.

One factor must inevitably weigh upon the conscience of all Christians. The Church in its basic teaching insists upon the dignity of all men before God, and the General Convention of 1958 called upon all Churchmen "to work together towards the establishment of full opportunities in fields such as education, housing, employment, and public accomodations." Other communions have made similar statements. It is therefore not surprising that Christians are in the forefront of the demonstrations, and that this "passive resistance" movement has definite relationship to the churches both in teaching and leadership. At the present time, our oneness in Christ will not tolerate a repudiation by white Christians of the legitimate and heartfelt assertion by Negro churchmen that their impatient plea for their inherent rights be heard.

III. POSITIVE COURSES OF ACTION FOR CHURCHMEN

The sit-in protests are transpiring largely in one region of the country. But their impact has been worldwide. As the Durham (N.C.) Ministers' Association accurately observed:

"We recognize that this struggle on the part of Negroes for equal treatment is not confined to the South, but is part of a national and even worldwide aspiration of colored peoples; and therefore it is right, proper, and to be expected that this struggle should manifest elements of non-sectional agitation, leadership and joint endeavor from across the length and breadth of our nation."

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12 National Student Christian Federation, Information Letter #3

Every Christian citizen, wherever he lives, has opportunities to act for the achievement of justice among men, regardless of race. The bishops of Committee V of the Lambeth Conference in 1958 commented concerning the special vocation of the Church in the midst of social or racial tension:

> "Tensions there will always be in every part of the world; yet it is one of the primary tasks of the Church not so much to resolve such tensions, as by the power of Christ through whom man is reconciled to God, through whom man's at-one-ment has been wrought, to reconcile man to man and race to race. In Christ the Church is to transform all tensions from being fruitful for evil to being fruitful for good." 13

Concrete opportunities for witness and action vary, but given his own situation, EACH CHURCHMAN SHOULD

One: Be well informed and help to stop rumors.

Ignorance of the facts leads to distorted thinking and to a helplessness in the face of rumors. During the 1943 race riot in Detroit an erroneous report of a crime was one of the causes of the ensuing violence, and similar false rumors are manufactured and circulated during most moments of racial tension. Each Christian thus has a responsibility to seek accurate information about happenings in his own or other communities before making judgments or expressing opinions, and has the additional duty of doing all that he can to check the spread of false or exaggerated reports. Reliable information and balanced evaluation of events can be obtained from responsible sources such as the Southern Regional Council[14] and the Southern Education Reporting Service[15]; or from the

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13 The Lambeth Conference 1958, Seabury Press, p. 2.128

14 63 Auburn Street, N.E., Atlanta 3, Georgia

15 1109 19th Avenue, South
Nashville, Tenn.

Rev. Cornelius C. Tarplee, of the National Council's Division of Christian Citizenship;[16] and through critical reading of nationally circulated newspapers and magazines.

Two: Discipline himself to deal with emotional and controversial issues with constraint and reasonableness. The 1958 pastoral letter of the House of Bishops calls upon

> "everyone to recognize that reason and not emotion will unite our torn communities, that discussion must be carried on by all without note of superiority or servility, and that when we confront one another, we are to do so in a brotherly fashion."

Community leadership of both races has a responsibility to seek means of preventing mob elements from taking over.

Three: Associate himself with groups which are disciplined, well-grounded, and reflect the Church's teachings in their aims and methods. Impetuous action, the reign of mob psychology, and the abdication of firm leadership in a community invite irresponsibility and violence. Effective social action grows out of careful planning and organized effort to achieve reasonable goals in a situation. To date, those demonstrations which have been the most inflammatory were one in which either white or Negro mobs formed, or law enforcement authorities failed to exercise their properly-restrained professional responsibility.

Four: Support, encourage, or initiate community efforts at conversation and conciliation. The grievances of Negro Americans cannot be wished away. As pointed out earlier, the Church, has, through its teaching, given impetus to the current assertion of human rights.

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16 Box 853, Lynchburg, Virginia.

Again quoting from the 1958 pastoral letter:

> "Let us not think that like children we can shout down other people and their wishes and interests. They are not ghosts, nor children to be frightened away. There is only one way for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace."

Governor LeRoy Collins of Florida, a churchman, acting in the spirit of this pastoral counsel, has taken steps to establish bi-racial committees in each community of that state, as well as a state bi-racial advisory committee. "Because a city has not had...difficulty is not reason for not establishing these committees," he said in a televised speech, "sooner or later they will." Where such committees exist, churchmen should give them encouragement and support; where they do not, they should help initiate their formation.

Five: Utilize all existing opportunities within the Church and the general community for bi-racial conversation, communication, and understanding. Many opportunities already exist for Negroes and whites to meet and talk with each other in Church and community organizations. Frequently these existing contacts are ignored in times of crisis. The full use of such oppotunities, on a frank, sometimes confidential basis, may be one of the most constructive contributions the Church can make at the present time.

Six: Commend and support merchants and community leaders who attempt to find just solutions to problems. It is important to recognize that many individuals and a number of newspapers in the South support in principle and are working to find means of providing equal service at lunch counters and other facilities for everyone. The admission of Negroes to lunch counters in San Antonio and other communities shows that peaceful adjustment is possible with determined and

well-supported leadership. The statement of forty-four clergy in Raleigh, North Carolina, addressed to the store managers involved in the sit-in dispute in that community points the way towards one of the Church's roles:

> "We recognize the problem presented to you and the community by such a crisis as the present one. Therefore we would like to give you the following assurances:
> 1. We would assure you of our support if you feel led to reopen on the basis of nondiscriminatory service for all citizens.
> 2. We will urge the people we serve to support you in such a move.
> 3. We believe that the entire Christian community should be ready to accept this step on the basis of its Christian faith."

In San Antonio, the role of Church leaders was one of actually initiating the discussions with merchants and community leaders which led to opening eating facilities.

Seven: Make every effort to understand and support fellow Christians involved in crisis situations. Those actively involved include not simply students, many of them Episcopalians, but in one sense whole communities. Law enforcement authorities, government officials, diocesan leaders, and business men bear a special burden of responsibility, and need the prayers and support of their fellow Christians. The form which active support takes will vary. Letters, money, and other expressions of concern may be called for in some cases. Pressure applied to the national chain stores is not an unreasonable form of citizen activity. For as the New York Times said in an editorial on March 24,

> "Economic power of the kind these chains have won carries with it the duty to use the power wisely and courageously. The chains cannot hide behind the excuse of local custom. They should take the bold step and make it their policy to deal with all customers equally, in all their stores."

Eight: Work through community or church agencies and with persons of professional skill seeking to bring healing to tense situations. Persons who feel a special commitment to give time and effort to working in their own communities to improve intergroup relations may wish to offer their services to local or state human relations agencies,[17] local councils of churches, or diocesan social relations departments. Within the Church, individuals may wish to work with the recently-formed Episcopal Society for Cultural and Racial Unity, an unofficial organization of laity and clergy.[18]

* * * * * * * * * * *

Those of us who have drawn up this document are, as individuals and as a group, in general sympathy with the aims and purposes of the protesting groups. We have, we pray, carefully read and reflected on the Church's central teaching in this area. We hope we have not been unfair to the position of those within the Church who differ from us on this issue.

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17 For information about such agencies throughout the South, write to the Southern Regional Council (see above for address)

18 522 Atlanta National Building
50 Whitehall Street, S.W.
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We are grateful that the movement has been characterized by peaceful methods in the accomplishment of its purposes; we are equally grateful that they have evoked little retaliatory violence. As Christians we are concerned about means as well as ends, and earnestly pray that in the critical months ahead Christians of all views will continue to seek their desired ends in a spirit of mutual love, understanding, and restraint.

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April 1, 1960

Epitome of Proposal for Advance Work in Race Relations by the Division of Christian Citizenship, Department of Christian Social Relations, Protestant Episcopal Church.

I. INTRODUCTION: History, present and future status.

A. Begun as a project, Bridge-Building in Tension Areas, made possible by a grant from the Fund for the Republic.

B. Project emerges as addressed to four areas:

(1) Consultation and counseling with leaders in areas of special crisis.

(2) Organization and direction of conferences on race relations.

(3) Provides liaison with other denominations and agencies in the field of desegregation.

(4) Serves as a clearing house of information and interpretation.

C. Project sustained by National Council for six months after Fund for the Republic support ends in mid 1958.

D. General Convention provides for the continuation of the work for the 1959-61 Church Triennium as a part of its regular program.

II. PRESENT ASSETS AND RESOURCES:

A. Full time services of a National Council officer

B. Special training and experience

C. Two years experience in the field per se

D. Files of records and materials assembled and ready

E. Access to the resources and leadership of the Church

F. Concerned leaders identified and already in communication

G. Knowledge of and in working cooperation with leaders in other agencies

H. Resources of other Divisions of the Church are available and in use

I. Office and procedural framework already established

III. PROPOSED ADDITIONAL DEVELOPMENTS - AND BUDGET OUTLINE

A. Top-level conferences bringing together:

1. Church leadership

2. Federal and State officers

3. Social science experts

4. Human relations leaders and experts

B. Seminary Consultations (12 seminaries)

C. Research and educational materials

1. Publications

2. Research leading to symposium

3. Exhibits, film strips, films

PROSPECTUS FOR ADVANCED WORK IN INTERGROUP COOPERATION

A grant of $25,000 from the Fund for the Republic in 1956 made possible the beginning of an exploratory and experimental project in intergroup cooperation. The project, under the title of "Bridge-Building in Tesion Areas" was planned and organized in the closing months of 1956 and in 1957 was actively initiated with the appointment of the Rev. Cornelius C.Tarplee as coordinator. Offices were set up in the South (Lynchburg, Virginia). Field surveys, consultations, interagency conferences, and both general and local intra-church conferences produced the experiences, out of which have evolved a four-fold approach to the task of the national office, that of assisting the Church to provide creative leadership in the nation's quest for justice in race relations.

The project was able to carry on its activities for eighteen months (January 1, 1957, through June 1958), with the money provided by the Fund for the Republic. The National Council of the Protestant Episcopal Church authorized the Department of Christian Social Relations to continue the project for the remainder of 1958, the last six months of the Episcopal Church's current triennium. At General Convention in Miami Beach in October of 1958, the project was provided for as a part of the regular program of the Department of Christian Social Relations. Formal appointment was consummated at the first meeting of the National Council in Greenwich, December 9, and 10. This formal acceptance of the program provides for the salary of an Associate Executive Secretary in the Division of Christian Citizenship charged primarily with work in the field of racial and cultural relations. However, it is able to provide only a minimal budget for travel, conferences, and educational material. The budget is to be stepped up somewhat for each succeeding year of the 1959-1961 triennium.

During the two years of active life of the intergroup cooperation project there has emerged a program of activities in four principal areas, the fruitfulness of which has been extensive in current developments within the Church and attested to by various inter-agency consultants and other informed individuals.[1] The areas of activity are:

(1) The provision of personal support through consultation and counseling of clergy and laity of the Church who find themselves in areas of special crisis and tention because of their stand on racial issues (this activity, while it must obviously remain confidential in nature, has proven quite practicable and appears to be basicalll vital to those to whom it has ministered).

(2) The organization and direction of conferences, usually inter-racial, which have addressed themselves to problems arising from racial tensions. Most of these conferences have been "off-the-record." They a re generally of two varieties

(a) purely local conferences, quite confidential in nature and dealing with questions of tactics and strategy applicable to the locat situation and

(b) more general-- national or regional in scope -- dealing with the overall aspects of the problem and providing information for leaders from many local situations, helping they to see the crisis in broad perspective and at long range.[2]

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1. Among the agencies commending the project are the Southern Regional Council, and the National Council of Churches of Christ in America. A sampling of those using the services of the project who express themselves as finding the project helpful are: Youth Council, Dio. of Maryland; Woman's Auxiliary, Dio. of Bethlehem; The Rev. Paul Ritch, Americus,Ga.; The National Urban League; Mr. and Mrs. D.W. W. Wheatley, Greenwood, Miss.; Dio. of Central N.Y. The Rt. Rev.Malcolm Peabody; Mrs. Theodore O. Wedel, Pres. United Council of Church Women; Kenneth T. Johnson, Youth Advisor,St. Mary's Church,Arlington, Va.; The Rev. John B. Morris, Dillon, So.Caro.; Rev. Stiles B. Lines, Camden. So.Caro.; Rt. Rev. Henry Hobson, Bishop of Southern Ohio; Rt.Rev. William Scarlett, retired Bishop of Mo.; Rev. Raymond T. Ferris, Christ Church, Nashville, Tenn.; Rev.Leland B. Henry, Exec.Dir. Dept. Christian Social Relations, Dio. N.Y., and the Rt. Rev. James Pike. Bishop of California.

2. On at least two occasions a chief aim of the general conference was to provide a retreat for those in c ritical situations in order that they might find refreshment in shared concerns, experiences and interpretations and be able to speak freely in a permissive and protective atmosphere. The value of this can be documented.

(3) To provide liaison between the Episcopal Church and other denominations and agencies concerned with desegregation. This has been done through attendance at the meetings of the CCD (Consultat ive Conference on Desegregation); Southern InterAgencies Conferences; Conventions of such groups as the National Urban League, NAIRO (National Association of Intergroup Relations Officials), and the like. (4) to provide a clearing house of information and interpretation to other departments, organizations and individuals in the Church upon request. This has been done through participation in conferences on the national, provincial, diocesan and parish levels, through the dissemination of literature, and by consultation and collaboration in planning study courses.

The stage of development at which intergroup cooperation finds itself is that of being no longer a project but an integrated part of the on-going concern of the Department of Christian Social Relations. It has a basic structure, two years of research and experimentation, and an experienced field worker. At the present time the Church has been mobilized by the Bishop's Pastoral Letter and by greatly heightened concern over such tragic developments as bombings and reprisals, negative reactions affecting missionary programs and rising tide of international

ill will. We feel that this activity possesses the strategic components which promise large dividends at relatively small cost.

A quick inventory of our present resources would include:

(1) the investment of an officer of National Council working full time in the field of race relations with salary paid,

(2) This executive, an experienced parish priest, whose full pastoral experience and education was gained in the South and who in addition has more than five years of leadership training experience in human relations,

(3) the accumulation of two years' research and experience in full time activity in race relations,

(4) the accumulated files of over two years of records and materials on the various aspects of the race relations problem in the country as a whole,

(5) access to the leadership of the Protestant Episcopal Church within the context of the prestige of the National Council,

(6) the identification and considerable briefing and training of clergy and lay leaders vitally concerned in the field of race relations,

(7) excellent rapport and cooperative status with leaders in agencies concerned with desegregation (this includes exchange of services),

(8) cooperative relationship with such other divisions of our National Council as Youth, College Work, and Leadership Training, thus opening a whole field of general conference activities of the youth and young people of the Church,

(9) the establishment of an office and a procedural framework serving as a base for activities.

A supplement to the budget of the Division of Christian Citizenship will make possible such much advanced work as we propose below:

PROPOSED ADDITIONAL DEVELOPMENTS

I

We propose that in addition to conferences already projected there be several conferences calling together combinations of top level leadership representative of various areas of responsibility and competence. Enough activity has been initiated in this field so that we are confident that it is feasible and promises good results. For instance, last year five bishops of the Episcopal Church met with five U.S. senators for an "off-the-record" discussion of the crisis. Learning from each other and getting to know each other produced the kind of personal meeting and respect which encourages communication. Such a meeting between bishops and other top figures in the Church together with federal and state governmental authorities should be arranged and awaits only the financial resources.[3]

A second area of competence which needs to be brought into communication with church leadership is represented by various experts and leaders in the social science field. Their knowledge and experience is vital to church leadership as it moves into the social arena armed with moral and religious concern.[4]

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[3] Such leaders as Governor Collins of Florida; Dr. Hannah, Chairman of the Civil Rights Commission; Gordan Tiffany, Director of the Civil Rights Commission; as well as segregationist leaders are represented in the membership of the Episcopal Church. We do not however, contemplate necessarily restricting the conferences to Episcopalians, but rather bring the leadership of the Church into creative encounter with secular leadership.

[4] We have in mind bringing Church personnel into consultation through off-the-record conferences with such people as Mr. Harold Fleming, Executive Director of the Southern Regional Council (southern race relations); Mr. Philip Hammer, Economic and Business Research (southern economics); Dr. Asael T. Hansen, Department of Sociology and Anthropology, University of Alabama; Dr. Guy P. Johnson, Department of Sociology and Anthropology, University of N.C.; Dr. William Kolb, Department of Sociology and Anthropology, Tulane University; Dr. Alonzo G. Moron, President of Hampton Institute; Dr. Samuel C. Kincheloe, President of Tougaloo Southern Christian College (education);

Dr. John Hope II, Director Industrial Relations, American Missionary Association, Fisk University; Mr. J.A. Nelson, Manager of Industrial Relations, Douglas Aircraft, Inc.; Mr. Earl Pippin, 1st Vice President, Alabama Labor Council, AFl-CIO (management-labor relations); Mr. Emory Jackson and Mr. P.B. Young, Sr., Negro publishers; Mr. Charles Wright, Professor of Constitution Law, University of Texas, and Mr. Harry Jones, Cardoza Professor of Jurisprudence, Columbia University Law School.

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A third important source of consultation with Church leadership and perhaps also with the others mentioned are those trained laymen of the Episcopal Church who occupy a position of professional prestige in the field of intergroup relations.[5]

II

Among the activities of the project have been visits to the several seminaries of the Episcopal Church. In each instance the professors in Applied Christianity and Moral Theology have agreed that in addition to the abstract presentation of the ethical principles involved, each student needs some descriptive and analytical presentation of the climate and the complexities inthe practical application of the principles. Such persons as Dr. Oscar Lee, National Council of Churches of Christ in America, and Dr. William Clebsch, Professor of Ethics at the Episcopal Seminary of the Southwest, have said that they consider this an important service and responsibility of the national office.

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[5] Listed among these are such people as Mr. Marshall Bragdon, Executive Director of the Mayor's Friendly Committee of Cincinnati, Ohio; Dr. Fred B. Routh, Associate Director of the Southern Regional Council; Mr. Lester Granger, Executive Director of the National Urban League; the Honorable Thurgood Marshall, Chief Council, NAACP; Dr. Kenneth Clark, Director of Social Science Research, CCNY; John Lassoe, Executive Director of NAIRO.

PAGINATION INCORRECT

Supplemental funds would make possible a visit of several days to each of the twelve seminaries of the Episcopal Church. In these visits the practical dimensions of the Church's leadership in the field of race relations should be discussed with concerned individuals, with faculty members, with seminary classes, and seminars. In addition to imparting information, connections should be established enabling the future clergymen to have ready knowledge of access to various human relations resources.

III

A. The vast field of publications - pamphlets, off-the-record reports, addresses and important reprints - pass through the office of the coordinator of this activity, only a very few of which canbe adequately distributed with the present budget. Many more of them need to be brought to the attention of selected lists of concerned Church leaders. Supplemental financial assistance is needed here for postage and additional secretarial help as well as purchase of materials.

B. Although this office, as presently constituted, does not have sufficient expert personnel to carry on extensive work in research, there is great need for some research and survey, for instance, on the growth of desegregated parishes, both in degree of desegregation and number of parishes. Some research is needed in terms of the effect of Church statements upon its membership. Research being conducted and currently available needs to be coordinated and communicated.

PAGINATION INCORRECT

A systematic attempt along these lines is being projected by a committee composed of the Rev. John B. Morris, the Rev. Will D. Campbell, the Rev. Dr. Waldo Beach, the Rev. Dr. Ben Lacy Rose, the Rev. Colbert Cartwright, and the Rev. G.C. Tarplee. This committee has carried on considerable work in the direction of bringing together various important aspects of the relationship of Church and race. It is only Episcopalian in origin, and is intended to have an interdenominational scope and appeal. A prospectus of this projected activity is enclosed as an appended exhibit. The initial phase of this project, research and writing, might serve to launch its production.

C. Dramatic and effective exhibit possibly prepared by Allen Crite, Negro artist and Churchman, should be produced for display at provincial and general meetings of the Church and at all conventions and conferences concerned with civil rights. The exhibit should depict the Church's stand on race relations.

Also, as valuable adjuncts to study and discussion groups, the department needs to purchase such films and film strips as have recently been produced dealing with discrimination and prejudice especially in the field of housing.

PAGINATION INCORRECT

Research (preparation of proposed symposium 3,000

PROPOSED BUDGET FOR ADVANCED WORK IN RACIAL AND CULTURAL RELATIONS

UNDER THE AUSPICES OF THE DIVISION OF CHRISTIAN CITIZENSHIP,

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

I. Conferences and consultations		
Top echelon leadership in Church, Federal and State government, the social sciences, and race relations agencies		
Administration, office expense, preliminary travel, planning meetings, recording and preparing reports of findings	$2,500	
Travel of consultants and other delegates	4,000	
Hospitality (room, board, and facilities at conference centers)	3,500	
CONFERENCE TOTAL		$10,000
II. Seminary Visitations		
Preliminary arrangements	500.	
Travel to twelve seminaries (hospitality to be furnished by seminaries)	2,000	
SEMINARY TOTAL		2,500
III. Research and educational materials		
Publication and distribution	750.	
Research (preparation of proposed symposium)	3,000.	
Exhibits and other audio visual materials Purchase of films and film strips	1,250.	
RESEARCH TOTAL		5,000.
GRAND TOTAL		$17,500.

APPENDED DOCUMENTS

A. Pastoral letter, House of Bishops, General Convention, 1958

B. Complete Prospectus of symposium

C. Bridge Building in Race Relations; a digest of Episcopal statement and action through 1957

D. Report on Race Relations prepared for General Convention, with comments from the field as to the Church's strategy and action.

INITIAL REPORT TO THE FUND FOR THE REPUBLIC

on the

INTERGROUP EDUCATION PROJECT

of the

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

from

The Rev. Cornelius C. Tarplee

INTRODUCTION

The principal object of the activities of the coordinator during the first several months has been to initiate and implement the process of bridge building in good will and understanding between the races. The principal areas upon which the project's efforts have been focused have been:

1. To help the Church to deal with the problem of mutual acceptance between races within its own fellowship. This is a problem as revelant to the North as to the South but is, of course, expressed in different levels and stages of relationship.
2. To bring the Episcopal Church into live and cognizant contact with efforts in this area on the part of other denominations and agencies, to assist it in assuming an increasingly supportive role in the national effort, and to enable it to realize and utilize resources available from other agencies that are helpful in the process of its own adjustment.
3. To be a catalytic agent in bringing together and helping to integrate and coordinate the efforts of various individuals, sections, departments, and organizations of the Church so

that they will be mutually supportive and as far as possible not in conflict or overlapping in character.

4. To act as a clearing house of information and to help find ways and means of communicating the decisions and attitudes of the Church to its membership.

5. To help various areas of the Church to express its conviction in terms of its prophetic role in society in such a manner as those convictions can be heard in the varying climates of tension.

6. To help the Church implement its pastoral role as reconciler by helping its leadership to interpret to its membership and to society at large a basic conception of its existence as a fellowship in which divergent points of view, controversial questions and diametric disagreement can be expressed and discussed in an atmosphere of respect, forbearance, and forgiveness.

These areas of activity, in themselves objectives, might be described in terms of "bridge building" analogy; the first five comprising the columns and abuttments, whereas point six represents the deck across which flows the commerce of social intercourse.

PROCEDURE

The procedure has been conceived of in terms of successive stages or phases of the project's development, each successive phase supplying the ground work and revealing the details of the activities indicated for the next stage. Because of the existential and realistic character of the project, the phases of activity

must be conceived of in terms of logic rather than chronology. Several phases of the activity are taking place simultaneously and some decisions and actions contribute to several phases at the same time. Initially, several needs have presented themselves. On the date of the Coordinator's assumption of activity the general blueprint and rationale of the project had been established. Some reality testing and preparation for the project had taken place in terms of discussions within the Division of Christian Citizenship and within the Department of Christian Social Relations, and a conference of Southern Bishops had been held. A considerable number of leaders located in strategic places and with experience with the problems and strategy of promoting race relations had also been interviewed. The data resulting from such meetings provided guiding principles and clues to the procedure necessary to the project's implementation.

The building of a program had to start with three activities: (1) organization, (2) field survey, and (3) the establishment of trust and understanding in various dioceses, especially those earmarked for initial effort. The organizational activities, which actually started with the appointment of the Coordinator, continued with his establishment as an integral part of the National Council structure. The Coordinator of the Intergroup Project became an Associate Secretary in the Division of Christian Citizenship, which is a part of the Department of Christian Social Relations. This supplies the status and the resources afforded by the National Council's position in the life of the Church. The organization continued in the setting up of an advisory committee to the Coordinator, which committee forms active liaison with the Division of Christian Citizenship. The committee is composed of the Rt. Rev. William Marmion as Chairman, the Rt. Rev. Lauriston Scaife, Mrs. Clifford Cowin and the Rev. Dr. Moran Weston. This

committee will meet from time to time on a contingent basis and being small can communicate quickly and easily.

The organization continued to occupy the principal efforts of the Coordinator through January 15. During this time an office was established in Lynchburg, Virginia. The Coordinator was carefully oriented in respect to the policies and procedures of the National Council and procedures in regard to constant liaison between the Lynchburg office and New York City were worked out. The proposed budget was revised and placed in operation. These organizational and administrative details were projected subject to re-evaluation in six months.

ITINERARY PLANNED.

An itinerary for the purpose of initiating the field survey was planned by letter and telephone. This was planned to reach as many of the twenty-two dioceses originally chosen as key, strategic areas, as possible, so that a realistic appraisement of the situation could be presented to the Division of Christian Citizenship at its meeting on February 18. This trip, in addition to providing survey data, had as its additional objective: (1) to establish rapport, understanding, and therefore support on the part of the Church's leadership, principally its Bishops, with the project; (2) to stimulate local action through the encouragement demonstrated to local areas of the Church's general concern and by the natural, but not to be minimized, process of influencing action as a result of the thinking and evaluation necessary to describing the situation, aims, and objectives in each area, (3) to identify key concerned leadership, both lay and clerical in each area and to establish a working relationship with them, and (4) to visit crisis areas within the path of the itinerary so as to lend fellowship and support

to leaders in such areas and to gather necessary first hand information which might be required in various areas of the Church.

The Dioceses chosen initially as key areas for the possible development of conference and demonstration projects were: Delaware, Virginia, Southern Virginia, Southwestern Virginia, South Florida, Texas, North Texas, West Texas, Dallas, Missouri, Kentucky, Lexington, Tennessee, Chicago, Michigan, Minnesota, Western New York, Rochester, Central New York, Albany, New York, Massachusetts. Fifteen of the Dioceses were visited in the first itinerary as described below. The Diocese of South Florida was visited in the second itinerary.

INTERIM ACTIVITIES.

At the conclusion of the first field survey trip on February 15 the Coordinator prepared the attached confidential report which was presented to the Division of Christian Citizenship meeting on February 18 and was abstracted briefly for the meeting of the Department of Christian Social Relations on February 19. The interval from February 19 to March 20 was occupied in Lynchburg, Virginia carrying on three principal activities:

1. Evaluating and consolidating relationships established on the trip, and encouraging further development of activities already underway or initiated in the various areas visited.
2. Suggesting and initiating possible courses of action in various directions involving as many of the Church's leaders and organizations in such planning as possible. This searching process includes proposals on the levels and in the age groups as follows:
    a. inter-racial discussions by the Church's college age youth.

b. diocesan and provincial conferences containing clerical and lay personnel represented bi-racially.

c. supportive conference for the purpose of providing the Church's resources for spiritual and moral replenishment as well as strategic insights for both lay and clerical personnel who have been under critical and prolonged tension.

d. anticipating developments in the various areas as indicated by reports from such sources as the Southern Regional Council, National Council of Churches, the C.C.D., and supplying this information to responsible leadership in those areas in order that such foreknowledge might provide for early preparation and creative response to the situation.

e. establishing the possible coordination with the Woman's Auxiliary and the United Council of Church Women in the development of various conferences and programs.

f. making contacts with the seminaries of the Church to arrange for consultation, discussion, and conferences with the student body, preferably in small groups.

g. developing plans with the leadership training division of the Department of Christian Education of the Episcopal Church for cooperative action in developing methods, procedures and formats for short term conferences aimed at training leadership in the field in dealing creatively with

controversial issues in human relations. As will be noted later, several planning conferences have been scheduled and two types of experimental conferences are being projected for this spring.

h. cooperating with the Rev. Das Kelley Barnett in promoting among Episcopalians attendance at the Christian Faith and Human Relations Conference in Nashville, Tennessee and the sponsorship of the Episcopal conference on Christian Strategy in race relations which will follow. It will also be held in Nashville.

3. Setting up by mail and telephone an itinerary furthering the field survey, attending related conferences and helping to furnish leadership in one conference to be described briefly later in this report; the problem of developing integrated parishes in the place of formerly existing segregated parish situations.

The second itinerary began on March 20 and ended on April 11. A specific chronological breakdown of the two extensive field trips follows.

ITINERARIES

JANUARY 21, CHARLOTTESVILLE, VIRGINIA - Conference with various members of the faculty at the University of Virginia relative to the possible production of pamphlets for the information and education of Church people. Conferences also with the rector of St. Paul's Church, Charlottesville and concerned lay people in the congregation.

JANUARY 21, AFTERNOON, RICHMOND, VIRGINIA - Conference with the Bishops of the Diocese of Virginia. This was followed with an evening conference with the Rev. Leigh Ribble and the Rev. Robert Seiler, Executive Secretary of the Department of Christian Social Relations.

JANUARY 22, GREENVILLE, SOUTH CAROLINA - Conference and overnight visit with the Rev. Stiles B. Lines in regard to the crisis in Camden, S. C. in which one of his communicants was badly beaten by masked men. I obtained from Mr. Lines a description of the Camden situation and an appraisal of the climate of opinion in South Carolina. This visit was also of importance in effecting a working relationship with a clergyman in a critical tension area.

JANUARY 23, 24, ATLANTA, GEORGIA. Attended the conference for Southern field representatives of the C.C.D. held at Atlanta University. At this conference I was able to establish rapport with representatives of nearly all of the agencies concerned with desegregation in the South, to become acquainted and share in the deliberations of the conference, and to be prepared to acquaint representatives of the Episcopal Church in various areas with the available resources and activities of the agencies. I conferred with Dean Hardman and made contact with the Rev. Mr. F. M. Ross and the Rev. Mr. W. R. Mill, clergymen of Atlanta. I also attended the dinner meeting of the United Council of Church Women, state-wide gatherine.

JANUARY 25, LOUISVILLE, KENTUCKY. Met with Bishop Marmion of Kentucky who is also chairman of the Department of Christian Social Relations for the Province of Sewanee (Province IV). This conference was followed with a joint conference with Bishop Marmion and the Rev. F. A. Springborn, Chairman of the Department

of Christian Social Relations. From the two conferences I received a description of the situation and the points of concern in the Diocese. In the late afternoon I drove to Mammoth Cave, Kentucky with the Rev. and Mrs. Wilfred Myll. The problem of desegregation in general and the situation in the Church in Kentucky was discussed confidentially by Mr. Myll from the standpoint of the parish clergyman, not a member of the Department of Christian Social Relations.

I led a parish life conference from January 25 through the 27th at the Mammoth Cave Hotel. Besides the deep and intimate religious experience with the representatives of St. Matthew's Parish, Louisville, who made up the conference, several off the record discussions were heard in regard to the average churchman's attitude toward desegregation. I was able to observe here a real ferment of adjustment in operation.

JANUARY 27, FORT THOMAS, KENTUCKY - Conference and overnight visit with the Rev. James Welsh. This was followed with a conference the next morning with the Rev. Allen Person and Mr. Welsh in regard to the general situation as they understood it in the Diocese of Lexington.

JANUARY 28, CINCINNATI, OHIO - Conference with the Rev. M. F. Arnold of Christ Church. I also made contact with Mr. Kenton Lawwill. While these contacts are of potential importance in the Intergroup Education Project, the conference and contact were primarily in the interest of the Church and Freedom Celebration.

JANUARY 29 - Weather forcing cancellation of a conference with Bishop Moseley of Delaware, I proceeded to New York City, engaged in a brief conference with Dr. Moran Weston and attended the meeting of the New York committee planning

the Church and Freedom Celebration in the Cathedral of St. John the Divine, after which I attended a dinner given by the Rev. John Mulligan as Chairman of the Department of Christian Social Relations of the Diocese of New York. Following the dinner we conferred at length in regard to the problem of human relations in the Church. I was an overnight guest with Mr. Mulligan, leaving at 5:30 a.m. for Boston.

JANUARY 30, BOSTON, MASS. At 9 a.m. I conferred with Bishop Stokes of the Diocese of Massachusetts and received from him a list of key persons in the Massachusetts area who would be interested in further activities and possible development of conferences. I conferred also with Bishop Lawrence, Suffragan Bishop of Massachusetts. I visited the Rev. Gardiner Day, rector of Christ Church, Cambridge, and with him attended a luncheon meeting of the United Council of Church Women, to whom I spoke briefly describing the objectives of the Intergroup Education Project. I met with the Rev. Charles Batten, member of the faculty at Episcopal Theological Seminary and discussed with him the possibilities for area-wide conferences and discussions with the students at The Episcopal Theological School in the future. I then met with the Rev. John Burgess, archdeacon of the Diocese of Massachusetts and obtained from him the names of key leaders, clerical and lay, who would in his estimation be interested in attending a conference in that area dealing with various aspects of the problem as it presented itself locally.

JANUARY 31, ALBANY, NEW YORK. I met an appointment at 10 a.m. with Bishop Barry, who is President of Province II of the Episcopal Church. Bishop Barry expressed himself as being vitally interested in the whole question of race

relations and presented an analysis of the situation as he saw it in the Diocese of Albany. He suggested that a bi-racial conference dealing with housing and employment and with the best means of supporting concerned churchmen in the South would be important and helpful. My meeting with Bishop Barry was followed by a luncheon attended by Bishop Richards, Suffragan of the Diocese and Dean Brown of the Albany Cathedral. The principal subject discussed at the luncheon was the Church and Freedom Celebration. I then met with the Rev. Laman Bruner, rector of St. Peter's Church, Albany, and took dinner with him.

FEBRUARY 1, SYRACUSE, N.Y. I met with Bishop Peabody of the Diocese of Central New York, who showed keen insight and deep concern over an aspect of the race relations problem that had reared itself in the City of Syracuse. A bi-racial conference was suggested, which Bishop Peabody was desirous of holding as soon as possible. Following the meeting with Bishop Peabody I met with Bishop Higley, Suffragan Bishop of the Diocese for further discussion of the diocesan situation. During the afternoon I talked with the Rev. Raymond Mitchell, rector of St. Philip's Negro Parish and Mr. Wood, outstanding member of the parish and director of a community center in the City of Syracuse. The weekend of February 2 and 3 was spent in Herkimer, N. Y. with Mr. and Mrs. John Henderson, lay leaders in the Diocese of Albany.

FEBRUARY 4, ROCHESTER, N. Y. Met with Bishop Stark of the Diocese of Rochester, who related to me the part the Church played in a recent housing crisis locally, as well as giving me an appraisal of the racial situation in that diocese. I had lunch and spent a portion of the afternoon with Mrs. Harper Sibley, outstanding lay woman of the Episcopal Church who shared her insights

not only in regard to the City of Rochester but in regard to the whole race relation situation. The evening was spent with the Rev. Quintin Primo, outstanding young Negro leader in the City of Rochester, priest of the Episcopal Church, and chairman of the Department of Christian Social Relations. Mr. Primo proved to be one of the most inspiring and perceptive leaders I have yet met.

FEBRUARY 5, BUFFALO, N. Y. Conferences were held with Bishop Scaife, who is a member of the Advisory Committee and has been well acquainted with the development of the project since its inception. His keen interest and hearty support was demonstrated in his helpfulness in sharing with me his understanding of the status of race relations in the City of Buffalo and surrounding country and in introducing to me the Rev. J. S. Stevenson, chairman of the Department of Christian Social Relations, the Venerable Henry P. Krusen, and the Rev. William F. Staton, Bishop's Vicar. After conferences with all of these gentlemen separately, and after a conference with Dean McNary and Canon Haddad at the Cathedral, I felt that I not only had a wealth of contacts in Buffalo but was sure of a strong reservoir of leadership to be called on there whenever the occasion presented itself.

FEBRUARY 6, MINNEAPOLIS. Met with Bishop Hamilton Kellogg and attended the opening dinner of the annual clergy conference. I was invited by Bishop Kellogg to address the clergy of the diocese briefly. The clergy expressed a real concern and interest. However, I got the impression that involvement in race relations in the Diocese of Minnesota was largely academic in nature, probably due to the fact that critical racial tensions have not evidenced themselves recently there.

FEBRUARY 7, DETROIT, MICHIGAN. - I met with Bishop Emrich. My brief interview with him was inspiring and instructive. His concise and clear cut analysis of the Church's situation in the Diocese of Michigan and the crisis that the Church faces in general in regard to the assimilation of the Negro was most helpful. Much that he said was in my estimation important enough to be incorporated in my report to the National Council. I had lunch and a brief conference with the Rev. E. B. Usher, Mariner's Church, who is also executive secretary of the Department of Christian Social Relations. I conferred also with the Rev. Hugh White, who is Chaplain to the Bishop and Director of an experimental project in industrial missions. Mr. White's work leads him directly into some of the most knotty problems in regard to race relations in the City of Detroit. He was able to indicate several directions in which he felt that the Intergroup Education Project could cooperate helpfully and gainfully with the groups and their concerns with which he was working.

FEBRUARY 8, CHICAGO, ILLINOIS. - I met briefly with Bishop Burrill and then had a conference with Bishop Street. In the afternoon I visited the law offices of Mr. Fowle, who is an outstanding layman and civic leader. Through him I made contact with Mr. Jerry Voorhis. Mr. Fowle suggested a conference with Judge Green, Mr. Voorhis, thepresident of Roosevelt University and one or two other such leaders in the area (later Bishop Street asked that he might be able to attend such a conference if it were held). It was felt that such a conference should deal with an analysis of the national problem and then come to grips with the local problem with special reference to what was the Church's primary concern.

FEBRUARY 9, 10, and 11, ST. LOUIS, MISSOURI - As guest of Mr. and Mrs. John Leach of Kirkwood, I attended a dinner given by them for me at which were present Dean Cole, the Rev. William Laird and several concerned laymen of the Diocese. I preached on Race Relations Sunday at St. Peter's Church, Ladue, at the invitation of the Rev. William H. Laird. I visited the Rev. P. A. Bankston in the afternoon and discussed inter-racial affairs with him. Of particular interest to Missouri at the moment is a real estate case involving housing in Creve Coeur, which is near Mr. Bankston's and Dr. Laird's churches. On Monday I met with the Department of Christian Social Relations and discussed the Church and Freedom Celebration and the Intergroup Education Project. Mr. Aubrey Hamilton, Chairman of the Department, by coincidence is the lawyer in charge of the housing case mentioned above. Here, too, there is interest in following up activities related to this project.

FEBRUARY 12, DALLAS, TEXAS - Met with Bishop John Harte, Suffragan Bishop of the Diocese of Dallas and while there talked with the Chairman of the Department of Christian Social Relations, the Rev. J. R. Leatherbury, who lives in Fort Worth. I was a guest of the Rev. Edward E. Tate, rector of the Church of the Incarnation and his assistants in the parish. The Church of the Incarnation is the largest and most active parish in the City of Dallas and real concerned leadership can be developed from this base.

FEBRUARY 13, SAN ANTONIO. - I met with Bishop Jones, who showed real perception and concern in regard to the racial developments in West Texas. He reported that the two diocesan schools will probably become integrated in a short time. At any rate the problem is much on the minds and consciences of the leadership of

the diocese. I spent the afternoon with the Rev. Joe Brown and Mr. Maury Maverick, two very concerned and very strong leaders in the City of San Antonio. Mr. Maverick particularly was able to make a number of suggestions, the following out of which might become real possibilities. The evening was spent with the Rev. Christian Kehl and part of the evening was spent with a small group of clergy and their wives in a Bible study session which turned on Christian social relations and race relations in particular.

FEBRUARY 14, HOUSTON - I made contact only with the Bishop's secretary who was able to discuss the situation with me in general and gave me a list of the special commission on race relations set up in the Diocese of West Texas. I later conferred with the Rev. Mr. Wheatcroft and briefly with the Rev. John Stevens. The principal knowledge that I gained in Houston was that the leadership in Christian social relations and race relations in particular is located in Austin. Austin has been placed on a priority list for an early visit since a discussion with the seminary students has been arranged for there at a time to be designated later and further conferences are pending with various leaders in Austin.

SECOND ITINERARY

MARCH 20-21, DILLON, SOUTH CAROLINA - I was met at the plane in Florence by the Rev. John B. Morris. Here the Rev. Messrs. John B. Morris, Larry Jackson, Joseph Horn, III, John Lyles and Ralph Cousins are engaged in promoting a writing project involving a booklet to be entitled "South Carolinians Speak". Morris, Horn and Cousins are Episcopalians. Jackson is a Methodist and Lyles,

a Presbyterian. From twelve to twenty prominent lay persons will contribute short statements for the booklet which will be printed with contributions from South Carolinians. My stay in Dillon and Florence was largely concerned with discussions with this committee as to ways and means and in evaluating the effort. The rest of the time was spent in general discussion, principally of the nature of the tensions in South Carolina.

MARCH 21-22, JACKSONVILLE and ST. AUGUSTINE, FLORIDA - I visited at luncheon in St. Augustine with an informal group of Episcopal clergymen who shared their insights and concern in regard to strategy in human relations. Present at the luncheon were: The Very Rev. Roger Blanchard; The Rev. Messrs. John D. McCarty, C.M. Seymour and J.B. Shannon. The afternoon of the twenty-second was taken up with a conference with Bishop Hamilton West and Dean Blanchard. On Friday night I attended a meeting of the Northeast Florida Council on Human Relations.

MARCH 23, AMERICUS, GEORGIA - I visited the Rev. Paul Ritch, Calvary Church, Americus, who discussed the history and general situation regarding the Koinonia Farm. With Mr. Ritch and his wife, I visited the farm community and witnessed first hand a Christian community under the pressure of constant, murderous attack.

MARCH 24, JACKSONVILLE, FLORIDA - The afternoon was spent in a long meeting with Canon Robert McClasky, Executive Secretary of the Department of Christian Social Relations.

MARCH 25, ORLANDO - Bishop Louttit had granted me an interview which I met at 11 a.m. The Bishop painted an interesting picture of courageous action on the part of the clergy in the Diocese. South Florida is in an area which has no real anti-

thesis. Orlando is the capital of White Citizen's Councils in Florida, whereas Miami is in the midst of tremendous ferment and is leading the way in school desegregation in the South. My next appointment was with Dean Littleford at the Cathedral on the subject of Intergroup Education and the Church and Freedom Celebration. Next was a conference with the Rev. Fred Dickman, priest-in-charge of St. John the Baptist Mission. Dickman is a white Priest in charge of a Negro parish. I met with his adult male confirmation class and discussed with this alert group of Negroes, the Church's concern with their struggle for dignity.

MARCH 26, MIAMI - I was met at the airport by Mrs. Samuel Harby, wife of the head of the Department of Audio-Visual Education at Miami University. I had the privilege of a brief conference with Dr. H. Franklin Williams, Vice President of Miami University, who expressed interest in the Intergroup Education Project and expressed his willingness to do everything he could in cooperation with the Episcopal Church. Mr. Seymour Samet of the American Jewish Committee and a board member of his, Mr. Lee Rewitch, Vice President and General Manager of television station WTVJ, conferred with me at lunch, expressing what in their estimation the churches could do to further the cause of good race relations. In return they asked me what they could do for the churches. Out of the conference there came the proposal that a series of television statements could be projected with the heads of the various denominations as speakers. This, of course, is an opportunity that will have to be implemented by the local diocese. During the afternoon I visited with faculty members of the University Department of Human Relations. We entered into a brief discussion of the situation to date there. They described to me an interesting survey that was

taken among the students at the University. In the evening I attended the annual dinner of the Dade County Council on Human Relations. Over 500 people were present and I had a chance after the meeting to visit the various clergy and lay leaders of the Episcopal Church who were present. The Rev. Frank Titus, the Rev. Theodore Gibson and the Rev. J. E. Culmer are important leaders in the Episcopal Church in this area.

MARCH 27, NEW ORLEANS, LOUISIANA - Here I met with the Rt. Rev. Girault Jones, Bishop of Louisiana and the Very Rev. L. E. Nelson, of Christ Cathedral. We discussed the Church and Freedom Celebration and its possible use as an indirect approach to developing education and concern in the area of race relations.

The Rev. Das Kelley Barnett and I met to lay plans and develop agenda for a conference to be held on the afternoon of April 25 in Nashville, Tennessee, following the interdenominational conference on Faith and Human Relations, to be known as an Episcopal Conference on Christian Strategy in Race Relations.

MARCH 27 - 28, MOBILE, ALABAMA - The Rev. Francis B. Wakefield, Chairman of the Department of Christian Social Relations, granted me a long interview in which he described carefully the history and present situation as he saw it in Alabama. He shared with me the experiences of the Episcopal churches of Mobile and told me of his own parish situation, its tensions and problems. My feeling is that I have from him a wealth of information from an experienced and perceptive man. I attended briefly a meeting of the clergy immediately before the noon-day services on the 28th, and following the noon-day service, left for Montgomery.

MARCH 28 - 29, MONTGOMERY - The Rev. Tom Thrasher, a prominent leader in the effort to resolve social tensions in Alabama, and a courageous figure in the midst of the Montgomery bus situation, gave unselfishly of his time and he and the Rev.

Ed Mullen of Florence, Alabama, who was a visiting Lenten preacher in Montgomery, discussed the Montgomery situation and also gave me an insight into Northwest Alabama as they saw it. It seems that northwest Alabama presents the area in that state in which tensions make more possible a beginning of desegregation. With few exceptions, there seems to be such an area in each of the Southern states. Paradoxically, these areas in which at the present time there is the least tension, appear to some people to be the very areas in which conflict might arrive unexpectedly.

MARCH 30 - At home and en route to New York.

MARCH 31 - Sunday in New York.

APRIL 1 - The Rev. John B. Midworth at Greenwich, Connecticut and I had a telephone conference setting up a meeting for April 10 to discuss the format and procedures for the St. Augustine conference in Raleigh, North Carolina, June 10 - 14. The Rev. Moran Weston and I conferred in a brief appraisal of my itineraries to date. We listed key persons in various dioceses and did some evaluating of developments.

APRIL 2, SYRACUSE, NEW YORK - I met briefly with Bishop Peabody, preliminary to a conference called by him with the Episcopal clergy of the city of Syracuse. The conference was called by Bishop Peabody for the purpose of considering the proper procedures in regard to a segregated church which, although it is at the present time prospering, seems to be an obstacle to assimilation of Negroes by the parishes of Syracuse. Bishop Peabody had requested that I attend this conference as observer and resource person. The conference was attended by thirteen of the clergy of Syracuse, including Bishops Peabody

and Higley. This conference will be followed up and developments reported as they take place.

APRIL 3 - I visited in western New York en route to the conference of the Essentials of Freedom at Kenyon College, Gambier, Ohio.

APRIL 4 - En route to Kenyon College, hampered by blizzards.

APRIL 5-7 - GAMBIER, OHIO - At the conference at Kenyon College.

APRIL 8 - En route to New York and briefly in the office at 281 Fourth Avenue.

APRIL 9, ALBANY, NEW YORK - Visiting and awaiting a conference in Greenwich, Conn. the following day.

APRIL 10, GREENWICH, CONNECTICUT - The Rev. John Midworth and the Rev. George Peabody conferred with me in regard to a conference for Negro leaders, lay and clerical, to be held June 10-14 at St. Augustine College in Raleigh, North Carolina. The proposal is that the Rev. Steve Walke and I serve as leaders for a bi-racial staff which is to use group procedure in training 60 to 75 conference members. We hope that out of this conference we will have developed insights and procedures by which the leadership training program of the Episcopal church can be utilized not only in the field of Christian education but also in the area of teaching people how to develop skills and sensitivity in resolving social conflict. Following the conference I arranged with Mrs. Muriel Webb, Assistant Director of the Department of Christian Social Relations for the use of a significant pamphlet written by a church woman in the next Christian Social Relations Bulletin. I arranged with The Nation magazine for the necessary reprints and accepted the responsibility of writing a paragraph to introduce

the accompanying article.

APRIL 11, CHARLOTTESVILLE, VIRGINIA - Discussed with Sarah Patton Boyle and Mr. and Mrs. Sam Schroetter plans for the use of Mrs. Boyle's article.

ACTIVITIES SCHEDULED FOR THE IMMEDIATE FUTURE

It will be recognized from a perusal of the itineraries that most of the scheduled activities mentioned here have grown out of the conferences described above. My schedule anticipates my being at Virginia Theological Seminary on April 16-20 for the purpose of consulting with concerned seminarians singly and in small groups, or by classes, as the administration at the Seminary may direct. Out of such consultations I hope to discover the degree of concern and the insights and grasp of the problem in the minds of seminarians. I hope by such consultations that there will develop spontaneously with the students an increased awareness of the gravity of the problem and the necessity for courageous and tactful but very adroit statesmanship.

The interdenominational conference of Christian Faith and Human Relations will be held on April 23-25. I plan to represent the interests of the National Council to the best of my ability at this conference. The Episcopal conference on Christian Strategy in Race Relations will follow. This will be held at Christ Church, Nashville, with the Rev. R. T. Ferris as host rector and the Rev. Das Kelley Barnett and I as co-sponsors. This conference will be unpublicized and the discussions will be unpublished, affording as far as possible a safe clearing house for sharing deep and critical concerns.

On April 29 and 30 a planning committee of the St. Augustine conference will meet in Washington to further the plans for that conference.

On May 3-4 I will lead a youth conference for the Diocese of Maryland on the subject of Christian Citizenship.

On May 5-8 I will be present at the Church and Freedom Celebration at the Cathedral of St. John the Divine in New York City.

From May 10-25 I will be chairman of the Church and Group Life Laboratory to be held at North Colebrook Connecticut. As this conference progresses we hope to make critical evaluations leading to insights as to ways and means for "back home application" involving the implementation of Christian Social Relations programs in general and race relations activities in particular.

ACTIVITIES PROJECTED

The majority of the activities mentioned above have an on-going quality which calls for follow-up. It is hoped that during the coming year I can visit all the seminaries of the Church; that we can hold one or more conferences in each of the areas indicated and that demonstrations in the development of integrated parishes such as that under discussion in Syracuse might become actual points of demonstration. Already several areas with problems similar to the Syracuse problems have expressed a desire for our assistance.

Respectfully submitted,

Cornelius C. Tarplee
Coordinator of Field Projects